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D I C T I O N A R Y.

MAIGNAN (EMANUEL), a religious minim, and one of the greatest philosophers of his age, was born at Toulouse, of an ancient and noble family, in 1601. While he was a child, he discovered an inclination to letters and the sciences; for nothing, says the writer of his life, had so great an effect in making him forbear squawling and crying, as the putting of some little book into his hands. He went through his course in the college of Jesuits, and acquitted himself with great diligence in every part of the province of a good scholar, both with respect to literary and religious exercises. He was strongly determined to a religious life, by an affront which he received when he was learning rhetoric. He had written a poem, in order to dispute the prize of eloquence, and he believed the victory was unjustly adjudged to another. This made him resolve to ask the minim's habit, and he had no occasion to ask it long; for, having acquitted himself very well in the trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his course of philosophy under a professor who was very much attached to the doctrine of Aristotle; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage; and, in a short time, discovered, to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. In this,

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like the famous Pascal, as we shall afterwards observe, he had been his own master; and what he says of himself upon this point is almost incredible. It is, that, “in his leisure hours
“of one year from the duties of the choir and school, he
“discovered of himself as many geometrical theorems, and
“problems, as were to be found in the first six books of
“Euclid’s Elements.” One is ready to think from this, that he could have restored Euclid’s Elements, if they had happened to have been lost.

But, as great a disputant and severe an examiner as he was in philosophy, he was far otherwise in divinity. Here, instead of shewing himself incredulous, and bringing every thing to the scrutiny of a dispute, he humbly and implicitly submitted to all theological tenets. But, as for the arguments of the Peripatetics, which were commonly applied to illustrate and confirm those tenets, he did not think himself obliged to admit them implicitly; and therefore, where he did not, upon examination, find them solid and well-grounded, he rejected them, and made no scruple to prefer the assistance of Plato to that of Aristotle. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims caused him to come to Rome, in 1636, to fill a professor’s chair. His capacity in mathematical discoveries, and physical experiments, soon became known; especially from a dispute which arose between him and father Kircher, about the invention of a catoptrical work. In 1648, his book “*De perspectiva horaria*” was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly esteemed by all the curious. Baillet, in his “*Life of Des Cartes*,” has the following passage upon this book: “Mr. Carcavi acquainted Des Cartes,
“that there was at Rome one father Maignan, a minim, of
“greater learning and more depth than father Mersenne,
“who made him expect some objections against his principles. This father’s proper name was Emanuel, and his
“native place was Toulouse: but he lived at that time at
“Rome, where he taught divinity in the convent of the Trinity
“upon Mount Pincio, which they otherwise call the convent of the French minims.”

He returned from Rome to Toulouse in 1650, and was so well received by his countrymen, that they created him provincial the same year; though he passionately desired that his studies might not be interrupted by the cares of any post. If Maignan had been ambitious, he had a fine opportunity of gratifying his passion, when the king wanted to draw him
to

to Paris. It was in 1660, after his majesty had been entertaining himself with an infinite number of machines and curiosities in the cell of this friar. Cardinal Mazarine, who had seen them at the same time, next day communicated to Maignan the king's intentions by the means of M. de Fieubet, first president of the parliament of Toulouse; but the father humbly expressed his desire to pass the remainder of his days in the obscurity of the cloyster, where he had put on the habit of the order; so that the affair was pushed no farther. We should have mentioned before, that, in 1652, he published his "Course of Philosophy," in 4 vols. 8vo. at Toulouse, in which work he had reason to promise himself the title of restorer at least: and if, under a pretence that he explained physics by the four elements, we should contest with him the glory of the invention of that hypothesis, to give it to Empedocles, yet it cannot be denied but he has done the same thing with regard to that hypothesis, as Gassendus has done with regard to that of the atomists. He published a second edition of it in folio, 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet, invented by our sir Samuel Morland. We add farther, that he formed a machine, which shewed, by its movements, that Des Cartes's supposition concerning the manner in which the universe was formed, or might have been formed, and concerning the centrifugal force, was intirely without foundation.

Thus this great philosopher and divine passed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually consulted by the most eminent philosophers; and he had a thousand answers to make, either by word of mouth, or by writing. Never was mortal less inclined to idleness. He is said to have studied even in his sleep; for his very dreams employed him in theorems, which he pursued even till he came to a demonstration; and he was frequently awaked out of his sleep all of a sudden, by the exquisite pleasure which he felt, upon the discovery of a demonstration. The excellence of his manners, and his unspotted virtues, rendered him no less worthy of esteem than his genius and learning. He died at Toulouse in 1676. It is said of him, that he composed with great ease, and without any alterations at all. See a book intituled, "*De vita, moribus, & scriptis R. patris Emanuelis Maignani Tolosatis, ordinis Minimorum, philosophi atque mathematici præstantissimi elogium*," written by F. Saguens, and printed at Toulouse in 1697.

MAIMBOURG (LEWIS), a man celebrated in the republic of letters, was born at Nancy in Lorraine in 1610. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the Jesuits in 1626; but obliged afterwards to quit it, by the order of pope Innocent XI. in 1682, for having asserted too boldly the authority of the Gallican church against the court of Rome. However, Lewis XIV. made him sufficient amends for this disgrace, by settling on him a very honourable pension, with which he retired into the abbey of St. Victor at Paris. Here he died in 1686; after having made a will by which it appears that he was extremely dissatisfied with the Jesuits. Bayle has given the substance of it, as far as relates to them; and he calls it a kind of a declaration of war. It sets forth, "That a gentleman of Nancy
 " in Lorraine had been educated and settled in France from
 " twelve years of age, and by that means was become a very
 " faithful and loyal subject of that king; that he was now
 " almost seventy-six years old; that his father and mother
 " being very rich had founded a college for the Jesuits at
 " Nancy, fifty years ago; and that for ten years before this
 " foundation they had supplied those fathers with every thing
 " they wanted. He declares, that they did all this, in con-
 " sideration of his being admitted into that order; and yet
 " that now he was forcibly turned out of it. He wills,
 " therefore, by this testament, that all the lands, possessions,
 " &c. which the Jesuits received of his father and mother,
 " do devolve, at his decease, to the Carthusian monastery
 " near Nancy; affirming, that his parents had never con-
 " ferred such large donations upon them, but upon condi-
 " tion, that they would not banish their son from the so-
 " ciety, after they had once admitted him: and that, there-
 " fore, since these conditions had been violated on the part
 " of the Jesuits, the possessions of his family ought to return
 " to him." And, says Bayle, if Marcus Aurelius had been appointed judge in this difference, it had certainly been determined in favour of the testator; for Julius Capitolinus relates, that, when the expediency of divorcing Faustina was represented to that emperor, he declared he could not do it, without giving up at the same time the empire, which he held by virtue of his marriage with her: "Si uxorem dimittimus, reddamus et dotem." Some imagined, continues Bayle, that Maimbourg's will, which, in other respects, was drawn up with all the formalities of a man who died a good Catholic, would lay the foundation of a law-suit; but

Nouvell. de
 la republ.
 des lettres,
 Sept 1686.

but others conjectured, and as it proved, more rightly, that the Carthusians would not venture upon an affair so nice and difficult.

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known, were the several histories he published. He wrote the "History of Arianism, of the Iconoclastes, of the Croisades, of the Schism of the West, of the Schism of the Greeks, of the Decay of the Empire, of the Ligue, of Lutheranism, of Calvinism, the Pontificate of St. Leo;" and he was composing the "History of the Schism of England" when he died. Protestant authors have charged him with passion and insincerity, and pretend to have convicted him of great errors and misrepresentations, in their refutations of his "History of Lutheranism and Calvinism." The Jansenists criticized his "History of Arianism," and that of the "Iconoclastes," leaving all the rest untouched. The "History of Calvinism," which he published in 1681, stirred up a violent war against him; the operations whereof he left entirely to his enemies, without ever troubling himself in the least about it, or acting either offensively or defensively. Bayle says of him, that "he had a particular talent for the historic kind of writing. His histories, says he, are very agreeably written, contain many lively strokes, and a great variety of occasional instructions. There are few historians, even among those who write better, and are more learned and exact than he, that have the art of engaging the reader so much as he does. I wish, that they, who could exceed him in candour and knowledge, would give us all the histories he had undertaken to write, if he had lived twenty years longer, and would set them off to the same advantage. It would be no small acquisition to the republic of letters."

Dict. art.
MAIM-
BOURG,
Note D.

MAIMONIDES (MOSES), or Moses the son of Maimon, a celebrated rabbi, called by the Jews, The eagle of the doctors, was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptius, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as arrived there, he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master, by the progress they made under him, that they spread his name, as we may say, all over the world. Maimonides was

indeed, according to all accounts of him, a most uncommon and extraordinary man ; skilled in all languages, and versed in all arts and sciences. As to languages, the Hebrew and Arabic were what he first acquired, and what he understood in the most perfect manner ; but perceiving, that the knowledge of these would distinguish him only among his own people, the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all which he became a master in a very few years. It is probable also, that he was not ignorant of the Greek, since in his writings he often quotes Aristotle, Plato, Galen, Themistius, and others ; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, which, however, as far as we can find, there is no sufficient reason for supposing.

Arts, as well as languages, he was likewise famous for. Philosophy in all its branches, particularly mathematics, he was extremely well skilled in ; and his experience in the art of healing was so very great, that, as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also what vast incumbrances and labours the practice of physic brought upon him ; and it may not be amiss to give a short extract from it here, because nothing can convey a clearer or a juster idea of the man, and of the prodigious esteem and veneration he was held in at Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that, as soon as he could find leisure, he would wait upon him in person, that they might canvass them more fully, in the freedom of conversation : to whom Maimonides replied, that “ he
 “ should be extremely glad to see him, and that nothing
 “ could give him higher pleasure than the thoughts of con-
 “ versing with him ; but yet that he must frankly confess to
 “ him, that he durst not encourage him to undertake so
 “ long a voyage, or to think of visiting him with any such
 “ views. I am, says he, so perpetually engaged, that it will
 “ be impossible for you to reap any advantage from me,
 “ or even to obtain a single hour’s private conversation with
 “ me, in any part of the four-and-twenty. I live in Egypt,
 “ the king in Alkaira ; which places lie two sabbath-days
 “ journey asunder. My common attendance upon the king
 “ is once every morning ; but when his majesty, his con-
 “ cubines, or any of the royal family, are the least indis-
 “ posed, I am not suffered to stir a foot from them ; so that
 “ my

“ my whole time, you see, is almost spent at court. In
 “ short, I go to Alkaira every morning early, and, if all be
 “ well there, return home about noon; where, however,
 “ I no sooner arrive, than I find my house surrounded with
 “ many different sorts of people, Jews and Gentiles, rich
 “ men and poor, magistrates and mechanics, friends as
 “ well as enemies, who have all been waiting impatiently
 “ for me. As I am generally half famished upon my return
 “ from Alkaira, I prevail with this multitude, as well as I
 “ can, to suffer me to regale myself with a bit of dinner;
 “ and, as soon as I have done, attend this crowd of pa-
 “ tients, with whom, what with examining into their par-
 “ ticular maladies, and what with prescribing for them, I
 “ am often detained till it is dark night, and am always so
 “ fatigued at the last, that I can scarcely speak, or even
 “ keep myself awake. And this is my constant way of
 “ life, &c.”

But however eminent Maimonides was as a physician, he
 was no less eminent as a divine. The Jews have this saying
 of him, “ A Mose ad Mosen non surrexit sicut Moses;”
 by which they would insinuate, that of all their nation none
 ever so nearly approached to the wisdom and learning of
 their great founder and lawgiver, as Moses the son of Mai-
 mon. He was, says Isaac Casaubon, “ a man of great Exercit.
 “ parts and sound learning; of whom, I think, we may contra Ba-
 “ truly say, as Pliny said of old of Diodorus Siculus, that ron. xvi. 77.
 “ he was the first of his tribe who ceased to be a trifler.”
 He was so far from building upon, or paying an undue re-
 gard to, old wives fables and traditions, as his nation had
 always been accustomed to do, that, to his supreme praise
 be it said, he dissuaded others from it in the most express
 terms. “ Cave,” says he, “ ne tempus tuum teras in expo-
 “ sitione & operosa consideratione Gemaræ; ego enim in
 “ illis multum temporis perdidici, & parum utilitatis hausi:”
 that is, in plain English, “ Take heed, and do not waste
 “ your time in attempting to draw sense or meaning out of
 “ that which has no sense or meaning in it; I myself have
 “ spent a great deal of time in commenting upon, and ex-
 “ plaining the Gemara, from which I have reaped nothing,
 “ but my labour for my pains.” Where, by the way, we
 cannot help admiring the great candour and impartiality of
 this eminent doctor, who did not suffer himself to doat upon
 studies, in which he had laboured more abundantly than them
 all (for this men are too apt to do, how trifling and con-
 temptible soever such studies may be); but honestly pro-
 claimed.

claimed their futility to the world, and cautioned his readers against mis-spending their time and pains upon them.

It would be endless to enumerate all the works of Maimonides. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable are his *Jad*, which is likewise called "*Mischne Terah*," his "*More Nevochim*," and his "*Peruschim*," or Commentaries upon the *Misna*." His "*Commentaries upon the Misna*" he began at the age of three and twenty, and finished in Egypt, when he was about thirty. It was translated from the Arabic by rabbi Samuel Aben Tybbon. His "*Jad*" was published about twelve years after, written in Hebrew, in a very plain and easy style. This has always been esteemed a great and useful work, and indeed with good reason; it being nothing less than a complete code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "Those," says Collier, "that desire to learn the doctrine and the canon law, contained in the Talmud, may read Maimonides's compendium of it in good Hebrew, in his book intituled *Jad*; wherein they will find a great part of the fables and impertinences in the Talmud intirely discarded." But of all his productions, the "*More Nevochim*" has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old; and afterwards translated into Hebrew, under his own inspection, by rabbi Samuel Aben Tybbon. The design of it was, to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in Scripture; which, when interpreted literally, seemed to have no meaning at all, or at least a very absurd and irrational one. And hence the work, as Buxtorf says, took its title of "*More Nevochim*," that is, "*Doctor perplexorum*;" as being written for the use and benefit of those who were perplexed and in doubt, whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted, it seems, by many at that time, but surely very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews the dispensation in general to be instituted with a wisdom worthy of its divine author, and explains the causes and reasons of each particular branch of it. This procedure how-

ever

ever drew upon him much ill-will, and gave offence to many of the Jews; those especially, who had long been attached to the fables of the Talmud, and lost all sight of common sense. They could not conceive, any more than the fanatic Christians of our own times, that the revelations of God were to be explained upon the principles of reason; but thought, like them, that every institution must cease to be divine, the moment it was discovered to have any thing in it rational. Hence, when the “More Nevochim” was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned, about it. They reputed the author to be an heretic of the worst kind; one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile allay of human reason, and would gladly have burnt both him and his book. In the mean time, the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice, and goodness: for, as the learned Spencer, who has pursued the same plan, and executed it happily, observes very truly, “nothing contri- De leg. Heb. præfat.
 butes more to make men atheists, and unbelievers of the
 “Bible, than their considering the rites and ceremonies of
 “the law, as the effects only of caprice and arbitrary hu-
 “mour in the Deity: yet thus they will always be apt to
 “consider them, while they remain ignorant of the causes
 “and reasons of their institution.”

But to go on with Maimonides. These three works, which we have mentioned, although the principal, are not yet all that we have of him, and bear a very small proportion to what we have not. Innumerable pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. Indeed it may easily be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was hardly any thing to be found in the republic of letters, but what he had read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian, and Talmudic writers, as plainly appears by the use he has made of them in his works. He tells us in more places than one, that he had perused, with great attention, all the ancient authors upon

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In epist. de
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the rise and progress of idolatry, with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it: and, in the preface to his "Commentary upon the Misna," he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read entirely through.

This wonderful rabbi died in Egypt, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year he died in "Lamentum lamentabile," as the highest honour they could confer upon his name. See the preface of John Buxtorf the son, to his Latin translation of the "More Nevochim," whence this account of the author is chiefly taken.

MAINTENON (MADAM DE), a most extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Lewis XIV. was descended from the ancient family of Daubigné; her proper name being Frances Daubigné. M. Daubigné, her grandfather, was born in 1550, and died in 1630, in his 80th year. He was a man of great merit; and not only so, but a man of rank, a leading man among the Protestants in France, and much courted to come over to the opposite party. When he perceived that there was no safety for him any longer in his own country, he fled for refuge to Geneva, about 1619. The magistrates, and the clergy there, received him with great marks of honour and distinction; and he passed the remainder of his life among them in great esteem. Mezeray says, that "he was a man of great courage and boldness, of a ready wit, and of a fine taste in polite learning, as well as of good experience in matters of war."

The son of this Daubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac, lord of Lane, and of Louisa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance Daubigné. Going to Paris soon after his marriage, he was for some very gross offence cast into prison; upon which madam Daubigné followed to solicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that "to take such a husband from
" her,

“ her, was to do her a friendly office.” Madam Daubigné, more attached to her husband, in proportion as he became more miserable, obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance, which they derived from their relations.

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father’s side, who, out of compassion to the child, gave her to the care of her daughter’s nurse, with whom she was bred for some time, as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want: Madam Daubigné at length obtained her husband’s enlargement; but it was upon condition, that he should turn Roman Catholic. Daubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to decamp, and seek his fortune abroad. Accordingly in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam Daubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuaded her to desist from her pretensions; so she returned to America, where she found her husband ruined by gaming. In 1646, this hopeful spark died, when madam Daubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother. Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Poictou, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and studied, by all means imaginable, to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. More especially, she made it her business to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great desire

desire to be instructed in the religion of her ancestors. She was impatient to have some conversation with ministers, and to frequent their sermons; so that in a short time she became firmly attached to the Protestant religion. In the mean time madam de Nevillant, a relation by her mother's side, and a Papist, had been busy in advertising some considerable persons of the danger she was in, as to her salvation; and had solicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her instructed in the Roman Catholic religion. She took her to herself, and made a convert of her: which however was not effected without many threats, artifices, and hardships inflicted: these drove her at length to a compliance with the solicitations of madam de Nevillant.

De siècle de
Louis XIV.

In 1651, she was married to the abbé Scarron. Madam de Nevillant, being obliged to go to Paris, took her along with her; and there becoming known to this old famous buffoon, who admired her for her wit, she preferred the marrying him to the dependant state she was in. Scarron was of an ancient and distinguished family, but excessively deformed, infirm, impotent, and after all, in no very advantageous circumstances to her; since he subsisted only on a pension, which was allowed him by the court, in consideration of his wit and parts. She lived with him many years; and Voltaire makes no scruple to say, that this part of her life was undoubtedly the happiest. Her beauty, but especially her wit, for she was never reckoned a complete beauty, distinguished her greatly; and her conversation was eagerly sought after by all the best company in Paris. Upon the death of her husband, which happened in 1660, she was reduced to the same indigent condition she was in before her marriage; nay, to a worse condition, since it is better to be poor in obscurity, than poor and known to all the world. Her friends however did all they could, to prevail upon the court to continue to her the pension which Scarron had enjoyed: in order to which, petitions were frequently given in, beginning always with, "The widow Scarron most humbly
" prays your majesty, &c." But all these petitions signified nothing; and the king was so weary of them, that he has been heard to say, "Must I always be pestered with the
" widow Scarron?" He settled however at last a much larger pension on her, and said to her at the same time, "Madam, I have made you wait a long time; but you
" have so many friends, that I was resolved to have this
" merit with you on my own account." Voltaire tells us,

he had this fact from cardinal Fleury, who took a pleasure in often repeating it, because he said Lewis XIV. had made him the same compliment when he gave him the bishopric of Frejus. Siècle de Louis XIV. c. 26.

In 1671, the birth of the duke of Maine was not yet made public. This prince, who was now a year old, had a deformed foot: the first physician D'Aquin, who was in the secret, thought it necessary that the child should be sent to the waters of Barege. A person was sought for to whom the charge of such a trust might safely be committed: the king thought of madam Scarron, and M. de Louvois went secretly to Paris to propose this journey to her. From this time she had the care of the duke of Maine's education; and was named to this employment by the king, says Voltaire, and not by his mother M. de Montespan, as some have said. She wrote to the king immediately; her letters charmed him, and this was the origin of her fortune; her own personal merit effected all the rest. The king bought her the lands of Maintenon in 1679, which was the only estate she ever had, though in a height of favour that afforded her the means of purchasing immense ones. Here she had a magnificent castle, in a most beautiful country, not more than fourteen leagues from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; which change of name was of greater use to her, than she herself could have foreseen. She could not well be raised to the rank she was afterwards seen in, with the name of Scarron, which must always have been accompanied with a mean and burlesque idea. A woman, whose very name was a jest, must have detracted from the respect and veneration, which was paid to the great and pompous Lewis; nor could all the reserve and dignity of the widow efface the impression made by the remembrance of a buffoonish husband. It was necessary, therefore, that madam de Maintenon should make madam Scarron forgot.

In the mean time, her elevation was to her only a retreat. Shut up in her apartment, which was on the same floor with the king's, she confined herself to the society of two or three ladies, as retired as herself; and even these she saw but seldom. The king came to her apartment every day after dinner, before and after supper, and continued there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often
seeming

seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She studied more to please him who governed, than to govern; and preserved her credit, by employing it with the utmost circumspection. She did not make use of her power, to give the greatest dignities and employments among her own relations. Her brother count Daubigné, a lieutenant-general of long standing, was not even made a marshal of France; a blue ribbon, and some appropriations in the farms of the revenue, were all his fortune: which made him once say to the marshal de Vivone, the brother of madam de Montespan, that “he had received the staff of marshal in “ready money.” It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two other nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villette, had scarcely any thing. A moderate pension, which Lewis XIV. gave to madam de Caylus, was almost all her fortune; and madam de Villette had nothing but expectations. This lady, who was afterwards married to our celebrated lord Bolingbroke, often reproached her aunt for doing so little for her family; and once told her in some anger, that “she took a pleasure in “her moderation, and in seeing her family the victim of “it.” This Voltaire relates as a fact, which he had from M. de Villette herself. It is certain, that M. de Maintenon submitted every thing to her fears of doing what might be contrary to the king’s sentiments. She did not even dare to support her relation the cardinal de Noailles, against father Le Tellier. She had a great friendship for the poet Racine, yet did not venture to protect him against a slight resentment of the king’s. One day, moved with the eloquence with which he had described to her the people’s miseries in 1698, she engaged him to draw up a memorial, which might at once shew the evil and the remedy. The king read it; and, upon his expressing some displeasure at it, she had the weakness to tell the author, and not the courage to defend him. Racine, still weaker, says Voltaire, felt an affliction for it which occasioned his death. The same natural disposition, which made her incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Lewis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

*Siècle de
Louis XIV.
&c.*

Ibid.

About the end of 1685, Lewis XIV. married madam de Maintenon ; and, in so doing, acquired an agreeable and submissive companion. He was then in his 48th year, she in her 50th. The only public distinction, which made her sensible of her secret elevation (for nothing could be conducted more secretly then, or kept a greater secret afterwards, than this marriage) was, that at mass she sat in one of the two little galleries, or gilt domes, which appeared only to be designed for the king and queen : besides this, she had not any exterior appearance of grandeur. That piety and devotion, with which she had inspired the king, and which she had applied very successfully to make herself a wife, instead of a mistress, became by degrees a sincere and settled disposition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality ; and the king had already destined the revenues of the abbey of St. Dennis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in 1686. She then gave the form to this establishment ; and, together with Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. Thither she often went to pass away some hours ; and when we say, that melancholy determined her to this employment, we only say what she herself has said. “ Why cannot I,” says she in a letter to madam de la Maisonfort, “ why cannot I give you my experience ? Why cannot I make you sensible of that uneasiness, which wears out the great, and of the difficulties they labour under to employ their time ? Do not you see that I am dying with melancholy, in a height of fortune, which once my imagination could scarcely have conceived ? I have been young and beautiful, have had a relish for pleasures, and have been the universal object of love. In a more advanced age, I have spent my time in intellectual amusements. I have at last risen to favour ; but I protest to you, my dear girl, that every one of these conditions leaves in the mind a dismal vacuity.” If any thing, says Voltaire, could shew the vanity of ambition, it would certainly be this letter. She could have no other uneasiness, than the uniformity of her manner of living with a great king ; and this made her say once to the count Daubigné, her brother, “ I can hold it no longer ; I wish I was dead.”

Siècle de
Louis XIV.
&c.

The court grew now every day less gay, and more serious, after the king began to live a retired life with madam de Maintenon.

Maintenon. It was the convent of St. Cyr, which revived the taste for works of genius. Madam de Maintenon intreated Racine, who had renounced the theatre for Jansenism and the court, to compose a tragedy, and to take the subject from the Bible. Racine composed "Esther:" and this piece having been first represented at the house of St. Cyr, was afterwards acted several times at Versailles, before the king, in the winter of 1689. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What surprises is, that Lewis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April, 1719. In her epitaph they affected very much to obliterate the name of Scarron: but, says Voltaire, this name was no dishonour, and the omitting of it only served to make it thought so.

Anecdotes
of Bowyer,
by Nichols,
p. 167.

MAITTAIRE (MICHAEL), an eminently learned writer, was born in 1668. Dr. South, canon of Christ Church, made him a canoneer [A] or student of that house, where he took the degree of M. A. March 23, 1696. From 1695 till 1699 he was second master of Westminster school; which was afterwards indebted to him for "*Græcæ Linguae Dialecti, in usum Scholæ Westmonasteriensis, 1706,*" 8vo. (a work recommended in the warmest terms by Dr. Knipe to the school over which he presided, "*cui se sua omnia debere fatetur sedulus Author*") and for "*The English Grammar, applied to, and exemplified in, the English tongue, 1712.*" 8vo. In "*Catalogus Librorum Manuscriptorum Angliæ & Hiberniæ, Oxon. 1697,*" t. ii. p. 27. is inserted "*Librorum Manuscriptorum Ecclesiæ Westmonasteriensis Catalogus. Accurante viro erudito Michaele Mattærio.*" But before the volume was published, the whole collection amounting to 230, given by Bishop Williams, except one, was destroyed by an accidental fire in 1694 [B]. In 1711, he published "*Remarks on Mr. Whiston's Account of the Convocation's proceedings with relation to himself: in a Letter to the right reverend Father in God George Lord Bishop of Bath and Wells,*" 8vo; and also

[A] Commonly so called as being brought in by a canon, and not elected from Westminster school.

[B] Widmore's "*History of Westminster Abbey,*" p. 164.

“ An Essay against Arianism, and some other Heresies; or
 “ a Reply to Mr. William Whiston’s Historical Preface and
 “ Appendix to his Primitive Christianity revived.” 8vo. In
 1709 he gave the first specimen of his great skill in typogra-
 phical antiquities, by publishing “ Stephanorum Historia,
 “ vitas ipsorum ac libros complectens,” 8vo; which was
 followed in 1717 by “ Historia Typographorum aliquot Pa-
 “ risiensium, vitas & libros complectens,” 8vo. In 1719,
 “ Annales Typographici ab artis inventæ origine ad annum
 “ MD. Hagæ Com.” 4to. To this volume is prefixed,
 “ Epistolaris de antiquis Quintiliani editionibus Dissertatio,
 “ clarissimo viro D. Johanni Clerico.” The second volume,
 divided into two parts, and continued to the year MDXXXVI,
 was published at the Hague in 1702; introduced by a letter
 of John Toland, under the title of “ Conjectura verosimilis
 “ de prima Typographiæ Inventionem.” The third volume,
 from the same press, in two parts, continued to MDLVII,
 and, by an Appendix, to MDCLXIV, in 1725. In 1733 was
 published at Amsterdam what is usually considered as the
 fourth volume, under the title of “ Annales Typographici ab
 “ artis inventæ origine, ad annum MDCLXIV, operâ Mich.
 “ Maittaire, A. M. Editio nova, auctior & emendatio,
 “ tomi primi pars posterior [c].” In 1741 the work was
 closed at London, by “ Annalium Typographicorum Tomus
 “ Quintus & ultimus; indicem in tomos quatuor præcuntes
 “ complectens;” divided (like the two preceding volumes)
 into two parts. In the intermediate years, Mr. Maittaire
 was diligently employed on various works of value. In 1713
 he published by subscription “ Opera & Fragmenta Veterum
 “ Poëtarum, 1713,” two handsome volumes in folio: the
 title of some copies is dated 1721. In 1714; he was the
 editor of a “ Greek Testament,” in 2 vols. The Latin
 writers, which he published separately, most of them with
 good indexes, came out in the following order: In 1713,
 “ Christus Patiens;” “ Justin;” “ Lucretius;” “ Phæ-
 “ drus;” “ Sallust;” “ Terence.” In 1715, “ Catul-
 “ lus;” “ Tibullus;” “ Propertius;” “ Cornelius Nepos;”
 “ Florus;” “ Horace;” “ Juvenal;” Ovid,” 3 vols.
 “ Virgil.” In 1711, “ Cæsar’s Commentaries;” “ Mar-

[c] The awkwardness of this title
 has induced many collectors to dispose
 of their first volume, as thinking it
 superseded by the second edition; but
 this is by no means the case; the vo-
 lume of 1719 being equally necessary to

complete the set as that of 1733, which
 is a revision of all the former volumes.
 The whole work, when properly bound,
 consists, *ad libitum*, either of five vo-
 lumes, or of nine.

Anecdotes
as above.

“ tial ;” “ Quintus Curtius.” In 1718 and 1725, “ Vel-
“ leius Paternulus.” In 1719, “ Lucan.” In 1720, “ Bo-
“ nefonii Carmina.” And here he appears to have stopped ;
all the other classics which are ascribed to him having been
thus disclaimed, by a memorandum which Mr. Nichols has
preserved under Maittaire’s own hand, in the latter part of his
life [D]. In 1711 he published “ Batrachomyomachia Græcè
“ ad veterum exemplarium fidem recusa : Glossâ Græcâ ;
“ variantibus lectionibus ; versionibus Latinis ; commen-
“ tariis & indicibus illustrata,” 8vo. At the end of this vo-
lume he added proposals for printing by subscription “ Mu-
“ sæus” in Greek and Latin, for half a guinea ; and “ Ra-
“ pin’s Latin works,” for a guinea, both in 4to ; “ Musæus”
to be comprised in twelve sheets, “ Rapin” in fifty. But
neither of these were ever committed to the press, from want
probably of sufficient encouragement. In 1722, “ Miscel-
“ lanæ Græcorum aliquot Scriptorum Carmina, cum ver-
“ sione Latina & Notis,” 4to. In 1724 he compiled, at
the request of Dr. John Freind (at whose expence it was
printed) an index to the works of “ Aretæus,” to accom-
pany the splendid folio edition of that author in 1723. In
1725 he published an excellent edition of “ Anacreon” in
4to, of which no more than 100 copies were printed, and
the few errata in each copy corrected by his own hand. A
second edition of the like number was printed in 1741, with
six copies on fine writing paper. In 1726 he published
“ Petri Petiti Medici Parisiensis in tres priores Aretæi Cap-
“ padocis Libros Commentarii, nunc primum editi,” 4to.
This learned Commentary was found among the papers of
Grævius. From 1728 to 1732 he was employed in publishing
“ Marmorum Arundellianorum, Seldenianorum, aliorum-
“ que Academiæ Oxoniensi donatorum, una cum Commen-
“ tariis & Indice, editio secunda,” folio ; to which an “ Ap-
“ pendix” was printed in 1733. “ Epistola D. Mich. Mait-
“ taire ad D. P. Des Maizeaux, in qua Indicis in Annales
“ Typographicos methodus explicatur,” &c. is printed in
“ The Present State of the Republic of Letters,” August

[D] “ As the editor of several classics,
“ some years ago printed in 12mo. at
“ Mess. Tonson and Watts’ press, thinks
“ it sufficient to be answerable for the
“ imperfections of those editions, with-
“ out being charged with the odium of
“ claiming what has been put out by
“ editors much abler than himself ; he
“ therefore would acquaint the public,

“ that he had no hand in publishing the
“ following books, which in some news-
“ papers have been advertised under his
“ name ; viz. “ Sophoclis Trægiæ ;”
“ Homerii Ilias ;” “ Musarum An-
“ glicanarum Analecta ;” “ Livii His-
“ toria ;” “ Plinii Epistolæ et Panegy-
“ ricus ;” “ Conciones & Orationes ex
“ Historicis Latinis,” M. M.

1733, p. 142. The life of Robert Stephens in Latin, revised and corrected by the author, with a new and complete list of his works, is prefixed to the improved edition of R. Stephens's *Thesaurus*, 4 volumes in folio, in 1734. In 1736 appeared "*Antiquæ Inscriptiones duæ*," folio; being a commentary on two large copper tables discovered near Heraclea, in the Bay of Tarentum, as before mentioned in p. 123. In 1738 were printed at the Hague, "*Græcæ Linguæ Dialecti in Scholæ Regiæ Westmonasteriensis usum recogniti operâ Mich. Maittaire. Præfationem & Appendicem ex Apollonii Dyscoli fragmento inedito addidit J. F. Reitzius*." Mr. Maittaire prefixed a dedication of this volume to the marquis of Granby, and the lords Robert and George Manners, his brothers; and a new Preface, dated 3 cal. Octob. 1737. This was again printed at London in 1742. In 1739 he addressed to the empress of Russia a small Latin poem, under the title of "*Carmen Epinicium Augustissimæ Rufforum Imperatrici sacrum*." His name not having been printed in the title-page, it is not so generally known that he was editor of Plutarch's "*Apophthegmata*," 1741, 4to. The last publication of Mr. Maittaire was a volume of poems in 4to, 1742, under the title of "*Senilia, five Poëtica aliquot in argumentis varii generis tentamina*." It may be worth mentioning, that Mr. Baxter's dedication to his "*Glossarium Antiquitatum Britannicarum*" was much altered by Mr. Maittaire; who died August 7, 1747, aged 79. There is a good mezzotinto print of him by Faber, from a painting by B. Dandridge, inscribed, "*Michael Maittaire, A. M. Amicorum jussu*." His valuable library, which had been 50 years collecting, was sold by auction, by Mess. Cock and Langford, at the close of the same year, and the beginning of the following, taking up in all 44 nights. Mr. Cock, in his prefatory advertisement, tells us, "In exhibiting thus to the public the entire library of Mr. Maittaire, I comply with the will of my deceased friend; and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious [E.]" Mr. Maittaire, it may be added, was patronized by

[A] Mr. Nichols has here taken an opportunity of observing, that "the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about 40 years ago, except when Mr. Samuel Paterson exerts that talent of cataloguing for which he

by the first earl of Oxford, both before and after that gentleman's elevation to the peerage, and continued a favourite with his son the second earl. He was also Latin tutor to Mr. Stanhope, the earl of Chesterfield's favourite son.

"he is particularly distinguished, cannot possibly do equal justice with the antient mode, either in a literary or pecuniary view." This remark is quoted in the "Critical Review," with an additional observation, "that, as the catalogues of large libraries sold by auction are generally preserved by men of learning, for the sake of ascertaining the dates or titles of books, they might be rendered infinitely more useful, in saving expence, by subjoining an alpha-

betical index, containing the names of the authors whose works are promiscuously introduced in the course of the sale. With this improvement, Dr. Mead's Catalogue, which at present is confused and almost useless, would have been as valuable, in proportion to its extent, as the "Bibliotheca Menckiana," "Bultelliana," or any other publication of the same kind. The auctioneer would derive sufficient advantage from such catalogues."

MALDONAT (JOHN), a Spanish Jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in 1534. He studied under Dominicus Asoto, a Dominican, and also under Francis Tolet, a Jesuit, who was afterwards a cardinal. There was no better scholar in the university of Salamanca in his time, than Maldonat. He taught philosophy, divinity, and the Greek language there. He was made a Jesuit there; but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the Jesuits had just obtained in that city: where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, because the hall was not sufficient to contain them. He was sent with nine other Jesuits to Poitiers, in 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, and fell into some troublesome affairs there: for they not only accused him of heresy, but likewise of procuring a fraudulent will, in seducing the president de St. André, so as to make him leave his estate to the Jesuits. "Nothing," says a certain writer, "returns from the Jesuits, though they swallow every thing, both from intestates, and by the testaments which they catch every day; representing, on the one hand, the terrors of damnation to dying people, and, on the other, promising the joys of heaven to such as bequeath their estates to their society. It was, says he, in this manner that Maldonat took an advantage of the president of Montbrun St. André, to squeeze from him all his goods and acquisitions, by a full confession of avarice and fraud." But the parliament declared

Arnauld,
Plaidoie
contre les
Jesuites,
p. 37.

clared him innocent of this crime; and Peter de Gondi, bishop of Paris, intirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the Jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of Pope Gregory XIII. to take care of the publication of the "Septuagint:" and there finishing his "Commentary upon the Gospels" in 1582, he died in the beginning of 1583. He had a dream, it seems, which gave him notice of his death. He dreamed, for some nights, that a man appeared to him, who exhorted him to continue his comment vigorously, and assured him that he should finish it, but that he should not live long after; and, in so saying, the man pointed to a certain part of his belly, in which Maldonat afterwards felt those violent pains that put an end to his life. "It is Dist. art. MALDONAT, note G. probable, says Bayle, that the great conformity betwixt this Jesuit's dream and the event, was owing to chance: but, says he, facts of this kind frequently happen, and embarrass the Freethinkers more than they care to discover."

He composed several works, which shew great parts and learning; but published nothing in his life-time. The first of his performances which came abroad after his death, was his "Comment upon the four Gospels;" which father Simon speaks of in the following manner: "Among all the commentators which we have mentioned hitherto, there are Hist. des comment. du N. Test. p. 618. few who have so happily explained the literal sense of the gospels as John Maldonat the Spanish Jesuit. After his death, which happened at Rome before he had reached his fiftieth year, Claudius Aquaviva, to whom he presented his 'Comment' while he was dying, gave orders to the Jesuits of Pont à Mousson to cause it to be printed, from a copy which was sent them. The Jesuits, in the preface to that work, declare that they had inserted something of their own, according to their manner; and that they had been obliged to correct the manuscript copy, which was defective in some places, because they had no access to the original, which was at Rome. Besides, as the author had neglected to mark, upon the margin of his copy, the books and places from whence he had taken a great part of his quotations, they supplied that defect. It even appeared, that Maldonat had not read at first hand all that great number of writers which he quotes, but that he had made use of the labours of former writers. Thus he is not at all so exact, as if he had put the last hand to his Comment.

“ Notwithstanding these imperfections, and some others,
 “ which are easily redressed, it appears plainly, that this
 “ Jesuit had bestowed abundance of pains upon that excel-
 “ lent work. He does not allow one difficulty to pass with-
 “ out examining it to the bottom. When a great num-
 “ ber of literal interpretations present themselves upon the
 “ same passage, he uses to fix upon the best, without paying
 “ too great a deference to the ancient commentators, or
 “ even to the majority, regarding nothing but truth alone,
 “ stripped of all authorities but her own.” Cardinal Perron

Perroniana.

said, that he “ was a very great man, and a true divine;
 “ that he had an excellent elocution as a speaker, understood
 “ the learned languages well, was deeply versed in scholastic
 “ divinity and theology, and that he had thoroughly read
 “ the fathers.” His character has been as high among the
 Protestants, for an interpreter of Scripture, as it was among
 the Papists. Matthew Pole, in the preface to the fourth vo-
 lume of his “ Synopsis Criticorum,” calls him a writer of
 great parts and learning. “ He was,” says Dr. Jackson,
 “ the most judicious expositor among the Jesuits. His skill in
 “ expounding the Scriptures, save only where dotting love
 “ unto their church hath made him blind, none of theirs,
 “ few of our church, hath surpassed.” His “ Commenta-
 “ ries upon Jeremiah, Baruch, Ezekiel, and Daniel,” were
 printed at Lyons in 1609, and at Cologne in 1611. To
 these were added, his “ Exposition of the sixth Psalm,” and
 “ A letter concerning a celebrated dispute which he had with
 “ above twenty Protestant ministers at Sedan.” His treatise
 “ De fide” was printed at Maienne in 1600; and that
 upon “ Angels and Demons” at Paris, in 1605. In 1677,
 they published at Paris some pieces which had never appear-
 ed before; namely, his treatise “ Of Grace,” that upon
 “ Original Sin,” upon “ Providence,” upon “ Justice,”
 upon “ Justification,” and that upon “ The Merit of
 “ Works;” besides “ Prefaces, Harangues, and Letters,”
 one volume, folio.

Works,
 vol. i. b. iii.
 ch. 13—15.

Lib. lxxviii.

We will conclude our account of this celebrated Jesuit,
 with mentioning an high elogium of him, given by the im-
 partial and excellent Thuanus; who, after observing how he
 had “ joined a singular piety and purity of manners, and an
 “ exquisite judgement, to an exact knowledge of philosophy
 “ and divinity,” adds, that “ it was owing to him alone,
 “ that the parliament of Paris, when they had the Jesuits un-
 “ der their consideration, did not pronounce any sentence to
 “ their disadvantage, though they were become suspected
 “ by

“by the wisest heads, and greatly hated by the university.” Nothing can set the importance of Maldonat in a stronger light, or better shew the high opinion that was had of his merit.

MALEBRANCHE (NICHOLAS), a French philosopher, was born at Paris, Aug. 6, 1638, and was the youngest of ten children. He had a domestic tutor, who taught him Greek and Latin. He afterwards went through his course of philosophy at the college de la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this he began to read Eusebius, Socrates, Sozomen, and Theodoret; but soon grew weary of this study, and next applied himself to father Simon, who talked to him of nothing but Hebrew, Arabic, Syriac, rabbinical learning, and critical enquiries into the sense of the scriptures. But this kind of study was not at all more suitable to his genius, than the former. At last, in 1664, he met with Des Cartes’s “Treatise upon Man,” which he read over with great satisfaction, and gave himself up immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In 1699, he was admitted an honorary member of the royal academy of sciences. He died Oct. 13, 1715, being then seventy-seven years of age. From the time that he began to read Des Cartes, he studied only to enlighten his mind, and not to furnish his memory; so that he knew a great deal, though he read but little. He avoided every thing that was mere erudition: an insect pleased him much more than all the Greek and Roman history. He despised likewise that kind of learning, which consists only in knowing the opinions of different philosophers; since a person may easily know the history of other men’s thoughts, without ever thinking at all himself. He could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books, but was mixed with so much modesty and deference to the judgement of others, that it was extremely and universally desired. There were scarcely any foreigners, who were men of learning, but visited him, when they came to Paris: and it is said, that an English officer,

who was taken prisoner during the war between our William III. and the king of France, declared his satisfaction upon being brought to Paris, because he had always had a desire to see Lewis XIV. and father Malebranche.

He wrote several works. The first and principal, as indeed it gave rise to almost all that followed, was his “*De la Recherche de la Verité*,” or his “*Search after Truth*,” printed at Paris in 1674, and afterwards augmented in several successive editions. His design in this book is to point out to us the errors, into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. And hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and defecate minds, he supposes knowledge to be most easily had. The fineness of this author’s sentiments, together with his fine manner of expressing them, made every body admire his genius and abilities; but he has generally passed for a visionary philosopher. Locke, in his “*Examination of Malebranche’s opinion of seeing all things in God*,” styles him an “*acute and ingenious author*,” and tells us, that there are “*a great many very fine thoughts, judicious reasonings, and uncommon reflections, in his Recherche*,” but in that piece, endeavours to refute the chief principles of his system. “*There can be no doubt*,” says a certain author, “*but God can lead us into all truth, by displaying himself to us, and perhaps may deal thus with us when we are in heaven; yet this way seems too supernatural whilst on earth, and too clear for frail and weak men, who are not yet to know by vision. And it is withal so like the inward light of a new sect of men, as not to make it over reputable: to which purpose it is remarkable, that Malebranche’s opinion having been espoused of late by an ingenious person of our own (Mr. John Norris), the men of the new light have taken such hold of it, as to make it necessary for him to write an Apology, to disengage himself from the Quakers, who would need have it thought that they had gained a profelyte: wherein, though he has distinguished himself from these people, yet thus much he owns, that if the Quakers understood their own notion, and knew how to explain it, and into what principles to resolve it, it would not very much differ from his.*” The next thing he published,

Reflections
upon learn-
ing, ch. ix.

lished, was his “*Conversations Chretiennes, dans lesquelles sont justifié la verité de la religion & de la morale de J. C.*” Paris, 1676.” He was moved, it is said, to write this piece, at the desire of the duke de Chevreuse, to shew the consistency and agreement between his philosophy and religion. His “*Traité de la nature & de la grace, 1680,*” was occasioned by a conference he had with M. Arnaud, about those peculiar notions of grace which Malebranche’s system had led him into. This was followed by other pieces, which were all the result of the philosophical and theological dispute our author had with M. Arnaud. In 1688, he published his “*Entretien sur la metaphysique & la religion:*” in which work he collected what he had written against M. Arnaud, but disengaged it from that air of dispute, which is not agreeable to every reader. In 1697, he published his “*Traité de l’amour de Dieu.*” When the doctrine of the new mystics began to make a noise in France, father Lomy, a Benedictin, in his book “*De la connoissance de soi-même,*” cited some passages out of our author’s “*Recherche de la verité,*” as favourable to that party; upon this Malebranche thought proper to defend himself, which he did in this book, by shewing in what sense it may be said, without clashing with the authority of the church and reason, that the love of God is disinterested. In 1708, he published his “*Entretiens d’un philosophe Chrétien, & d’un philosophe Chinois, sur l’existence & la nature de Dieu:*” or, “*Dialogues between a Christian philosopher and a Chinese philosopher, upon the existence and nature of God.*” The bishop of Rozalie having remarked some conformity between the opinions of the Chinese, and the notions laid down in the “*Recherche de la verité,*” mentioned it to the author, who upon that account thought himself obliged to write this tract. Malebranche wrote many other pieces besides what we have mentioned, all tending some way or other to confirm his main system established in the “*Recherche,*” and to clear it from the objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great abilities, and a vast force of genius.

MALHERBE (FRANCIS DE), a celebrated French poet, who has always been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former

- former poets fell into disgrace. Bayle looks upon him as one of the first and greatest masters, who formed the taste and judgement of that nation in matters relating to polite literature. Balzac says, that the French poetry before Malherbe was perfectly Gothic; and Boileau observes to the same purpose, that he was the first in France who taught the Muse harmonious numbers, a just cadence, purity of language, regularity of composition, and order; in short, who laid down all those rules for fine writing, which future poets were to follow, if they hoped to succeed. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams: and they were published in several forms, to the year 1666, when a very complete edition of them came out at Paris, with the notes and observations of Menage. Malherbe has translated also some works of Seneca, and some books of Livy; and if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticise upon the French language; in which he was so well skilled, that some of his friends desired him one day to make a grammar for the tongue. Malherbe replied, "that there was no occasion for him to take that pains, for they might read his translation of the thirty-third book of Livy, and he would have them write after that manner." Every body, however, was not of his opinion. Madam de Gournay, a learned lady of that time, used to say, "that this book appeared to her like broth of fair water." And Huetius observes, "that the strong desire Malherbe had to please courtiers, made him invert the method of his author; that he neither followed his pointing, nor his words; and that he studied only to purify and polish his language."
- Malherbe was born at Caen, about 1555, of an ancient and illustrious family, who had formerly borne arms in England, under Robert duke of Normandy. He lived to be old; and, about 1601, became known to Henry the Great, from a very advantageous mention of him to that prince, by cardinal du Perron. The king asked the cardinal one day, "If he had made any more verses?" To which the cardinal replied, that "he had totally laid aside all such amusements, since his majesty had done him the honour to take him in to his service; and added, that every body must now throw away their pens for ever, since a gentleman of Normandy, named Malherbe, had carried the French poetry to such a height, as none could hope to reach." About
- four

Diët. art.
Des LOGES,
Note D.

Art. of Poe-
try, cant i.
ver. 131.

Sorel, Bibl.
Franc.
p. 259.
edit. 1667.

Ib. p. 260.

Declaris in-
terpretibus,
lib. ii. vers.
fin.

Life of Mal-
herbe, by
Racan.

four years after, he was called to court, and enrolled among the pensioners of that monarch. After the death of Henry, queen Mary of Medicis became his patroness, and settled upon him a very handsome pension. This he enjoyed to the time of his death, which happened at Paris in 1628. It was the misfortune of this poet, that he had no great share in the affection of cardinal Richelieu. It was discovered, that, instead of taking more than ordinary pains, as he should have done, to celebrate the glory of that great minister, he had only patched together old scraps, which he had found among his papers. This was not the way to please a person of so delicate a taste, and so haughty a spirit; and therefore he received this homage from Malherbe very coldly, and not without disgust. “I learned from M. Racan,” says Menage, “that Malherbe wrote those two stanzas above thirty years before Richelieu, to whom he addressed them, was made a cardinal; and that he changed only the four first verses of the first stanza, to accommodate them to his subject. I learned also from the same Racan, that cardinal Richelieu, who knew that these verses had not been made for him, did not receive them well, when Malherbe presented them to him.” His indolence upon such an occasion may be imputed to that extreme difficulty with which he always wrote. It is incredible, as many authors tell us, how much watching and application it cost Malherbe to produce his poems. “They might,” says Bayle, “have compared his Muse to certain women, who are seven or eight hours in hard labour, before they can bring forth a child: upon which account one is almost ready to say of him, what was said of another; The fine things he publishes cost him so dear, that, were I in his case, I would pitch upon some other employment to serve my neighbours, and should not think that God required that from me.”

Observat.
sur le frag-
ment au
card. Riche-
lieu.

Dict. art.
MAL-
HERBE,
and art.
GUARINI,
Note G.

This poet was a man of a very singular humour; and many strange things are told of him by Racan, his friend, and the writer of his life. A gentleman of the law, and of some distinction, brought him one day some indifferent commendatory verses on a lady; telling him at the same time, that some very particular considerations had induced him to compose them. Malherbe, having run them over with a supercilious air, asked the gentleman bluntly, as his manner was, “whether he had been sentenced to be hanged, or to make those verses?” His manner of punishing his servant was pleasant enough. Besides twenty crowns a year, he allowed him ten-pence a day board wages, which in those times

times was very considerable ; when therefore the fellow had done any thing amiss, and vexed him, Malherbe would very gravely say : “ My friend, an offence against your master is
 “ an offence against God, and must be expiated by prayer,
 “ fasting, and giving of alms ; wherefore I shall now re-
 “ trench five-pence out of your allowance, and give them
 “ to the poor on your account.” Many anecdotes are to be found in this life of Malherbe by Racan, which make it probable that he had no religion. When the poor used to promise him that they would pray to God for him, he answered them, that “ he did not believe they could have any
 “ great interest in heaven, since they were left in so bad a
 “ condition upon earth ; and that he should be better pleased
 “ if the duke de Luyne, or some other favourite, had made
 “ him the same promise.” He would often say, that “ the
 “ religion of gentlemen was that of their prince.” During his last sickness, he had much ado to resolve to confess to a priest ; for which he gave this facetious reason, that “ he
 “ never used to confess but at Easter.” And some few moments before his death, when he had been in a lethargy two hours, he awaked on a sudden to reprove his landlady, who waited on him, for using a word that was not good French : saying to his confessor, who reprimanded him for it, that “ he could not help it, and that he would defend the
 “ purity of the French language, to the last moment of his
 “ life.”

*La vie de
 Malherbe,
 par Racan,
 prefixed to
 Les œuvres
 de Mal-
 herbe, &c.
 Paris, 1723.*

*Johnson's
 Lives of the
 Poets, vol.
 iv.*

MALLET (DAVID), or MALLOCH, an English poet, but of Scotland, where he was born about 1700. By the penury of his parents, he was compelled to be janitor of the high school at Edinburgh ; but he surmounted the disadvantages of his birth and fortune : for, when the duke of Montrose applied to the college of Edinburgh, for a tutor to educate his sons, Malloch was recommended. When his pupils went abroad, they were entrusted to his care ; and having conducted them through their travels, he returned with them to London. Here, residing in their family, he naturally gained admission to persons of high rank and character ; to wits, nobles, and statesmen. In 1724, he began to give specimens of his poetical talents ; which, however, were far from being of the first class. In 1733, he published a poem on “ Verbal Criticism,” on purpose to make his court to Pope ; “ a subject which he either did not understand or wil-
 “ lingly misrepresented ; and on which he has shewn more
 “ pertness than wit, more confidence than knowledge.”

Ibid.

Some

Some time before this, having cleared his tongue from his native pronunciation, so as to be no longer distinguished as a Scot, he took upon him to change his name from Scotch *Malloch* to English *Mallet*. What other proofs he gave of disrespect to his native country, we know not: "but it was ^{Johnson's} remarkable of him, that he was the only Scot whom ^{Lives, &c.} "Scotchmen did not commend." In 1740, he wrote a *Life of Lord Bacon*, which was then prefixed to an edition of his works; but with so much more knowledge of history than of science, that, when he afterwards undertook the *Life of Marlborough*, some were apprehensive, lest he should forget that Marlborough was a general, as he had forgotten that Bacon was a philosopher. The old duchess of Marlborough assigned, in her will, this task to Glover and Mallet, with a reward of 1000 l. and a prohibition to insert any verses. Glover is supposed to have rejected the legacy with disdain, so that the work devolved upon Mallet: who had also a pension from the late duke of Marlborough to promote his industry, and who was continually talking of the discoveries he made.

When the prince of Wales was driven from the palace, and kept a separate court by way of opposition, to increase his popularity by patronizing literature, he made Mallet his under-secretary, with a salary of 200 l. a year. Thomson likewise had a pension; and they were associated in the composition of the "*Masque of Alfred*," which in its original state was played at Cliefden in 1740. It was afterwards almost wholly changed by Mallet, and brought upon the stage of Drury-Lane in 1751, but with no great success. The movements, however, previous to its introduction, are amusing enough. Mallet, according to my author, in a familiar conversation with Garrick, discoursing of the diligence he was then exerting upon the "*Life of Marlborough*," let him know, that in the series of great men, quickly to be exhibited, he should *find a nich* for the hero of the theatre. After wondering some little time, how he could be introduced, "Pray, Mr. Mallet," says Garrick, "have you left off to write for the stage?" (for he had written a tragedy as well as a masque.) Mallet then confessed, that he had a drama in his hands. Garrick promised to act it, and "*Alfred*" was produced: though, alas! when Mallet died, in 1765, no *nich*, not a line of history was left behind him.

The works of this author have been collected in three volumes 12mo. As a writer, he cannot be placed in
any

any high class; there being no species of composition in which he was eminent. Lord Bolingbroke left him the property of his works, which he published in five vols. 4to.

See Malpighi's life, written by himself, and prefixed to his Opera posthuma, Lond. 1697, folio.

MALPIGHI (MARCELLUS), an Italian physician and anatomist, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy. He learned Latin and studied philosophy in that city; and, in 1649, losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, the principal of whom were Bartholomew Massari, and Andrew Mariano. Malpighi put himself under their conduct, and in a short time made a great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic, April 6, 1653. In 1655, Massari died, which was very grievous to Malpighi, as well because he had lost his master, as because he had married his sister. In 1656, the senate of Bologna gave him a professorship, which he did not hold long; for the same year the grand duke of Tuscany sent for him to Pisa, to be professor of physic there. It was in this city that he contracted a strict friendship with Borelli, whom he afterwards owned for his master in philosophy, and to whom he ascribed all the discoveries which he afterwards made. They dissected animals together, and it was in this employment that he found the heart to consist of spiral fibres; a discovery, which has been ascribed to Borelli in his posthumous works. The air of Pisa not agreeing with him, he continued there but three years: and, in 1659, returned to Bologna to resume his former posts, notwithstanding the advantageous offers which were made him to stay at Pisa. Mariano dying in 1661, Malpighi was now left to himself to pursue the bent of his genius. In 1662, he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; but he was prevailed on at last by his friend Borelli, and accepted it; nevertheless, he afterwards returned to Bologna. In 1669, he was elected a member of the royal society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician.

physician. In 1694, he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit, which struck half his body with a paralysis; and, Nov. the 29th following, he had another, of which he died the same day, in his 67th year.

His works, with his life before them, written by himself, were first collected, and printed together at London, 1697, in folio; but they were reprinted more correctly at Amsterdam, 1698, in 4to. This author's discoveries in anatomy were considerable. With regard to the liver, he discovered its texture by his glasses, and found out, 1. That the substance of it is framed of innumerable lobules, which are very often of a cubical figure, and consist of several little glands, like the stones of raisins, so that they look like bunches of grapes, and are each of them cloathed with a distinct membrane. 2. That the whole bulk of the liver consists of these grape-stone-like glands, and of divers sorts of vessels. 3. That the small branches of the cava porta, and porus biliaris, run through all, even the least of these lobules, in an equal number; and that the branches of the porta are as arteries, which convey the blood to, and the branches of the cava are as veins, which carry the blood from, all these little grape-stone-like glands. From whence it is plain, that the liver is a glandulous body, with its proper excretory vessels, which carry away the gall, that lay before in the mass of the blood. As for the texture of the spleen, he discovered, that the substance of it, deducting from the numerous blood-vessels and nerves, as also the fibres, which arise from its second membrane, and which support the other parts, is made of innumerable little cells, like honeycombs, in which there are vast numbers of small glandules, which resemble bunches of grapes; and that these hang upon the fibres, and are fed by twigs of arteries and nerves, and send forth the blood there purged into the ramus splenicus, which carries it into the liver. The mechanism of the reins was wholly unknown, till Malpighi found it out; for he discovered, that the kidneys are not one uniform substance, but consist of several small globules, which are all like so many several kidneys, bound about with one common membrane, and that every globule has small twigs from the emulgent arteries, that carry blood to it; glands, through which the urine is strained from it; veins, by which the purified blood is carried off to the emulgent veins, thence to go into the cava; a pipe, to convey the urine into the great basin in the middle of the kidney; and a nipple,

nipple, towards which several of those small pipes tend, and through which the urine oozes out of them, into the basin.

MALVEZZI (VIRGIL), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He even did not neglect astrology; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts which he exercised himself in for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the Fourth of Spain employed him in several affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian: among the latter were, "Discourses upon the first book of Tacitus's annals," which he composed at the age of twenty-three, and dedicated to Ferdinand II. great duke of Tuscany. There is a great shew of learning in it; too much indeed, for there are many quotations from the fathers and scripture, which have but little to do with Tacitus and modern politics. There are also in it certain logical distinctions, and subtle reasonings, which favour of pedantry, and had better become a professor of philosophy, than a writer upon government and state-affairs. He died at Bologna, Aug. 11, 1654. His discourses upon Tacitus are translated and published in English.

MAMBRUN (PETER), an ingenious and learned French jesuit, who has written Latin poetry, was born in the diocese of Clermont, in 1581. He is one of the most perfect and accomplished among the imitators of Virgil; and has also written, in the same metre, the same number of books, and in the three different kinds, to which that illustrious poet applied himself. Thus we have of Mambrun, "Eclogues," "Georgics, or four books upon the culture of the soul and the understanding;" and an heroic poem in twelve books, intitled, "Constantine, or idolatry overthrown." Happy! if he

he has imitated the genius and judgement of Virgil as well as he has his exterior form and œconomy. And, to say the truth, he is allowed to have had great talents for poetry, as well as great judgement, which last he has sufficiently shewn in a Latin Peripatetic dissertation upon an epic poem; so that it is not without some foundation, that Menage has called him "a great poet, as well as a great critic." His "Peripatetic dissertation" was published in 4to, at Paris, 1652; his "Constantine" in 12mo, at Amsterdam, 1659; his "Eclogues and Georgics" in 12mo, at Fleche, 1661; in which year also he died, aged 80.

MANDEVILE (SIR JOHN), an Englishman, famous for his travels, was born at St. Albans, about the beginning of 1300. He was liberally educated, and applied himself to the study of physick, which he probably practised for some time; but being seized at length with an invincible desire of seeing distant parts of the globe, he left England in 1332, and did not return for four-and-thirty years. His friends, we are told, had supposed him long dead; and, when he appeared, did not know him again. During this long space of time, he had travelled through almost all countries, and made himself master of almost all languages; Scythia, Armenia the Greater and the Lesser, Egypt, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Dalmatia, &c. The rambling Tanner, &c. disposition he had thus acquired, does not seem ever to have Vossius de suffered him afterwards to rest; for he left his own country hist. Latin. a second time, and died at Liege in the Low Countries, 1372. He wrote an "Itinerary," or account of his travels, in English, French, and Latin. Vossius says, that he has seen it in Italian; and adds, that he knows it to be in Belgic and German. He gives us also the inscription upon his monument at Liege, which runs thus: "Hic jacet vir nobilis, dominus
" Joannes De Mandevile, alias dictus de Barbam, dominus
" de Campoli, natus in Anglia, medicinæ professor, devotif-
" simus orator, & bonorum suorum largissimus pauperibus
" erogator, qui, toto quasi orbe lustrato, Leodii vitæ suæ
" diem clausit, A. D. 1372. Nov. 17."

MANDEVILLE (BERNARD DE), a very celebrated General writer in the eighteenth century, was born in Holland, where Dictionary. he studied physick, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, all of them ingenious and witty; but some, which are supposed to have had a very ill effect upon society.

In 1709, he published his “*Virgin unmask’d, or, A dialogue between an old maiden aunt and her niece, upon love, marriage,*” &c. a piece not very conducing to virtue and innocence among his female readers. In 1711, came out his “*Treatise of the hypocondriac and hysteric passions, vulgarly called the hyppo in men, and the vapours in women.*” This work is divided into three dialogues, and may, we think, be read to good purpose; being interspersed with instructive discourses on the real art of physic itself, and entertaining remarks on the modern practice of physicians and apothecaries; and, therefore, as the author says, “very useful to all, who have the misfortune to stand in need of either.” In 1714, he published a poem, intituled, “*The grumbling hive, or knaves turned honest;*” upon which he afterwards wrote remarks, and published the whole at London in 1723, under the title of “*The Fable of the Bees, or private vices made public benefits; with an Essay on charity and charity-schools, and a search into the nature of society.*” In the preface to this book he observes, that since the first publishing of the poem itself, he had met with several, who, either wilfully or ignorantly mistaking the design, would have it, that the scope of it was a satire upon virtue and morality, and the whole written for the encouragement of vice. This made him resolve, whenever it should be reprinted, some way or other to inform the reader of the real intent with which that little poem was written. The book however giving great offence, it was presented by the grand jury of Middlesex in July the same year, and severely animadverted upon, in “*A letter to the right honourable lord C. printed in the London Journal of July the 27th, 1723.*” The author wrote a vindication of his book from the imputations cast upon it in that Letter, and in the presentment of the grand jury; which vindication he published in the “*London Journal*” of August the 10th, 1723. However it was attacked by a vast number of writers, to whom Mandeville made no reply by way of defending himself; but stayed till the year 1728, when he published, in another octavo volume, a second part of “*The Fable of the Bees,*” in order to illustrate the scheme and design of the first. A very sensible and elegant writer, speaking of the first part, observes, that

Philemon to “the false notion of confounding superfluities and vices, is
Hydaspes, “what runs through Dr. Mandeville’s whole book; other-
upon the “wise, as all that author’s pieces are, very ingeniously
general law- “written.” The dreadful tendency of that work seems to
fulness of “arise principally from the author’s description of human na-
pleasure, ture,
p. 96. Lond. 1737.

ture, which is every where represented as low and vicious. Nothing, we think, contributes more to extinguish virtue in the breast of man, than degrading and odious pictures of the species. When men are persuaded, and “The Fable of the Bees” has a tendency to persuade them, that they are naturally knaves, a noble incentive to virtue is extinguished; that which arises from a consciousness of their being formed to it. Instead of growing better, they easily grow worse, and gradually become vicious, merely through a persuasion that they were originally created so. In 1720, this author published “Free thoughts on religion.” These thoughts are built upon the rational system; and there is nothing in this book, but what the bulk of Christians would subscribe to. Mandeville might be a very good believer, for any thing he has discovered to the contrary; yet nothing is more certain, than that he was very much otherwise, although he never gave the divines such hold of him, that they could rank him fairly among the deistical writers. In 1732, he published “An enquiry into the origin of honour, and usefulness of christianity in war;” and in January 1732-3, he died, aged between 60 and 70 years.

His books all passed unnoticed, as far as we can learn, except “The Fable of the Bees;” and this, as we have observed, was attacked by several writers. It was attacked particularly by Dr. Fiddes, in the preface to his “General treatise of morality formed upon the principles of natural religion only,” printed in 1724: by Mr. John Dennis, in a piece intitled, “Vice and luxury public mischiefs,” in 1724: by Mr. William Law, in a book intitled, “Remarks upon the fable of the bees,” in 1724: by Mr. Bluet, in his “Enquiry, whether the general practice of virtue tends to the wealth or poverty, benefit or disadvantage, of a people? In which the pleas offered by the author of “The fable of the bees, for the usefulness of vice and roguery, are considered; with some thoughts concerning a toleration of public slews,” in 1725: by Mr. Hutcheson, author of the “Inquiry into the original of our ideas of beauty and virtue, in several papers published at Dublin, and reprinted in the first volume of Hibernicus’s letters:” and by Mr. Archibald Campbell, in his “APHTOH-AOTIA,” first published by Alexander Innes, D. D. in his own name, but reclaimed afterwards by the true author. Mandeville’s notions were likewise animadverted upon by Berkeley, bishop of Cloyne in Ireland, and the celebrated promoter of tar-water, in his “Alciphron, or the Minute philosopher,” printed

Page 2, 3.

in 1732; in answer to which Mandeville published the same year, "A letter to Dion, occasioned by his book called Alciphron. In this letter he observes, that " whoever will read the second dialogue of the Minute philosopher, will not find in it any real quotations from my book, says he, either stated or examined into; but that the wicked tenets and vile assertions, there justly exposed, are either such notions and sentiments, as first my enemies, to render me odious, and afterwards common fame, had fathered upon me, though not to be met with in any part of my book; or else, that they are spiteful inferences and invidious comments, which others before you, without justness or necessity, had drawn from, and made upon what I had innocently said.—If Dion had read 'The Fable of the Bees,' he would not have suffered such lawless libertines, as Alciphron and Lycicles, to have sheltered themselves under my wings; but he would have demonstrated to them, that my principles differed from theirs, as sunshine does from darkness."

Page 45.

In the same year 1732, there was also published a pamphlet intitled, "Some remarks on the minute philosopher, in a letter from a country clergyman to his friend in London;" the anonymous author of which, supposed to have been the late lord Harvey, takes occasion to interfere in the controversy between Mandeville and Berkeley, in the following manner. "The second dialogue in the Minute philosopher, says he, designed chiefly for an answer to the fable of the bees, is as chicaning, as loose, and as unfair, as any other part of this incoherent medley; for, instead of answering what the author of 'The Fable of the Bees' really says, he supposes him to have said things which he does not say, and answers them.—The Letter to Dion amply sets forth the want of candour in the Minute philosopher, with regard to the author of 'The fable of the bees; who therein defends himself with that life, wit, spirit, good-humour, and pleasantness, which every body must allow to be the characteristics of all his writings. But, at the same time that this wanton author exposes the sophistry of his commentator, I cannot say he makes use of none in the defence of his own text. His explanation of the title of his book is forced; and his apology for that part of it relating to public stewards very lame. There are many more instances one might give of the same kind." The anonymous writer then proposes a sketch of an answer to "The Fable of the Bees," than which nothing can be more ingenious and entertaining.

entertaining. "In the first place," says he, "I would Page p. 45.
 " not have denied, that the author had told a great many
 " truths; but I would have said, and have proved too, that
 " he had, like Rochefoucault, told a great many disagree-
 " able ones, and what are much less fit to be told, than if
 " they were not truths. I would have said, that his endea-
 " vouring to shew, that people do actions they have reason
 " to be proud of, from motives, which, if rightly scrutinized,
 " they would have reason to be ashamed of, will never con-
 " tribute to the multiplying such actions; and that if actions,
 " which are beneficial to mankind and society, often pro-
 " ceed from the same principle with some that are detri-
 " mental, it would be more for the benefit of the world to
 " have such sources lie concealed: as the discovery of these
 " two streams, flowing from the same fountain, will take
 " away one of the chief inducements many people have for
 " doing what is good; which is the pride and vanity of being
 " thought to act upon better, nobler, and more laudable
 " principles than their neighbours. If it could be proved,
 " that Herostratus, who fired the temple of Ephesus, and
 " Decius, who threw himself, for the sake of his country,
 " into the gulph that opened in Rome, acted both from the
 " same motive, and were equally influenced by the vanity
 " of being mentioned in history, and perpetuating their
 " names to posterity; if this, I say, could be demonstrated,
 " I would be glad to ask the author of 'The Fable of the
 " Bees,' whether he thinks it would promote and encourage
 " that virtue, called the love of one's country; thus to
 " shew, that the most renowned patriot in antiquity, and
 " the most infamous incendiary, were in the same way of
 " thinking, and actuated by the same passion? If it would
 " not, the conclusion is obvious; and he must either allow,
 " that it would be an improper topic for speculation to exa-
 " mine such a proposition, and of disservice to any commu-
 " nity to prove it; or he must deny, that the spirit of pa-
 " triotism is of any use to that society, where it is most in
 " force. Neither can I agree with the author of 'The
 " Fable of the Bees,' even in the fundamental principle of his
 " whole book; which is, that private vices are public be-
 " nefits. If he meant no farther than to say, that luxury is
 " inseparable from what is called a rich flourishing nation,
 " and that a prosperous people are generally vicious in pro-
 " portion to their prosperity, perhaps his assertion might be
 " too well founded. But when he says, their vices and
 " their luxury, in order to take off the odium of these two
 " names,

" names, are the occasion of their wealth and prosperity, I
 " think he mistakes, and carries his encomiums on vice and
 " luxury too far. For though luxury is too often the con-
 " sequence of prosperity, I cannot agree that it is always
 " the source of it. I think it is the child of prosperity, but
 " not the parent; and that the vices, which grow upon a
 " flourishing people, are not the means by which they be-
 " came so. The Romans were originally a hardy, rough,
 " robust, warlike, industrious people. From their industry
 " and hardiness, they grew powerful; from being power-
 " ful, they grew rich; from their riches, they grew luxu-
 " rious and vicious; and from a long course of vice and
 " luxury, they degenerated still farther into the most scan-
 " dalous corruption, and the most abandoned profligacy;
 " till at last this degeneracy, enervated as they were both
 " in body and mind, brought them to slavery, decay, and
 " ruin. But by this gradation it should seem to me, not
 " that they were rich and flourishing, because they were
 " vicious and luxurious; but that they were vicious and
 " luxurious, from being rich and flourishing: and this pro-
 " gress from lowliness to grandeur, and from grandeur to
 " decay, shews, that though their vices proceeded from their
 " opulence, yet their opulence proceeded from their virtues;
 " and that luxury laid the foundation, not of their prospe-
 " rity, but of their ruin. The same progress, that appears
 " in the revolution and vicissitude of this great state, may
 " be often seen too in the fortunes of particular people. A
 " laborious, ingenious, industrious man of low birth, grows
 " rich; his riches produce plenty; plenty, indulgence; in-
 " dulgence, repletion; and repletion, laziness and diseases.
 " And it would be just as fair, and as well reasoned, to say,
 " that this man's diseases, which were the effect of his riches,
 " were the occasion of them; as to say, that the luxury and
 " vices of a state, which are the fruits of its prosperity, are
 " the seeds of it."

MANETHO, an ancient Egyptian historian, who, to
 make his story the more probable, pretends to take all his
 accounts from those sacred inscriptions on the pillars of
 Hermes Trismegistus; for Hermes was the person to whom
 the Egyptians ascribed the first invention of their learning,
 and all excellent arts, and from whom they derived their
 history: and the most ancient way of preserving any monu-
 ments of learning in those early times, especially among the
 Egyptians, was by these inscriptions on pillars. A poor
 foundation,

foundation, we see! and yet the great basis, on which all the Egyptian history depends. Manetho, as Eusebius tells us, translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in "Eusebius's Chronica," mention is made of Manetho's history, ending in the 16th year of Artaxerxes Ochus, which, saith Vossius, was in the second year of the 3d olympiad. This Manetho, called from his country Sebennyta, was high-priest of Heliopolis in the time of Ptolemeus Philadelphus, at whose request he wrote his history, which he digested into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years. These dynasties are yet preserved, being first epitomized by Julius Africanus, from him transcribed by Eusebius, and inserted in his "Chronica;" from Eusebius by Georgius Syncellus, out of whom they are produced by Joseph Scaliger, and may be seen both in his "Eusebius," and his "Canones Isagogici." Now Manetho, as appears by Eusebius, voucheth this as the main testimony of the credibility of his history, that he took his relations "from some pillars in the land of Seriad, " on which they were inscribed in the sacred dialect by the " first Mercury Thoyth, and after the flood were translated out of the sacred dialect into the Greek tongue in " hieroglyphic characters, and are laid up in books among " the reveries of the Egyptian temples by Agathodæmon, " the second Mercury, the father of Tat." "Certainly," says bishop Stillingfleet, "this fabulous author could not " in fewer words have more manifested his own impostures, " or blasted his own credit more, than he hath done in " these."

De Græcis
hist. lib. i.
c. 14.

Origines
sacrae, book
i. c. ii. § ii.

MANFREDI (EUSTACHIO), a celebrated mathematician of Italy, was born in 1674, at Bologna, where he was elected mathematical professor in 1698. He was chosen a member of the academy of sciences at Paris in 1726, and was also a member of several other academies. He acquired great reputation by his "Ephemerides" in four volumes 4to, and by his other works. He died Feb. 15, 1739. We must not confound him with Bartholomew Manfredi, an ingenious painter of Mantua, who imitated his master Michael Angelo of Caravaggio so well, that it is difficult to know their pieces one from another.

MANGETUS (JOHN JAMES), a distinguished physician, was born at Geneva in 1652, and at first designed for divinity, but quitted it for physic. In 1699, the elector of Brandenburg made him his first physician. He died at Geneva in 1742, aged 90, after having gone through prodigious labours. He published abundance of works : but the principal are, 1. "Bibliotheca Anatomica," 2 vols. fol. 2. "A Collection of Pharmacopeias," fol. 3. "Bibliotheca Pharmaceutico-Medica." fol. 4. "Bibliotheca Chymica." 2 vols. fol. 5. "Bibliotheca Chirurgica." 4 vols. fol. 6. "Bibliotheca Scriptorum Medicorum." 4 vols. fol. All in Latin. It will easily be conceived, that the author of such works could not be much of an original thinker, they being rather works of the body than the mind ; nor will it be surprising, if errors and inaccuracies are found in such stupendous compilations : such collections, however, are useful, and especially to those who have not libraries to recur to. Daniel le Clerc, author of the "History of Physic," is said to have assisted him much.

Anecdotes
of Bowyer,
by Nichols,
p. 164.

MANGHEY (THOMAS), M. A. chaplain at Whitehall, and fellow of St. John's college, Cambridge [afterwards L. L. and D. D. F. S. A. and rector of St. Mildred's, Bread Street], was early distinguished by his "Practical Discourses upon the Lord's Prayer, preached before the Honourable Society of Lincolns Inn ; published by the special order of the Bench, 1716," 8vo. These Discourses were again printed in 1717, and again, in 1721 ; and in 1718 "Remarks upon Nazarenus ; wherein the Falsity of Mr. Toland's Mahometan Gospel, and his Misrepresentations of Mahometan sentiments in respect of Christianity, are set forth ; the History of the old Nazaræans cleared up, and the whole conduct of the first Christians in respect of the Jewish Laws explained and described." The author then styled himself "Rector of St. Nicholas's in Guilford." In Jan. 1718-19, he published "Plain Notions of our Lord's Divinity," a Sermon preached on Christmas-day ; in June, 1719, "The eternal Existence of our Lord Jesus Christ," a Visitation Sermon ; in October that year, "The Holiness of Christian Churches," a sermon preached at Sunderland, on consecrating a new church there ; and in 1719-20, "The providential Sufferings of good men," a 30th of January sermon before the house of commons. In 1719 Dr. Manghey wrote "A Defence of the Bishop of London's Letter," 8vo ; and, besides the sermons already mentioned,

mentioned, published five single ones, in 1716, 1726, 1729, 1731, and 1733. On May 11, 1721, he was presented to a prebend [A] [the fifth stall] in the cathedral church of Durham, being at that time styled "LL.D. chaplain to Dr. Robinson Bishop of London; and vicar of Yealing, in the county of Middlesex." He was advanced to the first stall of Durham, Dec. 22, 1722; and was one of the seven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his "Terence;" and at the end of 1726 he circulated proposals for an edition of "Philo Judæus," which he completed in 1742, under the title of "Philonis Judæi Opera omnia quæ reperiri potuerunt," 2 vols. folio. He died March 11, 1754-5. His MS. remarks on the New Testament came into the possession of Mr. Bowyer, who extracted from them many short notes, which are printed in his "Conjectures." Dr. Taylor's very elegant inscription to Dr. Mangey, prefixed to "Lysiae Fragmenta," may here be not improperly mentioned.

[A] Mr. Granger, in his account of mon, which, as Dr. Richard Grey, bishop Crew (Biog. Hist. 8vo. vol. IV. "then his domestic chaplain, assured p. 285.) says, "He gave Dr. Man- "Mr. George Ashby, he never read. "gey a prebend of Durham for a flat- "He was fully satisfied with the dedi- "tering dedication prefixed to a Ser- "cation."

MANICHEES, a very famous, or rather infamous sect of heretics, founded by one Manes, who flourished towards the conclusion of the third century, and began to propagate his doctrines about the year 277, which doctrines he had taken from the books of one Scythian. Scythian was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, a good one and a bad one: the former of which he called god and light, the latter matter and darkness; to which he joined many dogmas of the Pythagoric school. These he fashioned into a system, comprised in four books; one of which was called "Evangelium," another "Capita," a third "Mysteria," and a fourth "Thesauri:" and after this went to Jerusalem, where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythian, his books and effects devolved by will to Perebintus his disciple: who however soon quitted Palestine, and fled into Persia; where, for the sake of being safe, and free

Cyrl. Hieros. catech. p. 142. Epiphani. Hæres. 66. n. 1, 2, 3. Socrat. l. i. c. 22.

free from those continual persecutions, to which his doctrines exposed him, he took up his abode with a certain rich widow. Here he died; and the manner of his death, as it is commonly related, was very tragical. For when, according to his usual way, he had ascended to the top of the house, in order to invoke the demons of the air, which custom the Manichees afterwards practised in their execrable ceremonies, he was in a moment struck with a blow from heaven, which threw him headlong down to the pavement,

Adv. Hæres.
p. 620.

and fractured his skull so, that he died immediately. St. Epiphanius says, that Scythian had also met with the same fate before him. Here however it was, that Manes became acquainted with the writings of Scythian; for, having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy of the Persians, in which he made so considerable a progress, that he acquired the reputation of a very subtle and learned philosopher. When this lady died, the writings of Terebinthus to whom she had been heir, or rather of Scythian, from whom Terebinthus had received them, fell of course into the hands of Manes.

Hist. Eccl.
lib. i. c. 22.

And now Manes began to assume, and to think of founding his system. He made what use he could of the writings of Scythian; he selected from the heathen philosophy whatever was for his purpose, and he wrought it all up together with some institutes of Christianity; which made Socrates call his heresy, *Ελληνιστὸν Χριστιανισμὸς*, Græcanicus Christianismus, i. e. a motley mixture of Christianity and Paganism. In forming his sect, he affected to imitate Jesus Christ in many particulars. Jesus Christ chose twelve apostles, to whom he committed the care of propagating his doctrines; Manes chose the same number, and assigned to each his particular province. Jesus admitted three into a greater intimacy with him than he rest; Manes did the same. Christianity has its trinity of persons, Father, Son, and Holy Ghost; Manicheism has the same, Scythian calling himself the Father, Terebinthus pretending to be the Son, and born of a virgin like him, and Manes declaring himself to be the Holy Ghost, or Comforter. He taught, that “there were
“two principles of all things co-eternal, and co-equal,
“namely, God and the devil; that all good proceeded from
“the former, and all evil from the latter; that the good being
“was the author of the New Testament, and the bad of
“the Old; that this created the body, that the soul.” He taught the doctrine of fate and necessity, denied the exist-

See Hist.
Manich. a
Petro Siculo,
p. 22.

ence of Christ in the flesh, with innumerable other false and fantastic notions, which may be found, by those who shall think it worth their while to seek for them, in “Ephiphanius adversus hæreses.” For although Manes wrote a great many pieces himself, yet we have nothing remaining of him, except a few fragments preserved in the writings of that father. However, as divines, as well as philosophers, are always most admired by the vulgar when they are the least reasonable, so Manes became famous all over Persia. His merit engaged at length the attention of the court; and as he pretended to the gift of working miracles, he was called by king Sapore to cure his son, who was dangerously ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impostor was no sooner called, than he dismissed all the physicians who were about the young prince; and promised the king, that he would recover him presently by the help of a few medicines, accompanied with his prayers: but the child dying in his arms, the king, enraged to the last degree, caused him to be thrown into prison; whence by the force of bribes he made his escape, and fled into Mesopotamia. There he was taken again by persons sent in quest of him, and carried to Sapore, who caused him to be flayed alive, and after that his body to be given to the dogs, and his skin to be stuffed with chaff, and hung before the city gates, where, Epiphanius tells you, it was remaining to his time.

Manicheism, as we have seen, is a great deal older than Manes. The Gnostics, the Cordonians, the Marcionites, and several other sectaries, who introduced this wicked doctrine into Christianity before Manes occasioned any noise about it, were by no means its inventors, but found it in the books of the heathen philosophers. Thus Plutarch gives an account of the antiquity and universal reception of this doctrine, not merely as an historian, but as one who strenuously adhered to it himself. It is impossible,” says he, “that one cause alone, whether good or bad, should be the principle of all things, because God is not the cause of evil; that the harmony of this world is composed of contraries, like a harp, whose music consists of high and low notes, as Heraclitus said, and to the same purpose Euripides also:

Isis & Osiris,
p. 369.
Franc.
1599.

“ The good was never separated from the evil.

“ The one is always mixed with the other,

“ That all things in the world may go on better.

“ Wherefore

“ Wherefore this opinion is very ancient, being descended
 “ from divines and lawgivers in times past, to the poets and
 “ philosophers, but without its being known who was the
 “ first authors of it; although it is so firmly imprinted in the
 “ minds of men, that it can by no means be defaced or
 “ rooted out. It is frequently taught, not only in private
 “ discourse, and common reports, but at the sacrifices and
 “ divine ceremonies of the gods, as well in the barbarous
 “ nations, as among the Greeks in many places, that nei-
 “ ther does this world float in uncertainty, without being
 “ governed by providence and reason, nor is it one reason
 “ alone that governs it.—To speak openly, there is nothing
 “ here below, which nature brings forth and produces, that
 “ is in itself pure and simple; nor is there one only dis-
 “ penser of the two vessels, who distributes to us all affairs,
 “ as a vintner does his wines, by mingling and brewing
 “ them one with another. Thus this life is governed by two
 “ principles and two powers, contrary to one another;
 “ one of which directs and conducts us to the right hand
 “ by a right way, and the other on the contrary diverts us
 “ from it, and turns us back. Thus this life is mixed,
 “ and this world—is unequal and variable, subject to all
 “ the changes that are possible. For nothing can be with-
 “ out a cause, and what is good in itself can never be the
 “ cause of evil; and therefore nature must have a principle
 “ and cause, from which evil proceeds, as well as another,
 “ from which good proceeds. This is the opinion of the
 “ greatest part, and the wisest, among the ancients. For
 “ some think there are two gods acting in an opposite man-
 “ ner; the one the author of all good, and the other of all
 “ evil. Others call him god, who is the author of all
 “ good, and him a demon, who is the author of all evil.
 “ Thus Zoroaster the magician, who is said to have lived
 “ five hundred years before the Trojan war, called the good
 “ god Oromazes, and the evil god Arimanius. He said,
 “ moreover, that the one resembled light more than any
 “ other thing, and the other darkness and ignorance;—
 “ and he taught men to sacrifice to the one, to desire of
 “ him all good things, and to thank him for them; and to
 “ the other to divert and keep off all unfortunate things.”
 Here is a full and explicit account, we see, of the doctrine of
 the two principles, laid down by one who died long before
 Manes was born, though he has since had the honour of
 having it called after him.

As

As absurd and horrid as the doctrine of two co-eternal principles independent on each other is, not to mention their other doctrines equally absurd, and many impious and abominable rites which they practised in their religious assemblies, it is almost incredible how the Manichean sect spread. There were Manichees at Rome, when St. Austin came thither in 383; for he lodged in the house of a Manichee, and conversed very often with those of that sect. But after Carthage had been taken and destroyed by Genseric king of the Vandals in 439, the greatest part of the Manichees in Africa fled, as well as the Catholics, into Italy, and chiefly to Rome. Pope Leo I. acted vigorously against them. He obliged the people to make an exact search after them, and shewed by what marks they might be found: and he admonished all the bishops, that they should not suffer those heretics, condemned to banishment by the imperial laws, to find any place of refuge. Yet this heresy supported itself; and it was thought necessary to persecute it with laws more severe, and to condemn to death all those who should make profession of it. Nevertheless it continued and spread; the emperor Anastasius, and Theodora, the wife of Justinian, favoured it; and the followers of it appeared under the children of Heraclius, that is, in the 7th century, in Armenia. The Manichees in Armenia were called Paulicians, from one Paul, who became their head; and they arrived at so great power, either by the weakness of the government, or by the protection of the Saracens, or even by the favour of the emperor Nicephorus, who was a friend to that sect, that at last, being persecuted by the empress Theodora, the wife of Basil, they were in a condition to build towns, and to take up arms against their princes. These wars were long and bloody, under the empire of Basil the Macedonian, that is, at the end of the ninth century; and yet there was so great a slaughter of those heretics under the empress Theodora, that it seemed they would never be able to rise again. “Theodora,” says Maimbourg, “resolved effectually to bring about the conversion of those Paulicians, or to rid the empire of them, if they obstinately opposed their true happiness.—It is true that those, to whom she gave a commission and forces to compass this design, used them with too much rigour and cruelty; for instead of endeavouring to bring them by mild and gentle means, and with a spirit of charity, to the knowledge of the truth, they seized those wretched people, that were scattered in the cities and boroughs, and, as is said, they killed near

“ 100,000

Bishop of Meaux, Hist. of the variations, &c. book xi. n. 13.

Bishop of Meaux, *ibid.*

Hist. of the Iconoclasts, book vi.

Basnage's
Hist. of the
religion of
the reform-
ed churches,
part i. ch.
iv. &c.

“ 100,000 of them all over Asia, by all kinds of deaths.
“ This obliged the rest to go and yield themselves up to the
“ Saracens, who knew very well how to make use of them
“ some time after against the Greeks. But the empress,
“ who had no hand in this inhumanity of her lieutenants,
“ did nevertheless reap this advantage from it, that the em-
“ pire at least was purged from this vermin, during her
“ reign of fourteen years.” This massacre however did not
hinder the spreading of this heresy in Thrace and Bulgaria;
and it afterwards infected great numbers of persons in several
provinces of France, and was there in the time of the Albi-
geneses. It was said that the Albigeneses were Manichees;
but this is generally believed to be a falsehood, and nothing
but a calumny fostered upon that much injured people, to
justify the unheard-of cruelties and persecutions which were
exercised against them.

Lib. i. v. 10.
Lib. i. v.
906.
Lib. i. v.
918.
Lib. iv. v.
763.
Lib. i. v.
896.
Lib. i. v.
912.

MANILIUS (MARCUS), a Latin poet, who had the ill
luck to lie buried in the German libraries, and never to be
heard of in the world, till Poggius published him from some
old manuscripts found there about two centuries ago. There
is as dead a silence concerning him among the ancients, as
if he had never been; and the moderns are so little able to
fix the time when he lived, that while some place him as
high as the age of Augustus, others bring him down to the
reign of Theodosius the Great. Indeed the only account to
be had of him must be drawn from his “ Poem;” and from
this his translator Creech thinks, that the following particu-
lars may, with some degree of probability, be collected.
Manilius was born a Roman, and lived in Rome when
Rome was in her glory. This may easily be made appear
from several passages in the “ Poem.” In the beginning of
it, he invokes the emperor; that very emperor, who was
the adopted son of Julius Cæsar, who beat Brutus and Cassius
at Philippi, overthrew Pompey the Great’s son, sent Tibe-
rius to Rhodes, lost three legions in Germany under the
command of Varus, routed Antony and Cleopatra at Actium,
and saved the Roman empire, by turning that overgrown
dissolute republic into a well-regulated monarchy. “ Here,”
says Creech, “ are so many characters, that the person of
“ the emperor cannot well be mistaken, since not one of
“ them agree to any but the great Augustus Cæsar. And
“ therefore, if Manilius did not live in that age, to which he
“ pretends by so many very particular circumstances, he is a
“ notorious cheat, and one of the greatest impostors among
“ the

“ the sophists.” But Manilius not only lived under the reign of Augustus; there is great reason to suspect farther, that he was of illustrious extraction, and a branch of that noble family the Manilii, who so often filled the consuls chair, and supplied the greatest offices in the commonwealth. Some indeed have thought, that he was a Tyrian slave, and that being made free he took, according to custom, the name of his patron. But this seems very improbable; and he almost expressly declares the contrary in the 40th verse of his 4th book, where he shews a concern for the interest of the Roman commonwealth, down as low as the age of Hannibal :

“ Speratum Hannibalem nostris cecidisse catenis :

“ Hannibal then destined to our chains :”

which he could not have done with propriety, had his relation to that state commenced so lately, or had his ancestors had no interest in the then losses and victories at Rome. If we reflect farther, that he was conversant at court, and acquainted with the modish and nicest flattery of the palace, and that he made his compliments in the same phrase that was used by the most finished courtier of his time, we shall have another probable argument that his quality was great. Now this reflection may be supported by one observation, made on the compliment he pays Tiberius when at Rhodes. He styles him “ magni mundi lumen,” using the very same word which we find in Velleius Paterculus, who wrote the same language upon the same occasion, “ alterum reipub-

Histor. lib.
ii. c. 99.

“ licæ lumen Tiberius ;” and retired to Rhodes, “ ne ful-
“ gor suus orientium juvenum C. & L. Cæsaris obstaret
“ initiis,” says that historian.

The Astronomicon of Manilius, which is at length come to light, contains a system of the ancient astronomy and astrology, together with the philosophy of the Stoics. It consists of five books, and he also wrote a sixth, which has not been recovered. That he was young when he composed this work, his translator thinks demonstrable from almost every page of it. “ He is too fierce and fiery,” he says, “ for
“ an advanced age, and bounds in every step he takes.
“ When he is obliged to give rules, and is tied in a manner
“ to a certain form of words, he struggles against those ne-
“ cessary fetters, he reaches after the strongest metaphors,
“ uses the boldest catachreses, and, against all the rules of de-
“ cency, labours after an obscure sublime, when he should
“ endeavour to be plain, intelligible, and easy.” From this
circumstance

circumstance of Manilius's having written his "Poem" in his youth, and not living to finish it, as it is agreed on all hands that he did not, his translator would account for the seeming difficulty of his never being mentioned by the ancient writers.

Creech's

Preface, &c.

"Manilius," says he, "having left an unfinished piece, his family, studious of his credit and their own, carefully preserved the orphan, but would not expose it. In that age, when poetry was raised to its greatest height, it had argued the utmost fondness, or the extreme folly in a noble family, to have published a crude unfinished poem, and thereby engaged their honours to defend it." But to go on. Had he lived to revise it all, as he seems to have done the first book, we had certainly had a more beautiful and correct piece. He had a genius equal to his undertaking; his fancy was bold and daring; his skill in mathematics great enough for his design; and his knowledge of the history and mythology of the ancients general. As he is now, some critics have placed him among the judicious and elegant; and all allow him to be useful, instructive, and entertaining. He hints at some opinions, which later ages have been ready to glory in as their own discoveries. Thus he defends the fluidity of the heavens against the hypothesis of Aristotle: he asserts, that the fixed stars are not all in the same concave superficies of the heavens, and equally distant from the center of the world: he maintains, that they are all of the same nature and substance with the sun, and that each of them hath a particular vortex of its own; and lastly, he says, that the milky way is only the undistinguished lustre of a great many small stars, which the moderns now see to be such through their telescopes. So that perhaps, upon the whole, and notwithstanding all his defects, one may venture to say, that he is one of the most discerning philosophers antiquity can shew. The best editions of Manilius are that of Joseph Scaliger, printed at L. Bat. 1600, 4to. that of Bentley at Lond. 1738, 4to; and that of Edmund Burton, Esq. "cum notis variorum," Lond. 1783, 8vo; for in regard to the Delphin edition, published at Paris in 1679, by Mich. Fayus, Creech says, that "there ought to be a new edition, with a pure genuine text, free from many of his interpreters comments, especially from the notes of the miserable, wretched Fayus."

Preface,
p. 15.

MANLEY (MRS), the celebrated authoress of "The Atalantis," was the daughter of sir Roger Manley, and born in one of the islands of Hampshire, of which her father

governor, and which once belonged to France. Sir Roger Manley, is said to have been the author of the first volume of that famous work, "The Turkish Spy." Mrs. Manley received an education suitable to her birth; and gave early discoveries of a genius, not only above her years, but above what is usually found among her sex. She had the misfortune to lose her mother while she was yet an infant, and her father before she was grown up; circumstances, that laid the foundation of many calamities, which afterwards befell her: for she was cheated into a false marriage by a near relation of the same name, to whom her father Sir Roger had bequeathed the care of her; we call it a false marriage, because the gentleman had a wife already, and affected to marry her only to gratify a carnal passion. She was brought to London, and soon deserted by him; and thus in the very morning of her life, when all things should have been gay and promising, she wore away three wretched years in solitude. When she appeared in the world again, she fell, by mere accident, under the patronage of the duchess of Cleveland, a mistress of Charles II. She was introduced to her by an acquaintance of her grace's, to whom she was paying a visit; but the duchess, being a woman of a very fickle temper, grew tired of Mrs. Manley in six months time, and discharged her upon a pretence that she intrigued with her son. When our authoress was dismissed by the duchess, she was solicited by general Tidcomb, to pass some time with him at his country-seat: but she excused herself by saying, "that her love of solitude was improved by her disgust of the world; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed." In this solitude she wrote her first tragedy called, "The Royal Mischief," which was acted at the Theatre in Lincoln's-Inn Fields in 1696. This play succeeded, and she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety: but it proved in the end very fatal to her virtue; and she afterwards engaged in intrigues, and was taken into keeping. In her retired hours she wrote her four volumes of the "Memoirs of the New Atalantis," in which she was not only very free with her own sex, in her wanton description of love adventures, but also with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself had a confirmed aversion to the Whig ministry; so that the representation of many characters in her "Atalantis" are nothing else but

satires upon those who had brought about the Revolution. Upon this a warrant was granted, from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity in her nature, to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-bench, as the author of the "Atalantis." When she was examined before lord Sunderland, then the secretary, he was curious to know, from whom she got information of some particulars, which they imagined to be above her own intelligence. She replied with great humility, that she had no design in writing, farther than her own amusement and diversion in the country, without intending particular reflections and characters; and did assure them, that nobody was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because, knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings were stark naught." She acknowledged, that "his lordship's observation might be true; but, as there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. However, her counsel sued out her habeas corpus at the King's-bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for writing a few amorous trifles, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to cross the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. A second edition of a volume of her "Letters" was published in 1713. "Lucius," the first Christian king of Britain, a tragedy, was written by her, and acted in Drury-lane, in 1717. She dedicated it to Sir Richard Steele, whom she had abused in her "New Atalantis;" but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This, with the tragedy before mentioned,
and

and a comedy called the "Lost Lover, or the Jealous Husband," acted in 1696, make up her dramatic works. She was also employed in writing for queen Anne's ministry; certainly with the consent and privity, if not under the direction, of Dr. Swift; during which season she formed a connection with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage as is supposed; and at whose house she died July 11, 1724. The said John Barber died also Jan. 2. 1740-41. For more of this man; see Swift's Works, vol. XVII. p. 433. 8vo.

MANTUAN (BAPTIST), a famous Italian poet, was Niceron, tom. xxviii born at Mantua, whence he took his name, in 1448, and not in 1444, as Cardan and others have said; for Mantuan himself relates, in a short account of his own life, that he was born under the pontificate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo; as we learn from Paul Jovius; who for many reasons ought to be credited. For these in particular; that he was his countryman, and thirty-three years old when Mantuan died, and therefore might easily be well informed; that Mantuan speaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he ascribes the care of his education; and that the family shewed him all imaginable affection. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1515, and devoted himself entirely to the pursuit of the belles lettres. He did not enjoy his retirement long, for he died in March, 1516. The duke of Mantua, some years after, erected to his memory a marble statue crowned with laurel, and placed it next that of Virgil; as if Mantuan had equalled this great poet in his talent for poetry. We may wonder, however, that he should come even so near him as he did, when we consider that, in the age in which he lived, barbarism prevailed among the most civilised geniuses, and that no such thing as good taste had yet emerged. Lilius Gyraldus, in his "Dialogues upon the poets of his own times," says; "that the verses which Mantuan wrote in his youth are very well; but that, his imagination afterwards growing colder, his latter pro-
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"ductions

“ductions have not the force or vigour of his earlier.” We may add, that judgement and taste are generally wanting in the works of Mantuan, who was indeed more solicitous about the number than the goodness of his poems; yet, considering that he lived when letters were but just reviving, it must be owned, that he was a very extraordinary person.

His works were first printed, as they were written, separately; but afterwards collected and published at Paris, 1513, in three vols. folio, with the Commentaries of S. Murrhon, S. Brant, and J. Badius. A more complete and ample edition of them was published at Antwerp, 1576, in four vols. 8vo, under this title, “J. Baptistæ Mantuani, Carmelitæ, theologi, philosophi, poëtæ, & oratoris clarissimi, opera omnia, pluribus libris aucta & restituta.” The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John to Baptist Mantuan.

MANUTIUS (ALDUS), the first of those celebrated printers at Venice, who were as illustrious for their learning, as for uncommon skill in their profession, was born at Bassano in Italy, about the middle of the 15th century; and thence is sometimes called Bassianus. He was the first who printed Greek neatly and correctly: and he acquired so much reputation in his art, that whatever was finely printed, was proverbially said to come from the press of Aldus. In short, he carried it to such perfection, that all improvements afterwards were greatly indebted to his previous advancements. Julius Scaliger, in his first invective against Erasmus, accuses him of having let himself out for hire, to correct Aldus's press. It would be a great compliment to Aldus's editions of authors, to suppose them corrected by so eminent a man; but there seems not the least reason to believe this, especially when Erasmus declares, that, all the while he lived with Aldus, he corrected no books but his own. Erasmus indeed has given this testimony in favour of Aldus, that his editions were not only correcter, but cheaper than those of other printers; and he commends him for his disinterestedness, as well as for his industry and skill. Aldus was learned, but not so learned as his son and his grandson. We have a kind of a Greek grammar of his, Notes upon Homer and Horace, &c. He died at Venice, where he had exercised his occupation, in 1516. A single copy of all their capital books was printed upon vellum.

MANUTIUS (PAUL), the son of Aldus, and brought up to his father's profession. He had for some time the care of the Vatican library committed to him by Pius IV. who also called him to Rome to superintend the apostolic press. That pope conceived a design, which indeed he supported with great liberality, of having the Fathers printed by Manutius; and for that purpose got together a great number of ingenious operators, and had a new set of very beautiful types cast: but the event did not answer in the manner that was expected. Paul Manutius was much more learned than his father; and he acquired, by a continual reading of Tully, such perfection in writing Latin, that even Scaliger allows, a Roman could not have done it better. His "Epistles" are infinitely laboured, and very correct; but then, as may be said of the writings of most of the Ciceronians, they contain scarce any thing but words. This constant reading of Tully however, together with his profound knowledge of antiquity, qualified him extremely well for an editor of Tully, whose works were accordingly published, with his Commentaries upon them, in four vols. folio, at Venice, 1523. Muretus Variae lectiones, l. i. c. 6. says, that he has corrected Tully in some thousands of places very happily, and that it may justly be doubted, whether he be more obliged to Tully, or Tully to him; while others think, that he has taken too great liberties. Paul Manutius published several works of his own—as, "Adagiorum Græcorum accurata editio," "Antiquitatum Romanarum liber," "De legibus," "De senatu," "Annotationes in Virgilium," &c. Some will have his "De legibus Romanorum" to be the best of his works; but Scaliger says, that all he wrote is excellent, particularly his "Commentaries upon Tully's epistles ad Familiares," and to Atticus. He died in 1574; and his days are said to have been shortened by domestic troubles, and by the excesses he was guilty of in his youth.

MANUTIUS (ALDUS), the son of Paul, was also a learned man and a printer; and, at his first setting out, bid fair to be a greater man than either his father or grandfather. He astonished the learned by the rapid progress he made in letters, under the direction of his father; and he was no more than fourteen, when he wrote a "Treatise upon orthography;" nor then nineteen, when he composed a book of "Notes upon the ancient writers." He afterwards, however, managed so ill, as, instead of carrying up his reputation agreeably to this good beginning, to fall into contempt,

and even misery : for Tolloius, the continuator of “ Pierius “ Valerianus de infelicitate literatorum,” has thought him very deserving of a place among that unhappy tribe. Pope Clement VIII. gave him the direction of the Vatican press, a place, as it should seem, of no great profit ; since, to keep himself from starving, he was not only obliged to teach rhetoric, but even to sell that noble library, consisting, as is said, of 80,000 volumes, which his father and grandfather had collected with great care and expence. He died at Rome in 1597, leaving behind him “ Commentaries upon Cicero,” three books of epistles, and other works in Italian as well as Latin.

Ward's lives
of the pro-
fessors of
Gresham
college,
p. 274.

MAPLETOFT (DR. JOHN), a very learned Englishman, was descended from a good family in Huntingdonshire, and born at Margaret-Inge, June 1631. He was educated under the famous Busby at Westminster-school, where being king's scholar, he was elected thence to Trinity-college, Cambridge, in 1648. He took his degree in arts at the regular time, and was made fellow of his college in 1653. In 1658, he left the college, in order to be tutor to Joscelin, son of Algernon, the last earl of Northumberland, with whom he continued till 1660, and then travelled, at his own expence, to qualify himself for the profession of physic, which he had resolved upon some years before. He passed through France to Rome, where he lived near a year in the house of the honourable Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663, he returned to England, and to the said earl's family : and, taking his doctor of physic's degree at Cambridge in 1667, he practised in London. Here he contracted an acquaintance with many eminent persons in his own faculty, as Willis, Sydenham, Locke ; and with several of the most distinguished divines, as Wichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670, he attended lord Essex in his embassy to Denmark ; and, in 1672, waited on the lady dowager Northumberland into France. March 1675, he was chosen professor of physic in Gresham-college, London ; and, in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. The same year Dr. Sydenham published his “ Observationes medicæ “ circa morborum acutorum historiam & curationem,” which he dedicated to Dr. Mapletoft ; who, at the desire of the author, had translated them into Latin. He held his professorship

ship at Gresham till October 1679, and married the month following.

Soon after his marriage, he left the practice of physic, and retired, in order to turn his studies to divinity. March 1682, he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Griffin. In 1684, he was chosen lecturer of Ipswich, and that time twelve months vicar of St. Lawrence Jewry, and lecturer of St. Christopher's in London. In 1689, he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707, he was chosen president of Sion-college, having been a benefactor to their building and library. He continued to preach in his church of St. Lawrence Jewry, till he was turned of eighty: and, when he was thinking to leave off, he printed a book, intituled, "The principles and duties of the Christian religion, &c. 1710," 8vo, a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth, the wife of Dr. Gastrell, bishop of Chester, sometimes at Oxford, and in the winter at Westminster, where he died, 1721, in his 91st year. He was a very polite scholar, wrote Latin elegantly, was a great master of the Greek, and understood well the French, Spanish, and Italian languages.

Besides his Latin translation of Sydenham's "Observationes medicæ," and "The principles and duties of the Christian religion," he published other pieces upon moral and theological subjects; and, in the appendix to "Ward's Lives of the professors of Gresham-college," from which this account is extracted, there are inserted three Latin lectures of his, read at Gresham in 1675, upon the Origin of the art of medicine, and the history of its invention.

MARCA (PETER DE), one the greatest ornaments of the Gallican church, was born in 1594, at Gart in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the Jesuits, and then studied the law for three years; after which he was received a counsellor in 1615, in the supreme council at Pau. In 1621, he was made president of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In 1640, he published "The history of Bearn," which extremely confirmed the good opinion that was conceived of his knowledge and parts. He was thought therefore a very proper person to undertake a deli-

cate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, concerning the liberties of the Gallican church, greatly alarmed the partisans of the court of Rome; some of whom endeavoured to persuade the world, that they were the preliminaries of a schism contrived by cardinal Richelieu: as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent of the pope. A French divine, who took the name of Optatus Gallus, addressed a book to the clergy upon the subject; and insinuated, that the cardinal had brought over to his party a great personage, who was ready to defend this conduct of the cardinal, and apologise for that erection: this great personage was no other than Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour that he aspired to the patriarchate, the king laid his commands on de Marca to refute this Optatus Gallus, and at the same time to observe a certain medium; that is, not to shake the liberties of the Gallican church on the one hand, and to make it appear on the other that these liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book “*De concordia sacerdotii & imperii*,” “*five, de libertatibus ecclesiæ Gallicæ*,” which he published in 1641. He declared in his preface, that he did not enter upon the discussion of right, but confined himself to the settling of facts: that is, he only attempted to shew, what deference the Western churches had always paid to the bishop of Rome on the one side; and, on the other, what rights and privileges the Gallican church had always been possessed of. But though he had collected an infinite number of testimonies in favour of the pope’s power, that did not hinder his book from giving offence: and the court of Rome made a great many difficulties in dispatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been presented to the bishopric of Conserans. That court gave him to understand, that it was necessary he should soften some things he had advanced; and she caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conserans; but the assessor of the holy office awakened the remembrance of the complaints which had been made against the book “*De concordia sacerdotii & imperii*,” which occasioned this

pope to order the examination of it anew. De Marca, seeing how affairs were protracted, and despairing of success except he gave satisfaction to the court of Rome, published a book in 1646, in which he explained the design of his "De concordia," &c. submitted himself to the censure of the apostolic see, and shewed, that kings were not the authors, but the guardians, of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president rather than that of a bishop. I renounce my errors, and promise for the future to be a strenuous advocate for the authority of the holy see." And he was very soon as good as his word; for, in 1647, he wrote a book, intituled, "De singulari primatu Petri;" in which he proved, that St. Peter was the only head of the church, against some who had a mind to join St. Paul with him. This he did not publish, but sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop of Conserans in 1648. This conduct of de Marca has provoked a late eminent and noble writer of our own, to pass a very severe censure upon him. He calls him "a time-serving priest, interested, and a great flatterer, if ever there was one;" and adds, that, "when he could not get his bulls dispatched, he made no scruple to explain away all that he had said in favour of the state, and to limit the papal power."

Boling-
broke's Phi-
losophical
works, essay
iv. sect. 31.

But to go a little back. In 1644, de Marca was sent into Catalonia, there to perform the office of visitor-general, and counsellor of the viceroy. This he executed to 1651, and gained the affections of the Catalonians to that degree, that, in 1647, when he was dangerously ill, they put up their prayers, and made public vows for his recovery. The city of Barcelona made a public vow to our lady of Montserrat, and sent thither, in their name, twelve capuchins, and twelve nuns: these performed their journey with their hair hanging loose, and barefooted. De Marca was persuaded, or rather seemed to be persuaded, that his recovery was entirely owing to so many vows and prayers; and he did not leave Catalonia without going to pay his devotions at Montserrat. He went thither in the beginning of 1651, and there wrote a small treatise, "De origine & progressu cultûs beatæ Mariæ Virginis in Monteferato," which he left in the archives of the monastery: where we may observe by the way, that the political prelate, though a great man, and a counsellor of state, yet did not disdain to employ his pen upon subjects that better suited the character of a monk, when it served to confirm

confirm the vulgar in their errors and superstitions, and raise a reputation of piety to himself. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, of which he did not take possession till 1655. The year following, he assisted at the general assembly of the French clergy, and appeared in opposition to the Jansenists. It was a great misfortune to them, that this prelate met with such difficulties at Rome, when he had occasion for a bull, in order to his being made bishop of Conferans. This made him sensible, that he ought to lose no opportunity of repairing the loss which he had sustained there, by his "*De concordia*," &c. and what more favourable opportunity could he expect, than this of seconding the court of Rome in its procedures against the disciples of Jansenius? Add to this, that they had made him suspected of Jansenism beyond the mountains; and that this ill office had for a long time retarded the expedition of the bull, which was necessary to establish him in the archbishopric of Toulouse. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year, he went to Roussillon, there to determine the marches with the commissaries of the king of Spain. These conferences were of a very particular kind; for there was occasion in them for a great deal of criticism upon some words of Pomponius Mela and Strabo. It was said in the Pyrenean treaty, that the limits of France and Spain were the same with those which anciently separated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; so that the learning of the archbishop was of great use at this juncture. He took a journey to Paris the same year, and died there in June 1662, a short time after he had obtained the bulls for the archbishopric of that city.

He left the care of his manuscripts to Mr. Baluze, who had lived with him ever since June 1656, and who has written his life, whence this account is taken. Le Clerc, in a short account which he has given of de Marca in his "*Bibliothèque choisée*," says, it ought rather to be called a panegyric, or an apology, than an history or life. However, let Baluze or Le Clerc say what they will, de Marca was certainly a very extraordinary man. He is said to have renounced all the pleasures of youth, while he was at school, for the love of books; and to have foretold to his school-fellows, who spent their time in vain amusements, the difference which would one day appear between their glory and his.

Tom. xxiii.
p. 270.

It was at Toulouse that he laid the ground-work of his great learning; and he did not neglect to make himself a complete master of the Greek tongue, which greatly distinguished him from other learned men. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children; but she dying in 1632, he chose to pass the rest of his life in widowhood.

MARCELLINUS (AMMIANUS), an ancient Roman historian of great merit, flourished in the latter ages of the empire, under Gratian, Valentinian, and Theodosius the Great, and composed a history of one-and thirty-books. What countryman he was, of what profession, from what period he began his history, and how far he carried it, are circumstances all related by himself in this short sentence, at the conclusion of his work. “Hæc ut miles quondam
 “ & Græcus, a principatu Cæsaris Nervæ exorsus ad usque
 “ Valentis interitum, pro virium explicavi mensura.” The first thirteen books are lost, in which he brought his narration down to the time of Constantius; and we can bear the loss of them the better, because he did not so much enlarge upon the history of those reigns, which he knew only at second hand, and therefore ran cursorily over. The faults of this historian are to be found in his style and his digressions. His style is harsh, like the language of his times, and tending frequently to the bombast. We must remember, however, that he was by nation a Greek, and, as may be gathered from a letter of Libanius the sophist, a native of Antioch; and this, together with the military life which he followed, ought to stand as a reasonable excuse. He seems indeed, in the words we have cited above, to excuse himself by these considerations. “I have related these things,” says he, “from the beginning of Nerva’s reign, to the death of Valens, according to the measure of my abilities, as a Grecian
 “ and a soldier.” He has been censured also for his digressions, for acting too much the part of a philosopher, and affecting to appear learned, beyond what the laws of history permit. Thus, in his 17th book, he describes the earthquakes which happened in Pontus, and many parts of Asia Minor, and the terrible ruins which Nicomedia, the capital city of Bythinia, suffered by them; and this was very well, but he does not stop here. He takes occasion from hence, to search into the physical causes of such shakings, and relates first, what the priests of his religion said of them; then examines the reasons of Aristotle, Anaxagoras, and Anaximander;

Præfat.
 Henr. Vaz
 lesii ad
 Amm.
 Marcellin.

mander; and afterwards enumerates the new isles, which appeared in divers places after such shocks, together with those that were swallowed up by them: all which, however useful and entertaining, yet is not supposed to belong to history. So again, in his 30th book, he inveighs severely against the profession of advocates and lawyers, which, he says, Epicurus named the *Κακίτεχνία*, or the art of knavery. He had been engaged in law-suits, and suffered by them, which provoked him so much against the professors of law, that he could not refrain from making a long digression, for the sake of exposing their evil practices.

These imperfections, however, have not hindered him from attaining the character of an impartial, faithful, and accurate historian, who says nothing but what he was sure of, and who informs us of many things, of which, without him, we should have been ignorant. He is of the number of those who relate things which they saw, and transactions in which they bore a part; and these advantages he had in common with Cæsar and Xenophon. He was bred a soldier, and enlisted betimes among those whom they call “*Protectores domesticæ*,” which gives us ground to think that he was come of a good family. He had orders to follow Urfinus, general of the horse, to the east, when the emperor Constantius sent him thither in 350. In 354, he returned with him into Italy, and the year following marched with him into Gaul, then to Simium, and then back to the east again: nor did he leave the service, when Urfinus was disgraced in 360; but it is not known, whether he was advanced to any higher post, or remained still in his first office of domestic protector, even when he followed Julian in his war against the Persians. We may gather from some passages in his writings, that he lived at Antioch, under the emperor Valens. Thus, in the first chapter of the 29th book, he says, that “he had been witness to the execution of several persons, whom Valens had put to death in the year 371.” After that, he came to settle at Rome, and wrote his history. “One great point,” says La Mothe le Vayer, which ought to make us Frenchmen value the history of Ammianus Marcellinus, is, that we have none which teaches us more concerning the antiquities of the Gauls, or so well explains the originals of the first French, Germans, and Burgundians.” And the military men of all countries must have a particular pleasure in reading him, since, as Valefius observes, he far exceeds the generality of historians in his descriptions of battles and sieges.

Valef. in
præfat.

Jugemens
sur les
principaux
hist. p. 247.
of vol. iii.
12mo.

Præfat.

We

We must not conclude our account of this historian, without noting his great moderation and impartiality, when he speaks of the Christian religion, and its professors. Thus, in the 11th chapter of the 22d book, mentioning a bishop, who became an informer, he says, that “ he had forgot his “ profession, which inculcated nothing but what was just and “ humane ;” “ professionis suæ oblitus, quæ nihil nisi justum “ suadet & lene.” And, in the following page, he describes the Christian martyrs as men, “ qui, deviare a religione com- “ pulsi, pertulere cruciabiles pœnas, ad usque gloriosam mor- “ tem intemerata fide progressi :” that is, “ who, rather than “ depart from their religion, chose to suffer the most afflicting “ tortures, maintaining their faith inviolate to a glorious “ death.” These, and other passages of a similar kind, have made many apt to think that Marcellinus was a Christian : but, as Bayle very well asks, “ Would a Christian, who “ wrote his history under emperors who had almost demo- “ lished paganism, have contented himself with barely speak- “ ing well of the Christian religion ? Would he never have “ carried the matter so far, as to declare sometimes, that it “ was the only good and true religion, and that the worship “ of the Pagan deities was no other than idolatry ? Would “ a Christian, under such emperors, have praised Julian the “ apostate to the skies, without ever declaring against his “ apostacy, and inveterate hatred of Jesus Christ ? Would he “ have spoken of Mercury, and of the goddess Nemesis, and “ the goddess Themis, and the superstitions of the heathen “ auguries, as Marcellinus speaks of them ?” But, besides his great impartiality and moderation, there is another particular which has highly recommended him to the notice of the Christians ; and that is, his furnishing them with arms against the Jews, by his famous passage concerning the rebuilding of their temple, and confirming at the same time the truth and divinity of the Christian religion. Several texts are cited from the Old and New Testament to prove, that the temple of Jerusalem, after it was destroyed by Titus, should not be built again : “ Behold your house is left unto “ you desolate, Matt. xxiii. 37.” “ The event,” says Huetius, “ has confirmed the prediction ; for when the Jews as- “ sembled in the reigns of Hadrian and Constantine, in or- “ der to rebuild their temple, they were prohibited by those “ emperors. But when they attempted it a third time “ under Julian the apostate, and by his encouragement, a “ divine power miraculously interposed, which obliged them “ to desist ; for the work was no sooner begun, than dread- “ ful

Dist. art.
MARCEC-
LINUS,
Note B.

Demonstr.
Evang.
Prop. ix.
cap. viii. 13.

“ful globes of fire burst forth from the foundation, and
 “devoured all the Jews who were concerned in it. The
 “truth of this is confirmed by the Christian writers of those
 “times, who have almost all of them given an account of
 “it: but what puts the fact beyond all dispute, is the testi-
 “mony of Ammianus Marcellinus, a pagan historian, and
 “of undoubted credit, who was then serving under Julian,
 “in his expedition against the Persians. His words are
 Lib. xxiii. “these: *Ambitosum quondam apud Hierosolyma templum,
 “quod post multa & interneciva certamina, obsidente Ves-
 “pasiano posteaque Tito, ægre est oppugnatum, instaurare
 “sumptibus cogitabat immodicis, negotiumque maturandum
 “Alypio dederat Antiocheni, qui olim Britannias curaverat
 “pro præfectis. Cum itaque rei idem instaret Alypius,
 “juvaretque provinciæ rector, metuendi globi flammarum
 “prope fundamenta crebris assultibus erumpentes fecere
 “locum, exustis aliquoties operantibus, inaccessum: hocque
 “modo elemento destinatus repellente, cessavit inceptum.”*

We do not know when Marcellinus died, but it is cer-
 Lib. xxvi. tain that he was alive in 390, since he makes mention of a
 c. 5. consulship which happened that year. “*Neotherium postea
 “consulem tunc notarium ad eandem tuendam ire disposuit.”*
 Vales. præf. This person was consul with Valentinian II. 390.

MARCHAND (PROSPER), was one of those useful per-
 sons, who, if not great authors themselves, are often greatly
 serviceable in the republic of letters. His youth was spent
 in the library at Paris, and in acquainting himself with
 books. He entered early into a correspondence with many
 of the learned, and particularly M. Bernard, for whose
 “*Nouvelles de la Republique des Lettres*” he furnished li-
 terary anecdotes: he did the same for other journals. He
 afterwards, for the sake of professing the Protestant religion,
 which he had embraced, went to Holland; where he was the
 principal author of a “*Journal Littéraire*,” which was
 reckoned excellent in its kind. He died very old in 1756.
 He was a very respectable, as well as very learned man;
 and was occasionally consulted from every part of Europe. His
 library he left to the university of Leyden, together with his
 manuscripts. He composed “*l’Histoire de l’Imprimerie* ;”
 and, in 1758, was printed at the Hague, in two small vols.
 folio, “*Dictionnaire Historique, ou Memoires critiques &
 “litteraires.*” He gave also a new edition of the “*Dic-
 “tionary and Letters of Bayle.*”

MARCILIUS (THEODORE), a learned German critic, Niceron, tom. xxvii. was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank, and learned withal, observing in him a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then sent him to a school at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progress in both languages, was removed thence to the university of Louvain, where he applied himself to philosophy and civil law; and, having finished his studies, went to Paris, and then to Toulouse, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Grassins, and afterwards read lectures in several other colleges successively. In 1602, he was made royal professor of the Latin tongue, and the belles lettres: and, in 1617, he died. Though he was not a critic of the first rank, yet he did not deserve the contemptuous treatment which Scaliger has given him. He published an edition in Greek and Latin of "Pythagoras's Golden verses," at Paris, 1585, with commentaries, which John Albert Fabricius has called learned; and he wrote notes upon many of the ancient authors, which are to be found in several editions of their works. He was also the author of some little Latin works.

MARCIONITES, a sect of heretics, so called from Marcion their founder, who lived in the 2d century of the church. Marcion was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. Eusebius calls him *ὁ ναυτης*, the mariner; and Tertullian, Ecccl. hist. l. v. c. 13. more than once, Ponticus Nauclerus. Whether he acquired this name from having learned the art of sailing in his youth, or from being born in a sea-port town, ecclesiastical antiquity has not told us. At first he professed continency, and betook himself to an ascetic life; but, having the misfortune to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline of the church, that he could never be prevailed on, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and insults of his countrymen, that he privily withdrew himself, and went to Rome, hoping to gain admittance there. But, his case being known, he was likewise refused here; which irritated him to that degree, that he became a disciple of Cerdo, and espoused the opinions of that famous heretic.

Hist. literar.
tom. i.

Strom. lib.
vii. p. 764.
Cave's Hist.
lit.

It has puzzled the most accurate chronologers, to settle the precise time of Marcion's coming to Rome; but the learned Cave, after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes farther, that he began to appear at the head of his sect, and to propagate his doctrines publicly, about 130. Indeed it could not well be later, because his opinions were dispersed far and wide in the reign of Adrian. Thus Clemens Alexandrinus, speaking of the heretics who lived under that emperor, mentions Basilides, Valentinus, and Marcion, who, he says, "conversed along with them, as a junior among seniors:" and Basilides died in 134.

De Præ-
script. Hæ-
ret. c. 30.
Ibid. c. 3.
In Hamart.

The doctrines of this heretic were, many of them, the same with those which were afterwards adopted by Manes and his followers; that, for instance, of two co-eternal, independent principles, one the author of all good, the other of all evil. In order to support and propagate this principle more successfully, he is said to have applied himself to the study of philosophy, that of the Stoics especially. Thus Tertullian, "ubi tunc Marcion, ponticus nauclerus, Stoicæ studiosus?" whence this father inveighs against philosophy and logic, as apt to engender heresies. Prudentius also upbraids him with an ostentation of logic:

"Hæc tua, Marcion, gravis & dialectica vox est:

"This, Marcion, is thy grave and logical discourse."

Hæret. lib. i.
c. 24.

And logic, as is well known, was invented by the Stoics; who also held the doctrine of the two principles. Marcion likewise taught, as Manes did after him, that the God of the Old Testament was the evil principle; that he was an imperious tyrannical being, who imposed the hardest laws upon the Jews, and injuriously restrained Adam from touching the best tree in paradise; and that the serpent was a nobler being than he, for encouraging him to eat of its fruit: on which account, as Theodoret tells us upon his own knowledge, the Marcionites worshipped a brazen serpent, which they always kept shut up in an ark. He taught, that Christ came down from heaven to free us from the yoke, which this being had put upon us; that Christ however was not cloathed with real flesh and blood, but only appeared to the senses to be so, and that his sufferings were nothing more than appearance: that when Christ descended into hell, and preached the gospel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were

were converted from the error of their ways, back with him to heaven; but that he left Noah, Abraham, and the other patriarch, who would not listen to his preaching, but trusted too much to their own righteousness, fast bound in that horrible dungeon; that there would be no resurrection of the body, but only of the soul, &c. &c. He rejected the law and the prophets, as being written under the inspiration of the evil god. He rejected also four epistles of St. Paul, together with all the gospels, except that of St. Luke; out of which, and the rest of St. Paul's epistles, he composed, for the use of his followers, two books, which he persuaded them were of divine authority; calling one "Evangelium;" and the other "Apostolicon." All this, and much more, may be found, by those who are willing to seek it, in Irenæus, in Lib. i. c. 29. Tertullian's five books against Marcion, and in Epiphanius: Hæres. 24.

While Marcion was at Rome, he happened to meet Polycarp of Smyrna; and upon asking that bishop, "whether he Iren. lib. iii. c. 3. acknowledged him for a brother?" "I acknowledge you," says Polycarp, "for the first-born of Satan." Tertullian De Præscr. c. 30. relates, that Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all those whom he had seduced from it; which before he could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his coming to Rome. It is certain, that he lived after Antoninus Pius began to reign; for, although his heresy had spread a great way under Adrian, yet, by his extraordinary vigilance and activity, it spread much farther under Antoninus Pius. Thus, says Irenæus, "Cerdo's successor, Marcion, Lib. iii. c. 14. flourished under Anicetus:" now, Anicetus was pope in the reign of Antoninus Pius; whence Tertullian calls Marcion "Antoninianus;" and elsewhere, "Antoninianus Advers. Marc. lib. v. c. 19. & lib. i. c. 19. hereticus sub Pio (Antonino) impius." But Justin Martyr has put it out of dispute. His first apology for the Christians was presented to Antoninus Pius about the year 140; and he tells us there, in express terms, that "Marcion of Pontus was then living, and taught his disciples at Rome." Page 43. edit. Londæ 1722.

MARETS (JOHN DE), was a fine genius of the 17th century, and a favourite of cardinal Richelieu, who used to receive him at his retired hours, and unbend his mind in conversing with him upon gay and delicate subjects; which

Delices de
l'esprit,
p. 73.

made Bayle say, that “he possessed an employment of genius
“ under his eminence.” He has left us himself a picture of
his morals, which is by no means an advantageous one ; for
he owns that, in order to triumph over the virtue of such
women as objected to him the interest of their salvation, he
made no scruple to lead them into atheistical principles. “I
“ ought,” says he, “to weep tears of blood, considering
“ the bad use I have made of my address among the ladies ;
“ for I have used nothing but specious falsehoods, malicious
“ subtleties, and infamous treacheries, endeavouring to ruin
“ the souls of those I pretended to love. I studied artful
“ speeches to shake, blind, and seduce them ; and strove to
“ persuade them, that vice was virtue, or at least a thing
“ natural and indifferent.” But as the passion of love, when
it is intemperate, is naturally convertible into devotion, so
it is remarkable, that this same Marets, as great a sinner as
he was in his youth, was changed afterwards into as great a
saint. In short, he became at last a visionary and fanatic ;
dealt in nothing but inward lights and revelations ; and pro-
mised the king of France, upon the strength of some pro-
phecies, whose meaning he tells us was imparted to him
from above, that he should have the honour of overthrow-
ing the Mahometan empire. “This valiant prince,” says
he, “shall destroy and expel from their dominions impiety
“ and heresy, and reform the ecclesiastics, the courts of
“ justice, and the finances. After this, in common agree-
“ ment with the king of Spain, he shall summon together
“ all the princes of Europe, with the Pope, in order to re-
“ unite all the Christians to the true and only Catholic reli-
“ gion. After all the heretics are reunited to the holy see,
“ the king, as eldest son of the church, shall be declared
“ generalissimo of all the Christians, and, with the joint
“ forces of Christendom, shall destroy by sea and land the
“ Turkish empire, and law of Mahomet, and propagate the
“ faith and dominion of Jesus Christ over the whole earth :”
that is to say, over Persia, the empire of the great Mogul,
Tartary, and China. What can one desire more ? Nothing,
certainly, but that all these great events should be particularly
specified in the prophecies. And for this Marets positively
asserts that they are : “All this,” says he, “is particularly
“ marked by the prophecies, as I shall plainly make appear
“ to the king, &c.”

Yet, as great a madman and fanatic as this man appears to
have been, it is said, that his madness was only “quoad
“ hoc ;” viz. that his sense and reason were only over-
thrown

thrown in this one province, while they maintained their superiority in all the rest. His countrymen, it is plain, considered him in this light; for he was not only allowed to manage his own private estate, but, what is still stranger, the charge of inquisitor was also bestowed upon him: and it is said, that nobody intrigued more than he, or was more active in bringing about the extirpation of Jansenism. He had been a member of the French academy from its first erection, and was always esteemed one of its principal ornaments. He wrote several dramatic pieces, which were received with great applause, especially that intituled, “*Les Visionnaires*.” He attempted an epic poem, which cost him several years labour; and he was of opinion, that it would have cost him a good many more to have finished it, if Providence had not destined his pen for works of devotion, and on that account afforded him supernatural assistance. This we learn from the preface of his “*Delices de l’esprit*,” where he acquaints us “with a kind of prodigy, which he pretends to have happened to him.” It is, as he says, that he was “so sensibly assisted by God Almighty in finishing the great work of his “*Clovis*,” for the sake of attaching him the sooner to subjects much more useful, delicate, and exalted, that he durst not say, in how short a time he had finished the nine remaining books of that poem, and retouched the rest.” Again, he very seriously boasts in that work, that “God, in his infinite goodness, had sent him the key of the treasures, contained in the Apocalypse, which was known but to few before him;” and that, “by the command of God, he was to levy an army of 144,000 men, part of which he had already enlisted, to make war upon the impious and the Jansenists.”

We see, in this instance, what fine work religion makes with men even of the best parts, when it has once subdued the powers of reason; it degenerates into madness, and becomes fanaticism. Marets died in 1676, somewhat about 80.

MARETS (SAMUEL DES), a celebrated divine of the Reformed church, was born at Oisemond in Picardy, 1599. At thirteen he was sent to Paris, where he made great advances in the belles lettres and philosophy; and three years after to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to Geneva, to finish

his course of divinity there. The year following he went to Paris, and, by the advice of Mr. Durand, applied immediately for admission to the holy ministry. His youth and stature made this advice at first disagreeable to him; for, it seems, he was a true Zaccheus, as Bayle calls him, at the age of 21, and always went by the name of the Little Preacher; though, what is remarkable, he grew from that to his 25th year, and acquired at length a very reasonable size. However, he followed Durand's advice, and offered himself to the synod of Charenton, March 1620, who received him, and settled him in the church of Laon. But his ministerial functions were toilsome to him here; for, the governor of La Fere's wife having changed her religion, she wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that father d'Aubigni a Jesuit was believed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast. The Jesuits had been employed in converting this lady: they thought the minister's answer too bold, and threatened to punish him for it. Hence people imagined, that the wound which he received was the effect of this menace; and if father d'Aubigni was chiefly suspected of it, it was because he had been the converter of that lady, and at that time preached at Laon during the advent, 1623. Marrets however did not continue at Laon, but went to Falaise in 1624, and afterwards accepted a call to the church of Sedan; of which he obtained leave to go to Holland, in order to take the degree of doctor in divinity, which he did at Leyden, July, 1625. Having made a small tour into England, he returned to Sedan, where he met with fresh troubles; but is said to have appeased his enemies, some how or other, by marrying a widow. His nuptials were solemnized, May 1628; and it was in this year, that he published his first book, which was followed by an infinite number of others. In 1640, he had an invitation to a professorship at Franeker; and to another at Groningen, in 1642. This last he accepted; and, from that time to his death, did such great services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Bearn, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Lausanne; and, in 1663, the university of Leyden invited him to a like professorship there. He accepted of this last, but had not time to

to take possession of it: for he died at Groningen May 18, the same year.

He wrote, as we have said, a great number of books, and was engaged in almost as many disputes. None continued longer, or was kept up with more warmth, than that which he maintained against Voetius, the Utrecht professor, about tolerating, in the town of Boisseduc, a society instituted in honour of the blessed Virgin. It lasted eighteen years, and would not have ceased then, if a common interest had not put an end to it. The most remarkable circumstance of it was, that on one side the curators of the academy of Groningen, and on the other the magistrates of Utrecht, offered their mediation to the contending parties; which being accepted, they presently brought about a cessation from all acts of hostility, while the treaty of peace was carrying on. After this, they applied themselves to settling the preliminaries. The mediators on both sides dispatched one courier after another, in order to fix the time and place of their conferences, and the choice of their plenipotentiary deputies. But all this came to nothing; because during the settling of these preliminaries, the party of Utrecht broke the truce, by publishing a very injurious book against Marets. "The carrying off the prince of Furstemberg," says Bayle, "did not more frustrate the conferences held at Cologne in 1674, in order to a general peace, than this book frustrated the project of a peace between these two professors." Marets had a controversy with the celebrated Protestant minister Daille, a very hot one, but it did not last long. He attacked also Grotius; and the explication he had given of several texts in Scripture, upon the subject of Antichrist, for a very vain and foolish reason, if indeed it was the true one; since it is said to have been no other, than purely to undeceive those who, from a passage in the "*Acta Eruditorum*," imagined that he did not dare to do it openly. But of all his works, there are none in which he shewed more good sense, and perhaps did more service, than in those which he levelled against enthusiasts, and such as employed themselves in foretelling great revolutions. He pelted Comenius heartily on this account, and gave as little quarter to Labadie, and the Millenarian Peter Serrarius. Serrarius published a book, in 1663, in which he asserted, that the conjunction of planets, in the sign Sagittarius, presaged great revolutions. The same was affirmed in several other books, both in Latin and Flemish. Marets refuted these pretences in some theses, which Serrarius wrote against. Marets then published a work intitled,

tuled, “Chiliasmus enervatus,” which he dedicated to Serrarius; and prudently represented to him, that “the doctrine of the Millenarians rendered the Reformed religion odious to the secular powers: for, as these sectaries pretend that the prosperity of the church depends upon the destruction of all temporal sovereignties, they are apt to stir up the mob to insurrections, that they may bring about the golden age of Christianity, or the millennium.” He represented the seditions with which England had been agitated, after the doctrine of the fifth monarchy; and the mortification which the Millenarians had lately suffered, when the peace of Pisa dispersed the hopes which they had conceived from the quarrels between France and the Pope. His most Christian majesty was greatly provoked at the affront done the duke of Crequi at Rome, in 1662. He marched an army into Italy to revenge it; upon which the Millenarians concluded, that the beast in the Revelations was going to receive the fatal blow. But their hopes were all blasted by the treaty of Pisa, and Marets insulted Serrarius upon it. He took notice also, that at London, in 1656; they had published, that Rome should be destroyed in 1666, and that the day of judgement should come in 1711. Some asserted at that time, that the conjunction in Sagittarius was to produce the general conflagration; but Marets laughed at this, saying, that “Sagittarius could not be reckoned a fiery sign in any other sense, but as it obliged people to make great fires at home, to secure them from the cold; and he observes, that, at the time of that conjunction, it froze prodigiously for several weeks.” Upon the whole, Marets dealt admirably well with the Millenarians, and contented himself with refuting them by the best way of refutation, viz. by appealing to facts, which proved the falseness and vanity of their predictions.

A chronological table of the works of this celebrated divine may be found at the end of his “System of Divinity.” Their number is prodigious; and the variety of their subjects shew an unbounded genius. He was a person of vast application, wrote easily, and with abundance of fire and erudition. He designed to collect all his works into a body, as well those which had been already published, as those which were in manuscript. He revised and augmented them for that purpose, and had materials for four volumes in folio; but his death prevented the execution of that project. The first volume was to have contained all those works which he had published before his being settled at Groningen. The
second,

second, his “Opera theologica didactica.” The third, his “Opera theologica polemica.” The title of the fourth was to have been “Impietas triumphata.” Its contents were to have been the “Hydra Socinianismi expugnata,” the “Biga fanaticorum everfa,” and the “Fabula Præadamitarum refutata;” three works, which had been printed at different times. Marets’s system of divinity was found to be so methodical, that they made use of it at other academies; and indeed this author’s reputation procured him so much authority in foreign countries as well as his own, that a person in Germany, who published some very disobliging things against him, received orders to suppress his book.

MARGARET, countess of Richmond and Derby, a lady as illustrious for her personal endowments as for her birth, was born at Bletshoe in Bedfordshire, 1441. When very young, and a rich heiress, the great duke of Suffolk, minister to Henry the VIth, solicited her in marriage for his son; while the king wooed her for his half-brother Edmund, then earl of Richmond. On so nice a point the good young lady advised with an elderly gentlewoman; who, thinking it too great a decision to take upon herself, recommended her to St. Nicholas, the patron of virgins. She followed her instructions, and poured forth her supplications and prayers with such effect, that one morning, whether sleeping or waking she could not tell, there appeared unto her somebody in the habit of a bishop, and desired she would accept of Edmund for her husband. Whereupon she married Edmund earl of Richmond; and by him had an only son, who was afterwards king Henry the VIIth. Edmund died, Nov. 3, 1456, leaving Henry his son and heir, but fifteen weeks old: after which Margaret married Sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. Soon after the death of Sir Henry Stafford, which happened about 1482, she was married again to Thomas lord Stanley, who was created earl of Derby, Oct. 27, 1485, which was the first year of her son’s reign; and this noble lord died also before her in 1504.

The virtues of this lady are exceedingly celebrated. Her humility was such, that she would often say, “on condition that the princes of Christendom would combine themselves, and march against the common enemy the Turks, she would most willingly attend them, and be their laundresses in the camp.” For her chastity, the rev. Mr. Baker, who republished bp. Fisher’s “Funeral Sermon” on her in

Bacon’s Life
of Henry
VII.—Mar-
garet’s Fu-
neral sermon
by bishop
Fisher.

Camden’s
Remains,
p. 271. edit.
1651.

1708, informs us in a preface, that, as it was unspotted in her marriage, so in her last husband's days, and long before his death, she obtained a licence of him to live chaste: upon which she took upon her the vow of celibacy from Fisher's hands, in a form yet extant in the registers of St. John's-college in Cambridge; and for this reason Baker supposes, that her pourtraiture is usually taken in the habit of a nun. Her education had-qualified her tolerably well for a studious and retired way of life. She understood the French language perfectly, and had some skill in the Latin; but would often lament, that in her youth she did not make herself a perfect mistress of it. This her affection for literature no doubt induced her mother-in-law, the duchess of Buckingham, to give her the following legacy in her last will: "To her daughter Richmond, a book of English, being a legend of saints; a book of French, called Lucun; another book of French, of the epistles and gospels; and a primer with clasps of silver gilt, covered with purple velvet." This was a considerable legacy of its kind at that time, when few of her sex were taught letters; for it has often been mentioned as an extraordinary accomplishment in Jane Shore, the darling mistress of Edward IV. that she could write and read.

Dugdale's
Baronage,
vol. i.

Lady Margaret however could do both; and there are some of her performances in the literary way still extant. She published, "The mirroure of golde for the sinfull soule," translated from a French translation of a book called, "Speculum aureum peccatorum," very scarce. She also translated out of French into English, the 4th book of Gerson's treatise "Of the imitation and following the blessed life of our most merciful Saviour Christ," printed at the end of Dr. William Atkinson's English translation of the three first books, 1504. A letter to her son is printed in Howard's "Collection of letters." She also made, by her son's command and authority, the orders, yet extant, for great estates of ladies and noble women, for their precedence, &c. She was not only a lover of learning, but a great patroness of learned men; and did more acts of real goodness for the advancement of literature in general, than could reasonably have been expected from so much superstition. Erasmus has spoken great things of her, for the munificence shewn in her foundations and donations of several kinds; a large account of which is given by Mr. Baker, in the preface prefixed to the "Funeral sermon." And what adds greatly to the merit of these donations is, that some of the most considerable

siderable of them were performed in her life-time ; as the foundation of two colleges in Cambridge.

Her life was chequered with a variety of good and bad fortune : but she had a greatness of soul, which seems to have placed her above the reach of either ; so that she was neither elated with the former, nor depressed with the latter. She was most affected with what regarded her only child, for whom she had the most tender affection. She underwent some hardships on his account. She saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many struggles and difficulties ; and when he had reigned twenty-three years, and lived fifty-two, she saw him carried to his grave. Whether this might not prove too great a shock for her, is uncertain ; but she survived him only three months, dying at Westminster the 29th of June, 1509. She was buried in his chapel, and had a beautiful monument erected to her memory, adorned with gilded brass, arms, and an epitaph round the verge, drawn up by Erasmus, at the request of bp. Fisher, for which he had 20s. given him by the university of Cambridge. Upon this altar-tomb, which is inclosed with a grate, is placed the statue of Margaret, countess of Richmond and Derby, in her robes, all of solid brass, with two pillars on each side of her, and a Latin inscription, of which the following is a translation. “ To Margaret
“ of Richmond, the mother of Henry VII. and grand-
“ mother of Henry VIII ; who founded salaries for three
“ monks in this convent, for a grammar-school at Wym-
“ born, and a preacher of God’s word throughout England ;
“ as also for two divinity-lecturers, the one at Oxford, the
“ other at Cambridge ; in which last place she likewise built
“ two colleges, in honour of Christ and his disciple St. John.
“ She died in the year of our Lord 1509, June the 29th.”

This lady was the daughter and sole heiress of John Beaufort, duke of Somerset, who was grandson to John of Gaunt, duke of Lancaster, fourth son of Edward the IIIrd. Her mother, Margaret Beauchamp, was daughter and heiress of the lord Beauchamp of Powick. Bp. Fisher observes, “ that
“ by her marriage with the earl of Richmond, and by her
“ birth, she was allied to thirty kings and queens, within
“ the fourth degree either of blood or affinity ; besides earls,
“ marquisses, dukes, and princes : and since her death,” as Mr. Baker says, “ she has been allied in her posterity to thirty
“ more.” Her will, which is remarkably curious, is printed at length in the “ Collection of Royal and Noble wills, 1780,”

4to, p. 376,

MARGARET

MARGARET, dutchess of Newcastle, famous for voluminous productions; was born at St. John's near Colchester, in Essex, about the end of the reign of James the First; and was the youngest daughter of Sir Charles, afterwards lord Lucas, who died when she was very young. Her mother was remarkably careful in the education of her, and had her instructed in all the polite accomplishments; and the young lady was remarkable, from her infancy, for her turn to books and study. In 1643, she obtained leave of her mother to go to Oxford, where the court then resided; and was made one of the maids of honour to Henrietta-Maria, the royal consort of Charles the First. When the queen was forced into France by the troubles, Margaret attended her thither; and at Paris met with the marquis of Newcastle, then a widower, who, admiring her person, disposition, and ingenuity, married her in 1645. She continued abroad with her lord, till the restoration of Charles II. after which, coming over into England, she spent much of the remaining part of her life in writing letters, plays, poems, philosophical discourses, and orations, which amounted in all to about a dozen folios, if we include "The life of her husband, William Cavendish, duke of Newcastle;" which work Langbaine styles the crown of her labours. Giles Jacob says, she "was the most voluminous dramatic writer of our female poets; that she had a great deal of wit, and a more than ordinary propensity to dramatic poetry:" and Langbaine tells us, "that all the language and plots of her plays were her own."

Account of
dramatic
poets.
Lives of the
poets.

Catalogue of
royal and
noble au-
thors, &c.
vol. ii. p. 12.

The duke was himself the author of several comedies and poems, and also had frequently a hand in the productions of the duchess. Let us transcribe what an elegant writer has observed upon the author-characters of this duke and duchess.

"The duke," says he, "as an author, is familiar to those who scarce know any other author, viz. from his book of Horsemanship. Though amorous in poetry and music, as my lord Clarendon says, he was fitter to break Pegasus for a manage, than to mount him on the steeps of Parnassus. Of all the riders of that steed, perhaps there have not been a more fantastic couple, than his grace and his faithful duchess, who was never off her pillion. One of the noble historian's finest pourtraits is of this duke. The duchess has left another, more diffuse indeed, but not less entertaining. It was equally amusing to hear her sometimes compare her lord to Julius Cæsar, and oftener to acquaint you with such anecdotes, as in what sort of
"coach

“ coach he went to Amsterdam. The touches on her own
 “ character are inimitable. She says, that it pleased God
 “ to command his servant Nature to indue her with a poeti-
 “ cal and philosophical genius, even from her birth: for
 “ she did write some books of that kind, before she was
 “ twelve years of age.—But what gives one the best idea
 “ of her unbounded passion for scribbling, was her seldom
 “ revising the copies of her works, lest, as she said, it should
 “ disturb her following conceptions. What a picture of
 “ foolish nobility was this stately poetic couple, retired to
 “ their own little domain, and intoxicating one another
 “ with circumstantial flattery, on what was of consequence
 “ to no mortal but themselves!” He calls the duchess in
 another place, “ a most fertile pedant.”

She died at London in 1673, and was buried at West-
 minster, where the duke caused a most stately monument to
 be erected to her memory; but dying himself in 1676, it
 served for them both, and the epitaph is as follows: “ Here
 “ lies the loyal duke of Newcastle, and his duchess his se-
 “ cond wife, by whom he had no issue. Her name was
 “ Margaret Lucas, youngest sister to the lord Lucas of
 “ Colchester, a noble family; for all the brothers were va-
 “ liant, and all the sisters virtuous. This duchess was a
 “ wife, witty, and learned lady, which her many books do
 “ well testify. She was a most virtuous, and loving, and
 “ careful wife, and was with her lord all the time of his
 “ banishment and miseries; and when she came home, never
 “ parted from him in his solitary retirements.”

MARIANA (JOHN), a Spanish historian, was born at
 Talavera in Castile, 1537; and entered into the Jesuits order
 when he was seventeen. He was one of the most learned men
 of his age, a great divine, a considerable master of polite lite-
 rature, admirably skilled in sacred and profane history, and a
 good linguist. In 1561, he went to Rome, and professed di-
 vinity there; and at the end of four years to Sicily, where he
 continued the same profession two years more. He came to
 Paris in 1569, and read lectures publicly upon Thomas
 Aquinas for five years; then returned into Spain, and passed
 the remainder of his life at Toledo. He wrote many books
 in Latin. His piece “ *De monetæ mutatione*” gave him a
 great deal of trouble in the court of Spain; for Philip III.
 having altered and embased the coin, by the advice of the
 duke of Lerma, Mariana shewed, with great freedom, the
 injustice and disadvantage of this project; for which he was
 put

put into prison, and kept there about a year by that minister. But what made more noise still was his tract “*De rege & regis institutione*,” consisting of three books; which he published to justify James Clement, a young monk, for assassinating Henry III. of France. In this he argues against passive obedience and non-resistance; asserts the lawfulness of resisting “the powers that be,” where the administration is tyrannical; and founds his whole argument upon this principle, “that the authority of the people is superior to that of kings.” This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris, by an arret of parliament, on account of the seditious and wicked doctrine it was supposed to maintain. The whole order of Jesuits have been terribly mauled about it. The Catholics and Protestants thundered upon them, outvying one another, upon occasion of these doctrines of Mariana, and chiefly after the execrable attempt of Ravilliac: for it was said, though very untruly, as the Jesuits (to do them justice) have since fully proved, that the reading of Mariana had inspired this assassin with the design of stabbing Henry IV. of France.

But the most considerable by far of all his performances is his “*History of Spain*,” divided into thirty books. This he wrote at first in Latin; but, fearing lest some unskilful pen should sully the reputation of his work by a bad translation of it into Spanish, he undertook that task himself, not as a translator, but as an author, who might assume the liberty of adding and altering, as he found it requisite, upon farther inquiry into records and ancient writers. Yet neither the Latin nor the Spanish came lower down than the end of the reign of king Ferdinand, grandfather to the emperor Charles V. where Mariana concluded his thirty books; not caring to venture nearer his own times, because he could not speak, with the freedom and impartiality of a just historian, of persons, who were either alive themselves, or whose immediate descendants were. However, at the instigation of friends, he afterwards drew up a short supplement, in which he brought his History down to 1621, when king Philip III. died, and Philip IV. came to the crown. Thus far went Mariana; after whose death, F. Ferdinand Camargory Salcedo, of the order of St. Augustin, carried on another supplement from 1621, where Mariana left off, to 1649, inclusive; where F. Basil Voren de Soto, of the regular clergy, took it up, and went on to 1669, being the fifth year of the reign of Charles II. king of Spain. F. Rapiu says, “that Mariana is one of the most accomplished
“ among

“ among the modern historians, both for the greatness of
 “ his design, and the nobleness of his style. He had the ta-
 “ lent of thinking; and expressing nobly any thing he con-
 “ sidered. “ Nothing,” adds this critic, “ gives the
 “ History of Mariana so much of that air of grandeur which
 “ it hath, as the art of this author in bringing into it, by
 “ way of digression, all the considerable things that have
 “ passed in the world, all that is admirable in the fabulous
 “ times, all that was remarkable in Greece, Sicily, and the
 “ Roman empire; a particular account of the republic of
 “ Carthage, which is no where better done than there; the
 “ sieges of Saguntum and Numantia; the passage of Hanni-
 “ bal into Italy; the succession of the emperors; the birth
 “ of Christianity; the preaching of the Gospel; the conquest
 “ of the Arabians, and many other great transactions.” But,
 how excellent soever this work of Mariana may be, it did
 not want censurers. A secretary of the constable of Castile,
 who calls himself Pedro Mantuana, published “ Critical re-
 “ marks” upon it at Milan in 1611, which were answered by
 Thomas Tamaius de Vorgas. The latter has left us this
 wonderful anecdote; which is, “ that Mariana would never
 “ cast his eyes upon the work of his censurer, or on that of
 “ his apologist; though this latter offered him his manu-
 “ script before he gave it to the printer, and desired him to
 “ correct it.” Some have asserted, that Mariana composed
 “ this “ History of Spain” during the imprisonment which
 he suffered for his book intituled, “ De rege & regis institu-
 “ tione;” as our Sir Walter Raleigh composed his “ History
 “ of the World” in the Tower of London: but this is a
 groundless and manifestly false assertion. Mariana returned
 to Spain in 1574, whence we do not find that he ever after
 departed; and his book “ De rege, &c.” was printed at To-
 ledo in 1598, with the king’s licence and the usual appro-
 bations: which makes it very improbable that the author
 should suffer any inconveniences about it from his own
 countrymen, how obnoxious soever it might render him, as
 we have before observed it did, among the French.

Besides these already mentioned, he published several other
 pieces in Latin, theological and historical; among the rest,
 one intituled, “ Notes upon the Old Testament;” of which
 father Simon, in his “ Critical history” of it, speaks thus:

Book iii.
 chap. 12.

“ The scholia, or notes of Mariana upon the Old Testa-
 “ ment, may also be very useful for understanding the literal
 “ sense of the Scripture, because he chiefly applies himself
 “ to find out the proper signification of the Hebrew words.—

“ We may say, that Mariana is one of the ablest and most
 “ judicious scholiasts that we have upon the Bible. It is
 “ true, that he had but a moderate knowledge of the Greek
 “ and Hebrew tongues ; but the penetration of his wit, and
 “ his great application, supplied, in some measure, this
 “ want.” He died at Toledo in 1624, being 87 : and after
 his death, was published in Italian, Latin, and French,
 another treatise of his, wherein he discovers the faults in the
 government of his society ; though the Jesuits put a good
 face upon the matter, and flatly disowned that Mariana was
 the author of any such book.

Anna Maria
 à Schurman
 in opuscul.
 p. 85.

Bayle's Dict.

MARINELLA (LUCRETIA), an ingenious Venetian lady,
 who lived in the 17th century, and in 1601 published a book
 at Venice with this title, “ La nobilité é le eccellenza delle
 “ donne con dettetti é mancamenti de gli huomini :” in
 which she was not content with making her sex equal to the
 other, but pretended to prove even a superiority. The learned
 mademoiselle de Schurman, though she could not but admire
 the wit and elegance with which this piece was drawn up,
 did not at all approve the design of it. “ I am so far,” says
 she, “ from thinking this treatise of Lucretia Marinella's con-
 “ sistent with the modesty of a virgin, or at least with that
 “ sense of modesty which was born with me, that I cannot
 “ read it without disgust.” “ Tantum abest ut hoc cum vir-
 “ ginali modestia, aut saltem innato mihi pudore, congrueré
 “ arbitrer, ut vel perlegere pigeat tractatum cætera insignem
 “ Lucretiæ Marinellæ.” She would therefore have been
 much more disgusted at mademoiselle Jaquette Guillaume,
 who, in 1665, published a book at Paris, intituled, “ Les
 “ dames illustres ;” in which she undertakes to prove, by
 good and strong reasons, “ par bonnes & fortes raisons,” that
 the female sex surpasses the other in all kinds of valuable qua-
 lifications. There was also another book of the same nature
 published in 1643, at Paris, called “ La femme genereuse,
 “ &c. or, A demonstration that the women are more noble;
 “ more politic, more courageous, more knowing, more vir-
 “ tuous, and better managers than the men, by L. S. D. L. L.”
 Marinella published some other books ; among which was
 one with this title, “ La Colomba sacra, The life of the
 “ Holy Virgin, and that of St. Francis.”

Niceron, &c.
 Baillet, &c.
 tom. v.

MARINO (JOHN BAPTIST), a celebrated Italian poet,
 was born at Naples in 1569 ; and made so great a progress
 in his juvenile studies, that he was thought qualified for that

of the civil law at thirteen. His father, who was a lawyer, intended him for this profession, as the properest means of advancing him : but Marino had already contracted a taste for poetry, and was so far from relishing the science he was put to, that he really sold his law-books, in order to purchase books of polite literature. This irritated his father to that degree, that he actually discarded him, and turned him out of doors : so that he was driven to seek for protectors and supporters abroad ; and, having acquired a reputation for poetry, he happily found them. Inico de Guevara, duke of Bovino, had conceived an affection for him, and supported him for three years in his own house. Then the prince of Conca, grand admiral of the kingdom of Naples, took him into his service, in quality of secretary ; and in this situation he continued five or six years : but having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, and grew sick with chagrin and distress ; but soon after became known to Melchior Crescentio, a prelate of great distinction, who patronised him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print some poems, which he dedicated to Crescentio ; and, after making the tour of that part of Italy, returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled a considerable pension upon him. After the election of Pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, which was his archbishopric, and lived with him several years. He attended him then to Turin, at which court he did himself great credit, by a panegyric he made upon the duke Charles Emmanuel ; for which this prince recompensed him with honours, and kept him with him, when his patron the cardinal left Piedmont. Here he fell into a terrible conflict with Gaspar Murtola, the duke's secretary, which had like to have cost him his life. Murtola was a poet as well as he ; and, not able to bear the honours done Marino by the duke his master, took all occasions to speak ill of him. Marino, by way of revenge, published a sharp sonnet upon him at Venice, in 1608, under the title of " *Il nuovo mondo* : " to which Murtola opposed a satire, containing an abridged life of Marino. Marino answered in eighty-one sonnets, named the " *Murtoleide* : " to which Murtola replied in a " *Marineide*," consisting of thirty sonnets. But the latter, perceiving that his poems were inferior

force as well as number to those of his adversary, resolved to put an end to the quarrel, by destroying him. Accordingly he levelled a charged pistol at him, but the ball luckily missed him. Murtola was cast into prison, but saved from punishment at the intercession of Marino: who nevertheless soon found it expedient to quit his present station.

He went afterwards to France, upon an invitation from queen Margaret, Henry the IVth's first wife. He did not see this princess, who died in 1615; but found a patroness in Mary de Medicis, who settled a handsome pension upon him. In 1621, he sent a nephew he had with him at Paris, to Rome about business, and conveyed by him his compliments to cardinal Louis Ludovisio, nephew to Gregory XV. the then reigning Pope; which compliments were so well received by the cardinal, that he wrote to him immediately to return to Rome. Marino complied, and quitted France about the end of 1622; and his arrival at Rome was so agreeable there, that he was soon after made prince of the academy of the Humoristi. Upon the advancement of Urban VIII. to the pontificate, in 1623, he went to Naples, and was chosen prince of one of the academies in that city; but soon after conceived an inclination to return to Rome. He was meditating this, when he was seized with a retention of urine, which carried him off in 1625.

Marino had a very lively imagination, but little judgement; and abandoned himself to the way of writing in those times, which consisted in points and conceits: so that his authority, which from his genius was great, instead of correcting the false taste of the Italians, as it might have done, served rather to corrupt it more, at least to keep it still farther from a reformation. His works are numerous, and have been often printed.

MARIVAUX (PETER CARLET DE), a French writer in the dramatic way and in romance, was born of a good family at Paris in 1688. A fine understanding, well improved by education, distinguished him early. His first object was the theatre, where he met with the highest success in comic productions; and these, with the merit of his other works, procured him a place in the French academy. The great characteristic of both his comedies and romance was, to convey an useful moral under the veil of wit and sentiment: "my only object," says he, "is to make men more just and more humane;" and he was as amiable in his life and conversation, as he was in his writings. He died at Paris in

1763.

1763, aged 75. His works consist of, 1. "Pièces de Théâtre," 4 vols. 12mo. 2. "Homere travesti," 12mo. This is not supposed to have done much honour to his taste; and it seems, in general, as if Travesties were not relished, except by the lowest buffoons. 3. "Le Spectateur François," 2 vols. 12mo. 4. "Le Philosophe Indigent," 12mo. 5. "Vie de Marianne," 2 vols. 12mo; one of the best romances in the French language. 6. "Le Payfan Parvenu," 12mo. 7. "Pharsamon;" inferior to the former.

MARKHAM (GERVASE), an English author, who lived in the reigns of James I. and Charles I. He was son of Robert Markham, of Gotham, in the county of Nottingham, esquire. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good soldier, as well as a good scholar. One piece of dramatic poetry which he has published, will shew, says Langbaine, that he sacrificed to Apollo and the Muses, as well as to Mars and Pallas. Lives of the poets, p. 346. This play is extant under the title of "Herod and Antipater," a tragedy, printed in 1622. He published a great many volumes upon husbandry and horsemanship: one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to James I. In husbandry, he published "Liebault's Le maison rustique, or the Country-farm," in 1616. This treatise, which was at first translated by Mr. Richard Surfeit, a physician, our author enlarged with several additions from the French books of Serris and Vinet, the Spanish of Albiterio, and the Italian of Grilli. He published other books of husbandry, and also a piece upon the "Art of fowling." In military discipline, he published "The soldier's accidence and grammar," in 1635. And besides these, the second book of the first part of the English "Arcadia" is said to have been written by him; "so that he may be accounted," says Langbaine, "if not *unus in omnibus*, at least a benefactor to the public, by those works he left behind him, which without doubt will perpetuate his memory." Langbaine is very lavish in his praise, and indeed not undeservedly. To have lived a military life, which too often engages its professors in a course of dissipation and pleasure, and at the same time to have furnished himself with such various knowledge, and to be skilled in so many languages, for he is said to have been a master of the French, Italian, and Spanish, entitles him to hold no small rank among the professors of literature.

Anecdotes
of Bowyer,
by Nichols,
p. 19. & seq.

MARKLAND (JEREMIAH), a very acute and learned English critic, was one of the twelve children of the rev. Ralph Markland, author of "The art of shooting flying;" and born the 29th of Oct. 1693. He was educated in Christ's hospital, London; and thence sent to Peter-house, Cambridge; of which, at his death, he was senior fellow. A Latin copy of verses by him appeared in the "Cambridge. "Gratulations," 1714; and, in 1717, he attempted to vindicate Addison, against Pope's satire, in an English copy of verses inscribed to the countess of Warwick. But he became first distinguished by his "Epistola Critica, 1723," addressed to Bp. Hare; which distinction he supported by many publications afterwards. He published an edition of "Statius's Sylvæ, 1728," 4to; "Notes on Maximus Tyrius," 1740; and, in 1745, "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero. In a letter to a friend. With a dissertation upon Four Orations ascribed to M. T. Cicero; viz. 1. Ad Quirites post Reditum, 2. Post Reditum in Senatu, 3. Pro Domo sua ad Pontifices, 4. De Haruspicum Responsis. To which are added, some extracts out of the notes of learned men upon those Orations, and Observations on them." 8vo: attempting to prove them all spurious and the works of some Sophist. These Remarks, though excellent, being ridiculed, rather than confuted, and particularly in an anonymous piece by Dr. Ross, then a young man of St. John's college, but now the right rev. Bp. of Exeter, Mr. Markland contented himself with his own conviction upon the subject, and with shewing only some contempt of what was offered: "I believe," says he in a letter to Mr. Bowyer, "I shall drop the affair of these spurious letters, and the orations I mentioned; for, though I am as certain that Cicero was not the author of them, as I am that you were not, yet I consider that it must be judged of by those who are already prejudiced on the other side. And how far prejudice will go, is evident from the subject itself: for nothing else could have suffered such silly and barbarous stuff, as these Epistles and those Orations, to pass so long and through so many learned men's hands for the writings of Cicero; in which view, I confess, I cannot read them without astonishment and indignation."

See TUN-
STALL.

In 1761, an excellent little treatise of his appeared, under the title of "De Græcorum quintâ declinatione imparisyllabica, et inde formatâ Latinorum tertiâ, quæstio Grammatica," 4to. No more than forty copies having been printed,

printed, which were all given away, it was annexed, in 1763, to an edition of "Euripides's Supplices Mulieres," 4to. This book was published without his name; a good deal from the discouragement shewn to critical learning, as appears probable from a memorandum of his own hand-writing in a copy of it: "There were only 250 copies printed, this kind of study being at that time greatly neglected in England. The writer of the notes was then old and infirm: and, having by him several things of the same sort, written many years before, he did not think it worth while to revise them; and was unwilling to leave them behind him as they were, in many places not legible to any body but himself; for which reason he destroyed them. Probably it will be a long time, if ever, before this sort of learning will revive in England; in which it is easy to foresee, that there must be a disturbance in a few years, and all public disorders are enemies to this sort of literature." In the same dejected tone he speaks, in 1772, of the edition of Euripides lately published: "The Oxonians, I hear, are about to publish Euripides in 4to; two volumes, I suppose. Dr. Musgrave helps them with his collections, and perhaps conjectures. In my opinion, this is no time for such works; I mean for the undertakers."

Fortunately, however, the notes on the two "Iphigeniæ" were preserved, and presented, Feb. 1768, to Dr. Heberden, either to be burned or published as he the said doctor should think fit. They were in consequence given to the world in 8vo, 1771*; and the "Supplices Mulieres" with the "Quæstio Grammatica" were reprinted in that size for

* Reprinted in 1783.

Eton school in 1775. Mr. Markland assisted Dr. Taylor in his editions of "Lyfias" and "Demosthenes;" Dr. Musgrave in his "Hippolytus, 1755;" and Mr. Bowyer in an edition of "Sophocles, 1758;" by the notes which he communicated to the respective editors. The like service he did for Arnald, in his "Commentary on the book of Wisdom," 2d edit.; and many passages in the "New Testament" of his clearing up may be found in "Bowyer's Conjectures," marked in the 8vo. edition with an R. In 1746, he talked at a distance of publishing the rest of "Statius;" and, in a letter dated 1771, he mentioned a work, as being in forwardness, intituled "Quæstiones Venusinæ ad Horatii Carmina," which Mr. Nichols "believes to be completed, and still in being:" however, about 1774, he destroyed almost all his

Anecdotes, p. 22.

MSS. He began at Cambridge an edition of part of "Apuleius," of which seven sheets were printed off from Mo-

rell's French edition ; but, on Dr. Bentley's sending him a rude message, upon his having left out a line extant in one of the MSS. he stopped short, and proceeded no further.

Of the early part of Mr. Markland's life very little is known. He loved whist, as well as Dr. Clarke ; and from a letter to Mr. Bowyer, dated Sept. 19, 1748, one would suspect that he had more than a sufficient relish for it. " The Paralytic " you mention," says he, " to whose case that of Horace is applicable, *mergas profundo, fortior exsilit*, was formerly my acquaintance and great benefactor ; for I won an hundred pounds of him at whist, and got it every farthing." After he obtained a fellowship, he became a tutor at Peter-house ; and Bp. Hare would have provided for him, if he would have taken orders : but *non saxa nudis surdiora navitis*. In 1743, he resided at Twyford ; and talks that year of the gout, as an old companion : he had a great opinion of the gout, which he held to be " one of the greatest prolongers of mortality in Nature's store-room, as being so great an absorbent of all other maladies." From 1744 to 1752, he resided at Uckfield in Suffex ; and from that year till his death he boarded in a farm-house at Milton, near Dorking, in Surrey. In this sequestered situation, he saw as little company as possibly he could ; and his walks were almost confined to the limits of his garden. What first induced him to retire from the world, is not known. His circumstances, as may be imagined, were not superabundant ; yet he hurt them very capitally in his latter days, by espousing the cause of the widow with whom he lodged, against the injustice and oppression of her son. The consequence was a law-suit, which, after a vast expence to Mr. Markland, was terminated against the widow. His whole substance after that event was consumed in relieving the distresses of this family : yet it was with difficulty he could be prevailed on to accept the pecuniary assistance, which many of his friends were desirous to afford him.

In June 1767, he had an attack of the St. Anthony's fire ; in August was afflicted with the yellow jaundice ; in April 1772, had a fit of the stone in the kidney ; and, in Oct. 1773, he thus describes himself : " My complaints are the same as yours, owing to the same cause, much sitting still. " Forty years ago, I drank nothing but water for several years ; but Dr. Boerhaave told me, that when I grew old I must come to wine, which I find to be true : so that now I have bid adieu to water and all its works, except chocolate, which with eggs and milk are my chief support. " One

“ One bottle of wine serves me four or five days.” This to Mr. Bowyer, with whom he continued to correspond, till within a few weeks of his death : when he was impeded by a severe attack of the gout, attended with a fever, which carried him off, July 7, 1776, in his 83d year. He was buried in Dorking church, where, upon a brass-plate, there is an inscription over him.

MARLOE (CHRISTOPHER), an English dramatic author, was bred a student at the university of Cambridge ; and, afterwards becoming a player, trod the same stage with the incomparable Shakspeare. He was accounted, says Langbaine, an excellent poet in his time, even by Ben Jonson himself ; and Heywood, his fellow actor, styles him the best of poets. In a copy of verses, called “ The Censure of the poets,” he was thus characterised :

Langbaine's
Account of
dramatic
poets.

“ Next Marloe bathed in Thespian springs,
“ Had in him those brave sublunary things,
“ That your first poets had ; his raptures were
“ All air and fire, which made his verses clear :
“ For that fine madness still he did retain,
“ Which rightly should possess a poet's brain.”

His genius led him wholly to tragedy, and he wrote six plays ; one of which, called “ Lust's dominion, or The lascivious queen,” was afterwards altered by Mrs. Behn, and acted under the title of “ Abdelazer, or The Moor's revenge.”

Marloe seems to have been a freethinker ; and, not having prudence enough to conceal his heterodoxy, laid himself open to the severities of the religious. Wood has given a most terrible picture of him ; which, because it is historical as well as descriptive, we shall here insert at large. “ This Marloe, we are told, presuming upon his own little wit, thought proper to practise the most Epicurean indulgence, and openly professed Atheism. He denied God our Saviour ; he blasphemed the adorable Trinity ; and, as it was reported, wrote several discourses against it, affirming our Saviour to be a deceiver, the sacred Scriptures to contain nothing but idle stories, and all religion to be a device of policy and priestcraft. But Marloe came to a very untimely end, as some have remarked, in consequence of his execrable blasphemies. It happened, that he fell deeply in love with a low girl, and had for his rival a fellow in livery, who looked more like a pimp than a lover. Marloe, fired with jealousy, and having some reason to believe

Athen.
Oxon. vol. i.

“ that his mistress granted the fellow favours, rushed upon
 “ him to stab him with his dagger : but the footman being
 “ quick avoided the stroke, and catching hold of Marloe’s
 “ wrist, stabbed him with his own weapon ; and, notwith-
 “ standing all the assistance of the surgery, he soon after died of
 “ the wound, in the year 1593. Some time before his death he
 “ had begun, and made a considerable progress in, an excel-
 “ lent poem called ‘ Hero and Leander,’ which was after-
 “ wards finished by George Chapman ; who fell short, it is
 “ said, of the spirit and invention of Marloe in the execution
 “ of it.”

MAROLLES (MICHEL DE), born in 1600, was the son of Claude de Marolles, whom French memoirs make a military hero. Michel however was of a different composition. He entered early into the ecclesiastical state, and by the interest of his father obtained two abbeys. He was formed with an extreme ardour for study, which never abated all his life long : for, from 1619 when he published a translation of Lucan, to 1681 the year of his death, he was constantly employed in writing and printing. He attached himself unfortunately to the translating of ancient Latin writers : but, being devoid of all classical taste and spirit, they sunk miserably under his hands, the poets especially. However, if he was not the most elegant, or even the most faithful of translators, those who came after were much obliged by the example he set them ; and, instead of abusing him in their Prefaces, should have made their acknowledgements for the assistance he afforded them. He was certainly a man of great learning, and discovered all his life a love for the arts. He was one of the first who paid any attention to prints. He collected about an hundred thousand, which make at this day one of the ornaments of the king’s cabinet. There are of his translations of “ Plautus,” “ Terence,” “ Lucretius,” “ Catullus,” “ Virgil,” “ Horace,” “ Juvenal,” “ Persius,” “ Martial,” “ Statius,” “ Aurelius Victor,” “ Ammianus Marcellinus,” “ Athenæus,” &c. He composed “ Memoirs of his own Life,” which were published by the Abbé Goujet, 1755, in 3 vols. 12mo. They contain, like such sort of things, some interesting facts, but an infinity of minute and insipid nothings.

MAROT (JOHN), a French poet, was born near Caen in Normandy, 1463, with a strong inclination to the belles lettres and poetry, which he happily cultivated, although his

education was much neglected. He was but in low circumstances, when his parts and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princess, who greatly encouraged and patronised letters. She shewed a particular regard to Marot, by making him her poet; and by commanding him to attend Lewis XII. to Genoa and Venice, that he might draw up a relation of those travels. He was afterwards in the service of Francis, and died in 1523. He was a pretty good poet, but infinitely exceeded by his son Clement. His poems are to be found in the later editions of the works of Clement Marot.

MAROT (CLEMENT), a celebrated French poet, and valet de chambre to Francis I. was born at Cahors in Quercy about 1496. He was the son of John Marot, mentioned in the preceding article. In his youth he was page to seigneur Nicholas de Neufville, secretary of state; and afterwards to princess Margaret, the king's sister, and duke of Alençon's wife. He followed this duke to the army in 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Vth's prisoner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a Protestant: but, in an epistle to that doctor, he assured him that he was orthodox, and a very good Catholic,

— — — “point ne suis Lutheriste,
 “ Ne Zuinglien, & moins Anabaptiste:
 “ Je suis de Dieu par sons fils Jesu Christ.”
 “ Nor Zuinglius nor Luther is my guide;
 “ Much less with Anabaptists do I side.
 “ My orthodoxy to the world is known;
 “ I worship God thro' Jesus Christ his son.”

After he was released, he did not venture himself at Paris; but retired to his old mistress, the duchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albert. In 1536, he obtained leave of Francis I. to return; but he was so much known for a follower of the new opinions, that some years afterwards he was obliged to make his escape to Geneva. Here, if we may believe some historians, he had a very unfortunate adventure. “ His having carefully perused and meditated upon the Psalms,” says Maimbourg, “ however wretchedly he translates them, had no effect in making him the better man; but, living in his usual licentious way, he debauched his landlord's wife:

Hist. eccles.
 des Eglises
 reform.
 liv. i.

“ which crime was punishable with death at Geneva. How-
 “ ever, Calvin, by his credit, caused that rigorous punish-
 “ ment to be changed into a gentler one, that of the whip,
 “ which was executed upon him in all the cross-ways.”

Beza in ico-
 nibus.

Beza contents himself with saying, in general, that Marot could never correct those loose habits, which he had contracted at the court of France; and, indeed, there is great reason to suppose, that, wherever he went, he did not edify others by his chastity. Be that as it will, this story of the whipping is by no means credible: it is not credible, that so famous a poet as Marot was, and at the same time one so much hated by those of the Roman Catholic communion, should be whipped in all the cross-ways of a great city, without its being known all over Europe; and yet this strange fact stands originally upon the single testimony of Cayet, who lived a great many years after it is said to have happened. From Geneva he went into Piedmont, where he died at Turin in 1544, in his 49th year; and, as some say, very poor.

Formul.
 flor. de ræm.
 l. viii. c. 18.

Baillet, Ju-
 gemens des
 sçavans,
 tom. iv.
 p. 369.
 Paris, 1721.

Marot, according to an expression of the Sieur de Vau-privas, was the poet of the princes, and the prince of poets, during his time in France. It is agreed on all hands, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that, even during the 16th century, there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that was every where scattered through his works. We find, by the judgements which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewise owe, in some measure, the modern form of the sonnet, and madrigal, and of some other of the smaller forms of poetry. His works abound with obscure pieces, in which he followed the turn of the times, as well as the bent of his inclination and manners: for he was not only a court poet, but a man also who loved the fair sex, and could never renounce the pleasures of sense: not but that many a poet has written obscenely, who has been far enough from lewdness in his life and conversation. It is with this, as with the itch of saying “ good things;” no consideration can restrain it; and when a poet finds that he can be very smart, in an epigram for instance, by means of an obscene thought, he never scruples to sacrifice the virtuous sentiments of his heart to his genius. Thus one protested, that “ he had never attempted to seem
 “ witty for the sake of being wanton, but had only been
 “ wanton

Baillet, as
 above.

“wanton for the sake of being witty.” Perhaps so: yet we may justly reply, with the last line of one of Martial’s epigrams, “*Tanti non erat esse te disertum;*” “It was not ^{Lib. xii. ep. 43.} of such consequence that you should appear a wit:” a lesson which Martial gave to others, but practised himself as little as any body.

But to go on with Marot. As great a libertine as he was, he translated fifty of David’s Psalms. First he translated thirty, which he obtained a privilege to publish about 1540, and dedicated to Francis I. His translation was censured by the faculty of divinity at Paris, who carried matters so far, as to make remonstrances and complaints to that monarch. The king, who had a great value for Marot on account of his genius, put them off with delays; testifying how acceptable this specimen was to him, and desiring to see the whole finished. However, after several remonstrances had been made to the king, the publication of them was prohibited; which, as usually happens in such cases, made them sell faster than the printers could work them off. Being obliged, as we have already observed, to fly to Geneva, he translated twenty more, which, in 1543, were printed there with the other thirty, together with a preface written by Calvin. Some Catholics of later times have reproached the Protestants of Geneva with using this version of Marot, under a pretence that he had been punished there for committing adultery. But supposing he had, what then? The loose life of a poet, as Bayle says, ought no more to hinder his translation of David’s Psalms, provided it be a good one, from being used, than the loose life of a painter or statuary ought to hinder those who reverence images, from consecrating a picture or a statue. Marot’s works have been collected and printed several times.

MARRACCI (LEWIS), a very learned Italian, was born at Lucca in Tuscany, 1612. After having finished his juvenile studies, he entered into the congregation of regular clerks of the mother of God, and distinguished himself early by his learning and merit. He taught rhetoric seven years, and passed through several offices of his order. He applied himself principally to the study of languages, and attained of himself the knowledge of the Greek, the Hebrew, the Syriac, the Chaldee, the Arabic: which last he taught some time at Rome, by the order of pope Alexander VII. He was also a member of several congregations: that of the index expurgatorius, of indulgences, of reliques, of the examination of bishops,

bishops, &c. What he did in regard to certain very ancient plates of lead, on which were several Arabic inscriptions, deserves to be mentioned. These plates were found in Spain; and the Spaniards attributed them to the apostle St. James and his disciples, because they were able to read upon them many things conformable to the Christian faith. Marracci, having received an order from the inquisition to examine them, judged quite otherwise of them. He found them full of Mahometan reveries, and manifestly shewed, at the tribunal of the inquisition, that neither St. James, nor any of his disciples, could be the authors of them; but that they were a mere Mahometan forgery, contrived on purpose to impose upon the Christians. Hence these tables, which were held before in the highest veneration, came at length to be proscribed, by a decree of pope Innocent X. Pope Innocent XI. chose him for his confessor, and placed great confidence in him. He would have advanced him to ecclesiastical dignities, if Marracci had not opposed him. Marracci died at Rome in 1700, aged 87.

He was the author of several pieces in Italian; but the grand work, which has made him deservedly famous all over Europe, is his edition of the "Alcoran" in the original Arabic, with a Latin version, notes, and confutation of his own. It was beautifully printed in two vols. folio, at Padua, 1698, with this title: "*Alcorani textus universus ex correctioribus Arabum exemplaribus descriptus, ac ex Arabico idiomate in Latinum translatus, oppositis unicuique capiti notis atque refutatione. Præmissus est prodromus ad refutationem Alcorani in quatuor partes divisus.*" The "Prodromus" had been printed at Rome, in 1691, 8vo. This work of Marracci hath great merit: it shews vast application, and vast knowledge of the Arabic tongue, although the learned have discovered, as may reasonably be expected, several faults in the translation. The notes are very learned, but the refutations are not always solid: they shew him to have been rather versed in Mahometan writers, than skilled in philosophical or theological reasonings. The Latin version of the "Alcoran," by Marracci, with notes and observations from him and others, and a synopsis of the Mahometan religion, by way of introduction, was published by Acineccius, at Leipzig, 1721, in 8vo.

Marracci had also a hand in the "*Biblia sacra Arabica, sacrae congregationis de propaganda fide jussu edita, ad usum ecclesiarum orientalium, Romæ, 1671,*" in three vols. folio. About 1624, some eastern prelates besought pope

pope Urban VIII. to send them an Arabic version of the Bible in print, as they had but few manuscript copies, and those neither entire nor very faithful. This was consented to, and several of the learned were immediately employed to translate it. The work met with many impediments, and was long about. Marracci was taken first into it in 1646; and even then, although several persons had successively been employed about it for above twenty years, it was not more than half done. At length pope Clement IX. resolved to finish it; and gave orders, in 1668, that new assemblies should be called, to dispatch what was wanting, to order what sheets should be reprinted, to make a table of errata, and to write a preface. The reprinting twenty-five sheets, the preface, and the errata, were committed to the care of Marracci, who executed them all very well; and the work came out soon after. The Latin Vulgate was printed over against the Arabic version, which was made from it.

MARSH (NARCISSUS), an exemplary Irish prelate, was descended from an ancient family, and born at Hannington in Wiltshire, 1638. He received the first rudiments of learning in his native place; and, being there well fitted for the university, was admitted of Magdalen-hall in Oxford, 1654. He became bachelor of arts in 1657, master in 1660, bachelor of divinity in 1667, doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to Dr. Seth Ward, bishop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of St. Alban's-hall, in Oxford, by the duke of Ormond, chancellor of that university; but, in 1678, was removed by the interest of Dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the provostship of Dublin-college. He was promoted to the bishopric of Leighlin and Ferns in 1682, translated to the archbishopric of Cashell in 1690, thence to Dublin in 1694, and then to Armagh in 1702-3. While he presided over the see of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of Dr. Stillingfleet, late bishop of Worcester, to which he added his own collection: and, to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an alms-house at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he provided a lodging, and 20l. per annum. He likewise

Athen.
Oxon.
vol. ii.

likewise repaired, at his own expence, many decayed churches within his diocese, and bought in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the Oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. This worthy prelate died Nov. 2, 1713, in his 75th year; and was buried in a vault in St. Patrick's church-yard, adjoining to his library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the oriental; he was also skilled in music, the practice as well as the theory; and he frequently, in the younger part of his life, had concerts of vocal and instrumental music for his own amusement.

The few things he published were, 1. "Manuductio ad logicam," written by Philip de Trieu: to which he added the Greek text of Aristotle, and some tables and schemes. With it he printed Gassendus's small tract "De demonstratione," and illustrated with notes, Oxon. 1678. 2. "Institutiones logicæ, in usum juventutis academicæ, Dublin, 1681." 3. "An introductory essay to the doctrine of sounds, containing some proposals for the improvement of acoustics." Presented to the royal society in Dublin, March 12, 1683, and published in the "Philosophical Transactions" of the royal society of London. 4. "A charge to his clergy of the diocese of Dublin, 1694," 4to.

No. 156.
p. 472.
Nov. 1683.

MARSHAL (THOMAS), an English divine, was born at Barkby in Leicestershire about 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln-college, Oxford, in 1640; and, about the same time, being a constant hearer of archbp. Usher's sermons in All-hallows church in that university, his affections were so wrought upon by that prelate, that he resolved to make him the pattern of his life. Soon after, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary visitation, he left the university, went beyond sea, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity; and, in 1668, chosen fellow of his college, without his solicitation or knowledge. In 1669,

Athen.
Oxon.
vol. ii.

Ibid.

Ibid.

1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford; and, in 1672, elected rector of his college, in the room of Dr. Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, and promoted to the deanery of Gloucester in 1681. He died at Lincoln-college in 1685. By his will he gave to the public library at Oxford all such of his books, whether manuscript or printed, which were not then in the library, excepting such only as he had not otherwise disposed of, and the remaining part to Lincoln-college library; in which college also he established three scholarships.

He wrote some pieces; as, 1. "Observationes in evangeliorum versiones per antiquas duas, Gothicas scilicet & Anglo-Saxonicas, &c. Dordrecht, 1665." 2. "The catechism set forth in the book of Common Prayer, briefly explained by short notes, grounded upon holy scripture," Oxf. 1679. The said short notes were drawn up by him at the desire of Dr. John Fell, bishop of Oxford, to be used by the ministers of his diocese, in catechising their children. 3. "An epistle for the English reader, prefixed to Dr. Thomas Hyde's translation into the Malayan language of the four Gospels, and the Acts of the Apostles, Oxf. 1677." 4. He took a great deal of pains in completing "The life of archbishop Usher," published by Dr. Richard Parr, sometime fellow of Exeter-college, Lond. 1686. Wood tells us, that he was a person very well versed in books, a noted critic, especially in the Gothic and English-Saxon tongues, a painful preacher, a good man and governor; and one every way worthy of his station in the church; and that he was always taken to be an honest and conscientious puritan."

Dr. Hickes, in "The Life of Mr. John Kettlewell," styles him "a very eminent person in the learned world; and observes, that what he has published shewed him to be a great man." Dr. Thomas Smith styles him also a most excellent man, "vir præstantissimus;" he tells us, that he was extremely well skilled in the Saxon and Eastern tongues, especially the Coptic; and that he was eminent for his strict piety, profound learning, and other valuable qualifications.

Page 33.

De vita & studiis R. Huntingtoni, &c.

p. 13. lb. p. 17, 18.

MARSHALL (NATHANAEL), D.D. a celebrated preacher at the beginning of this century, was lecturer at Aldermanbury-church, and curate of Kentish-town, in Jan. 1714-15, when, at the recommendation of the princess of Wales, who

Anecdotes of Bowyer, by Nichols, p. 75.

was pleased with his manner of preaching, he was appointed one of the king's chaplains; in 1717, he was rector of the united parishes of St. Vedast and St. Michael-le-Querne, London; and, in Feb. 1730-1, rector of St. Vedast, lecturer of St. Lawrence Jewry and St. Martin, Ironmonger-lane, prebendary of Windsor, and king's chaplain. These dates and preferments are collected from his title-pages. His principal publications are, "The genuine Works of St. Cyprian, 1717," folio. "A Defence of our Constitution in Church and State, &c. 1717," 8vo. (on which Dr. Sykes published some "Remarks"); and "Sermons on several occasions, 1730," three vols. 8vo. These were posthumous, and inscribed to queen Caroline by the author's widow, who was left with eight children, the eldest of whom was then rector of St. John the Evangelist, in Westminster.

Athen.
Oxon.

MARSHAM (Sir JOHN), a very learned English writer, was the second son of Thomas Marsham, esq; alderman of London, and born in 1602. He was brought up at Westminster school, and sent thence, in 1619, to St. John's-college in Oxford, where he took, in due time, his degree in arts. In 1625, he went to France, and spent the winter at Paris; in 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the siege of Boisleduc; and thence by Flushing to Boulogne and Paris, in the retinue of Sir Thomas Edmondes, ambassador extraordinary, who was sent to take the oath of Lewis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the parliamentarians, and suffered a vast loss by the plundering of his effects. After the surrender of the garrison at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a burges for the city of Rochester, in the parliament which recalled Charles the Second; about which time, being restored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was made a baronet. He died at Bushy-hall in Hertfordshire, May 1685; and his body was interred at Cuckstone near Rochester, where

where he had an estate. By Elizabeth his wife, daughter of Sir William Hammond of St. Alban's in East Kent, he left two sons; Sir John Marsham, of Cuckstone, bart. and Sir Robert Marsham, of Bushy-hall, knt. both of them studious and learned men.

Sir John Marsham was a very accomplished gentleman, exact in the knowledge of history, chronology, and languages. He published in 1649, 4to, "*Diatriba chronologica*;" that is, "*A chronological dissertation*," wherein he examines succinctly the principal difficulties which occur in the chronology of the Old Testament. The greatest part of it was afterwards inserted in another work, intituled, "*Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & disquisitiones*, Lond. 1672," folio. What is chiefly new and most observable in this learned work is this: The Egyptians, as is well known, pretended to excessive antiquity, and had framed a list of thirty successive dynasties, which amounted to a number of years vastly exceeding the age of the world. These were rejected at once by some of the ablest chronologers, as fabulous, and of no manner of credit; but Sir John Marsham supposed, that these dynasties were not successive, but collateral; and, without rejecting any, was the first who earnestly set about reducing the entire series to the scripture chronology. His attempt gained him great reputation, and he has been spoken of in very high terms. Mr. Wotton re-

presents him as the first "who has made the Egyptian antiquities intelligible: that most learned gentleman," says he, "has reduced the wild heap of Egyptian dynasties into as narrow a compass, as the history of Moses according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratosthenes's name in the Chronography of Syncellus. For, by that table, he 1. Distinguished the fabulous and mystical part of the Egyptian history, from that which seems to look like matter of fact. 2. He reduced the dynasties into collateral families, reigning at the same time in several parts of the country; which, as some learned men saw before; was the only way to make those antiquities consistent with themselves, which, till then, were confused and incoherent."

Dr. Shuckford, after having represented the foundation of Sir John Marsham's Canon with regard to Egypt, says, that "upon these hints and observations, he has opened to us a prospect of coming at an history of the succession of the kings of Egypt, and that in a method so natural and easy, that it must approve itself to any person who enters truly

"into

Reflections
upon an-
cient and
modern
learning,
chap. ix.

The sacred
and profane
history of
the world
connected,
vol. iii.
book ii.

“ into the design and conduct of it.” And afterwards, having given a view of Sir John’s scheme, from the beginning of the reigns of the Egyptian kings down to his Sesostris, or Sefac, he observes, that, “ if the reader will take the pains “ thoroughly to examine it, if he will take it in pieces into “ all its parts, review the materials of which it is formed, “ consider how they lie in the authors from whom they are “ taken, and what manner of collecting and disposing them “ is made use of, he will find that, however, in some lesser “ points a variation from our very learned author may be “ defensible, yet no tolerable scheme can be formed of the “ ancient Egyptian history, that is not in the main agree- “ ing with him. Sir John Marsham has led us to a clear “ and natural place for the name of every Egyptian king, “ and time of his reign, &c.” Mean while it must not be dissembled, that, as Sir John Marsham’s system has been followed by some, so it has been strenuously opposed by several writers, who have represented it as not only false, but even prejudicial to revelation; and this too with the knowledge and design of the author.

The “ Canon chronicus” was reprinted at Leipzig, 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before them, in which the editor, Menkenius, endeavours to confute our author, who thought, as Spencer and others have done, that the Jews derived part of their ceremonies from the Egyptians. The edition of Leipzig pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but we must not trust title-pages: however, it is esteemed much more exact than that of Franeker. Sir John Marsham wrote the preface to the first volume of Dugdale’s “ Monasticon Anglicanum,” which was printed at London, 1655, in folio. He left behind him at his death unfinished, 1. “ Canonis chronici “ liber quintus: five, Imperium Persicum.” 2. “ De provinciis & legionibus Romanis.” 3. “ De re numeraria, “ &c.” We are likewise in some measure obliged to him for the “ History of philosophy,” by his very learned nephew, Thomas Stanley, esq; since it was chiefly at his instigation, that that excellent work was undertaken. This we are told by Mr. Stanley himself, in the dedication of it to his honoured uncle Sir John Marsham, as he calls him.

His eloge by Fontenelle, in his Hist. of the acad. of sciences, for 1730. MARSIGLI (LEWIS FERDINAND), an Italian, famous for letters as well as arms, was descended from an ancient and noble family, and born at Bologna, in 1658. He was educated

educated with prodigious care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679; and, as he had destined himself for the art military, he fully took a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and, the Turks soon after threatening an irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, who believed him dead, he was redeemed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune overtook him afterwards. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Bourgogne, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head, and Marsigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broken over him. This sentence was executed Feb. 18, following. He afterwards attempted to justify the surrender before the emperor; but, not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac it had been represented and shewn, that the place could not be defended for any long time,

His consolation now was to be sought for in the sciences, and he happily knew how to find it there; for it is very remarkable, that, amidst all the hurry and noise and fatigue of war, he had made all the advantages which the most philosophic man could have made, who had travelled purely in quest of knowledge; had determined the situation of places by astronomical methods, measured the course and swiftness of rivers, studied the fossils, the vegetables, the animals of each country, made anatomical and chymical experiments,

and done, in short, every thing which a man of science could do. He went to Paris, and afterwards to Marseilles; whence he was called by pope Clement XI. in 1709, and invested with a military commission. Returning soon after to Bologna, he began to execute a design which he had long been meditating. He had a prodigiously rich collection of every thing, that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the same time, a body out of them, which he called "The institute of the arts and sciences at Bologna." He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. It was called "The printing-house of St. Thomas of Aquinas."

Having executed his projects, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but he had a stroke of an apoplexy in 1729, which occasioned the physicians to remit him to his native air, where he died, Nov. 1, 1730. He was a member of the academy of sciences at Paris, of the royal society at London, and of that at Montpellier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects.

MARSTON (JOHN), an English dramatic author, who lived in the time of James I. and wrote eight plays. Wood says, "that he was a student in Corpus-Christi-college, Oxford; but where he was born, or of what family descended, is not known." He lived in friendship with Ben Jonson, as appears by his addressing to him his "Male-content," a tragi-comedy, in 1604: yet we find him afterwards glancing with some severity at Ben, on account of his "Catiline and Sejanus," in his "Epistle" prefixed to "Sophonisba," another tragedy. "Know," says he, "that I have not laboured in this poem, to relate any thing as an historian, but to enlarge every thing as a poet. To transcribe authors, quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." Langbaine ob-

serves,

serves, and with good reason, " that none, who are acquainted with the works of Ben Jonson, can doubt that he is meant here, if they will compare the orations in Sallust with those in his Catiline." What provoked Marston thus to censure his friend, is not known; but the practice is common, and nothing is truer of wits, than what Gay has observed, that they are still prepared

" To praise or to abhor us,
" Satire they have and panegyric for us."

Marston has contributed eight plays to the stage, which were all acted at the Black-Friars with applause; and one of them, called " The Dutch Courtezan," was once revived since the Restoration, under the title of " The revenge, or a match in Newgate." In 1633, six of this author's plays were collated, and published in one volume, and dedicated to the lady viscountess Falkland. Besides his dramatic poetry, he wrote three books of satires, intituled, " The scourge of villainy," which were printed at London in 1598. We have no account when Marston died; but he was certainly living in 1633. As a specimen of his poetry, Mr. Doddsley has republished the " Malecontent" in his " Collection," vol. iv. Biogr.
Dramat.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of Claudius, and came to Rome, when he was about twenty-one. He was sent thither with a view of prosecuting the law; but soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic way, that he presently became very publicly known, and sought after by many of the first rank at Rome. Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had so great an esteem for his compositions, that he placed his statue in his library, while he was yet living; and the emperor Verus, who reigned with Antoninus the philosopher, used to call him his Virgil, which was as high an honour as could well be done him. Nay farther, as we learn from Pliny and Tacitus, as well as from several passages in his own writings, he had honours and dignities actually bestowed upon him by some of the emperors. Thus Domitian, whom it must be confessed he has flattered not a little, made him a Roman knight, and gave him likewise the

“ *Jus trium liberorum*,” the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it does not appear that he made his fortune among them. On the contrary, he declares his circumstances to be low, when it concerned him to set them off to the best advantage; and owns himself poor, while he was repelling the insults of an overgrown wealthy blockhead.

“ *Sum, fateor, semperque fui, Callistrate, pauper,*

“ *Sed non obscurus nec male notus eques :*

“ *Sed toto legor orbe frequens, & dicitur, hic est;*

“ *Quodque cinis paucis, hoc mihi vita dedit.*”

Lib. v. Epigr. 13.

“ *Low is my fortune, yet not quite so mean,*

“ *But in the rank of Roman knights I'm seen.*

“ *My works with pleasure thro' the world are read;*

“ *The praise few dead obtain, is to me living paid.*”

We have no other informations concerning the time of his death, than what we can draw from his own writings; and those are far from enabling us to settle it with any precision. There is reason to think that, after the death of Domitian, his credit and interest declined at Rome; and if he had still remaining among the nobles some patrons, such as Pliny, Cornelius Priscus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome, therefore, after he had lived in that city about four-and-thirty years, and grown, as himself tells us, grey-headed,

“ *Mutavere meas Itala regna comas ;*”

Lib. x. Epigr. 103.

“ *The Italian climes have changed my hair :*”

he returned to his own country Bilbilis, where he married a wife, and had the happiness to live with her several years. He admires and commends her much, telling her, that she alone was sufficient to supply the want of every thing he enjoyed at Rome: “ *Romam tu mihi sola facis,*” says he. She appears too to have been a lady of a very large fortune; for, in the 31st epigram of the same book, he extols the magnificence of the house and gardens he had received from her,

Epigr. 21,
lib. xii.

her, and says, "that she had made him a little kind of
"monarch."

"Munera sunt domino: post septima lustra reverso
"Has Marcella domos parvaque regna dedit."

Epigr. 31.
lib. xii.

About three years after he had retired into Spain, he inscribed his 12th book of Epigrams to Priscus, who had been his friend and benefactor; after which we hear no more of him, and therefore it is probable that he did not long survive this publication. If we knew the date of Pliny's letter about his death, which is written to Cornelius Priscus, who is probably the same person to whom Martial addressed his 12th book, we might be able to determine it pretty exactly. In this letter, however, we have the following character of him: "I hear," says Pliny, "that Martial is dead, and am extremely grieved at it. He was an ingenious, agreeable, and lively man: and if there was in his writings a great deal of wit and keenness, there was at the same time great ingenuity and candour. Upon his leaving Rome, I gave him something towards defraying the expences of his journey; and I did this partly out of the regard and affection I had for him, and partly for the verses he composed upon me.—You will ask, what verses? I would refer you to the volume, only I happen to remember some of them; and if you like the sample, you know where to find the rest. He addresses himself to his Muse, whom he orders to pay a visit to my house on the Esquiline-hill, but to do it with all reverence imaginable:

"But, O take heed, my gentle Muse,
"That you a happy minute chuse;
"And unoppress'd by Bacchus' weight,
"Affront not Pliny's learned gate.
"For he gives all his studious days
"To solemn philosophic lays:
"And, fond of pleasing listening Rome,
"Both in this age and all to come,
"Composes books in such a vein,
"As dare to vie with Tully's strain, &c.

"Was not it the least I could do at parting, to a man
"who had wrote such high things of me? and do I not
"now as justly bewail his death? He gave me all in his
"power, and would have given me more, had he had more
"to give. Though what greater gift can be bestowed than
"glory,

“glory, honour, and eternity? But, it may be said, Martial’s Poems will not be immortal: perhaps not, yet you must allow, that he wrote them as if they would.”

It has happened to this poet, as it has to many others, that those who have criticised his writings have shewn him in two opposite characters. The genius of Martial, say his admirers, was extensive and lively: no subject came amiss to him, and he was certainly very capable, had the taste of the times he lived in encouraged it, of keeping up the spirit of epigrammatic poetry, without the poor helps of false wit and obscenity. “He was a pleasant witty poet,” says Turnebus: “how he came to be called a buffoon, I know not; but let men say what they please, his Epigrams are written with a great deal of elegance.” “The properties of an epigram,” says Scaliger, “are brevity and smartness. This last quality Catullus did not always arrive at; but the most acute Martial never failed. Many of his Epigrams,” continues he, “are divine; his style is pure and exact, and proper for that great variety of matter which he treated; and though,” as Morhoff says, “ill-natured critics have charged him with sometimes using the Spanish dialect, yet he deserves all the honour that has been paid him for his elegance in the Latin tongue.” Hear now his adversaries. “He is,” says Muretus, “if compared with Catullus, an idle, saucy fellow, a mere droll.” “His Epigrams,” says Gyraldus, “never pleased any but asses.” “His Epigrams,” says Raphael Volaterranus, “are not fit to be read; they contain neither elegance nor morality.” And Naugerius, to express his contempt of him, used every year, upon Catullus’s birth-day, to burn a certain number of Martial’s books; “which he sacrificed,” as he said, “to the memory of that poet.” Let the critics fight it out. He has generally been set at the head of his order; that is, he has excelled all those who have attempted the pointed epigram, whether ancient or modern. What Vossius however has said of him is very true, viz. “that while he reproved vice, he taught it; and that, if he can be supposed to have done good by the wit and elegance of many of his Epigrams, he has done infinitely more mischief by the few that are obscene.”

Niceron,
Sec. tom i.

MARTIANAY (JOHN), a Benedictine monk, who distinguished himself by an edition of St. Jerome, was born at St. Sever, a village in Gascony, in 1647. He entered into the congregation of St. Maur, at twenty years of age; and applied

applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the Holy Scriptures in several monasteries, at Arles, at Avignon, at Bourdeaux : in the last of which places, he happened upon father Pezron's book, called "The antiquity of time re-established; L'Antiquité du temps rétablie." The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay resolved to defend them ; and did so in two or three pieces, published against Pezron and Isaac Vossius, who maintained the Septuagint version. This monk died of an apoplexy in 1717; after having spent fifty years in an exact observance of all the duties belonging to his order, and writing more than twenty works. What he is principally to be regarded for, is his edition of the works of St. Jerome, in 5 vols. folio ; the first of which was published at Paris in 1693, the second in 1699. In his notes on these two volumes, he criticised several learned men, as well Papists as Protestants, with much severity, and even contumely ; which provoked Le Clerc, who was one of them, to examine the merits of this edition and of the editor. This he did in a volume published in 12mo, at Amsterdam, 1700, with this title, "Quæstiones Hieronymianæ, in quibus expenditur Hieronymi nupera editio Parisina, &c." in which he shews, that Martianay, notwithstanding the indecent petulances he had exercised towards other critics, had none of the requisites to qualify him for an editor of St. Jerome ; that he had not a competent skill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of Scripture, or in profane authors, or in the science of manuscripts, for this work. Martianay put out the third volume in 1704, the fourth in 1705, and the fifth in 1706 ; and Le Clerc published, in the 17th tome of his "Bibliothèque choisée," some pretty copious remarks upon these three last volumes, which confirm the judgement he had passed on the two first. Nevertheless, for want of a better, Martianay's edition of Jerome continues to be thought the best.

MARTIN (THOMAS), was born at Thetford, in the school-house in St. Mary's parish (the only remaining parish of that town in Suffolk), March 8, 1696-7. His grandfather, William, was rector of Stanton St. John in Suffolk, where he was buried in 1677. His father, William, was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmonds, and aunt to the late Sir James Burrough, master of Caius college,

Memoirs, by the rev. Sir. J. Cul-lum, bart. prefixed to History of Thetford.

lege, Cambridge; he died in 1721, aged 71, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself, "now by God's permission residing at Palgrave." Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there; but it appears by some objections to that employment in his own hand-writing in that year, that he was very uneasy and dissatisfied with that way of life. As these give us the state of his mind, and the bent of his inclination at that early period, and may perhaps account for his succeeding unsettled turn and little application to his business, they may be worth preserving in his own words [A]. He was, however, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford; for having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel of Thetford, his first child was born there that year; in 1723, his second was born at Palgrave in Suffolk, as were the rest.

[A] OBJECTIONS

"First, my mind and inclinations are wholly to Cambridge, having already found by experience that I can never settle to my present employment.

"II. I was always designed for Cambridge by my father, and I believe am the only instance in the world that ever went to school so long to be a lawyer's clerk.

"III. I always wished that I might lead a private retired life, which can never happen if I be an attorney; but on the contrary, I must have the care and concern of several people's business besides mine own, &c.

"IV. If I be a lawyer, the will of the dead can never be fulfilled, viz. of my sister Elizabeth, who left 10l. to enter me at college; and aunt Burrough, to whom I have promised (at her earnest request) that I never would be a lawyer; nay, my brother himself had promised her I never should.

"V. It was always counted ruination for young persons to be brought up at home, and I'm sure there's no worse town under the sun for breeding or conversation than this.

"VI. Though I should serve my time out with my brother, I should never fancy the study of the law, having got a taste of a more noble and pleasant study.

" QUESTIONS.

"But perhaps these questions may be asked me, to which I shall answer as follows: 1. Why I came to my brother at all? and have absented myself thus long from school? 3. Or why I have not spoke my mind before this time?

" ANSWERS.

"I. Though I am with my brother, it was none of my desire (having always confessed an aversion to his employment), but was almost forced to it by the persuasion of a great many, ringing it in my ears that this was the gainfullest employment, &c.

"II. Though I have lost some time in school learning, I have read a great deal of history, poetry, &c. which might have taken up as much time at Cambridge had I kept at school.

"III. I have staid thus long, thinking continual use might have made it easy to me; but the longer I stay, the worse I like it.

"THOMAS MARTIN, 1715."

This

This wife bore him eight children, and died Nov. 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances, the widow of Peter Le Neve, Norroy, who had not been long dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former spouse (four of whom, as well as five of the others, arrived at manhood), and died, we believe, before him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has so industriously preserved those of others [B], though Mr. Ives had promised his friends that he would erect a monument for him, and had actually drawn up the following inscription, such as it is, to be put upon it :

Near
This place are deposited
the remains of
THOMAS MARTIN,
who studied and preserved antiquities.
Died March 7, 1771, aged 74.
To whose memory
This marble was erected by
JOHN IVES, F. S. A.

Mr. Martin's desire was not only to be esteemed, but to be known and distinguished by the name of, "Honest Tom" "Martin of Palgrave [C]," an ambition in which his acquaintance saw no reason not to gratify him; and we have observed with pleasure several strokes of moral sentiment scattered about his rough church notes. These were the genuine effusions of his heart, not designed for the public eye, and therefore mark his real character in that respect. Had he desired the appellation of wise and prudent, his inattention to his business, his contempt and improper use of money, and

[B] Mr. Martin seems to have pre-
saged that he might want this posthu-
mous honour, as in a curious manuscript
of church collections made by him, he
had inserted the following pieces of
poetry :

When death shall have his due of me,
This book my monument shall be.

Or,
These tombs by me collected here in one
When dead shall be my monumental
stone.

Or in the old phrase :
Thus many tombs from different rooms,
By me collected into one ;
When I am dead, shall be instead
Of my own monumental stone.

[C] He is thus called among the subscribers to Grey's Hudibras, 1744.

his

his fondness for mixed and festive company, would have debarred him, as the father of a numerous family, of that pretension. As an antiquary, he was most skilful and indefatigable; and when he was employed as an attorney and genealogist, he was in his element. He had the happiest use of his pen, copying, as well as tracing, with dispatch and exactness, the different writing of every æra, and tracing arms, seals, &c. with great neatness. His taste for antient lore seems to have possessed him from his earliest to his latest days. He dated all the scraps of paper on which he made his church notes, &c. Some of these begin as early as 1721, and end but the autumn before his death, when he still wrote an excellent hand; but he certainly began his collections even before the first mentioned period, for he appears among the contributors to Mr. Le Neve's "*Monumenta Anglicana*," printed in 1719 [D]. The latter part of his life was bestowed on the "*History*" of "his native town of Thetford [E]."

His collection of antiquities, particularly of such as relate to Suffolk, was very considerable, greater than probably ever were before, or will be hereafter, in the possession of an individual; their fragments have enriched several private libraries; and, from the liberal spirit of communication that distinguishes the present age, would undoubtedly be accessible to any gentleman whose time should enable, and inclination induce him, to arrange and give them to the public [F].

[D] All the old deeds and archives of Eton College were many years ago digested and indexed by Mr. Martin.

[E] The abilities of Mr. Thomas Martin, and the opportunities he derived from the collections of Peter Le Neve, Esq. Norroy king at arms, render it unnecessary to enlarge on this, which Mr. Blomefield thirty years before this publication encouraged the public to expect from his hands. The materials being left without the last finishing at Mr. Martin's death, were purchased by Mr. John Worth, chemist, of Difs, F. S. A. who entertained thoughts of giving them to the public, and circulated proposals, dated July 1, 1774, for printing them by subscription. Upon the encouragement he received, he had actually printed five sheets of the work, and engraved four plates. This second effort was blasted by the immature death of Mr. Worth, 1775; who dying insolvent, his library, including what he

had reserved of the immense collections of Le Neve and Martin at their dispersion on the death of the latter, being sold with his other effects for the benefit of his creditors, was purchased the same year by Mr. Thomas Hunt, bookseller at Harleston. Of him Mr. Gough bought the manuscript, with the undigested materials, copy-right, and plates. The first of these required a general revival, which it received from the great diligence and abilities of Mr. Gough.

[F] His distresses obliged him to dispose of many of his books, with his MS. notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 8vo. 1771, in hopes of disposing of the whole at once. Mr. Worth, chemist, at Difs, F. S. A. purchased the rest, with all his other collections, for 60*l*. The printed books he immediately sold to Booth and Berry of Norwich, who disposed of them in a catalogue,

catalogue, 1773. The pictures and Baker; and by a second sale there, in
 lesser curiosities Mr. Worth sold by May 1774, MSS. scarce books, deeds,
 auction at Dis; part of his MSS. in grants, pedigrees, drawings, prints,
 London, in April 1773, by Mr. Samuel coins, and curiosities.

MARTIN (BENJAMIN), a name here mentioned, rather to lament the want of materials for a life of him, than to give one, was born in 1704; and became one of the most celebrated mathematicians and opticians of the age. After publishing a variety of ingenious treatises, and particularly a scientific "Magazine" under his own name, and carrying on for many years a very extensive trade as an optician and globe-maker, in Fleet Street, the growing infirmities of age compelled him to withdraw from the active part of business. Trusting too fatally to what he thought the integrity of others; he unfortunately, though with a capital more than sufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of desperation from this unexpected stroke, attempted to destroy himself; and the wound, though not immediately mortal, hastened his death, which happened Feb. 9, 1782, in his 78th year. He had a valuable collection of fossils and curiosities of almost every species; which, after his death, were almost given away by public auction.

MARTINI (RAYMOND), a Dominican friar, and great orientalist, who flourished in the 13th century. He was born at Sobirats in Catalonia; and was one of those of his order, who were pitched upon, at a general chapter held at Toledo in 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. The occasion of it was this: Raymond de Pennafort, his general, having a strong desire to purge Spain of Judaism and Mahometanism, with which it was infected, procured an order from this chapter, that the religious of his society should apply themselves to the study of Hebrew and Arabic. This task he imposed on Martini among others; and he obtained a pension of the kings of Arragon and Castile, for such as should study those languages, on purpose that they might be able to exert themselves in the conversion of infidels. This was the reason of Martini's applying himself to those studies, which he did with great success; and, having sufficiently qualified himself to read the works of the rabbins, they furnished him with such arguments, as enabled him to fight the Jews with their own weapons. This appears from his "Pugio fidei," which was finished, as we learn from himself, in 1278, though the first publication of it at Paris was not till 1651. There were

Pugio fidei,
 p. ii. c. 10.

were several persons who contributed to that edition. M. Bosquet, who died bishop of Montpellier, fell upon the manuscript, while he was with great ardour rummaging all the corners of the library of the college de Foix at Toulouse, about 1629. He read it; and, after copying some things out of it, gave it to James Spieghel, a learned German, and his preceptor in the Hebrew tongue. Spieghel advised Maussiac to publish it; who, though very able to do it of himself, had however for an assistant Mr. de Voisin, son of a counsellor in the parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters equally importunate and obliging, he gave orders, that they should be provided with all the manuscripts of the “Pugio fidei” that could be recovered. In short, the Dominican order interested themselves so much in it, that they bore the charges of the impression.

Some assert, that Martini wrote another book, intituled, “Capistrum Judæorum,” and also “A Confutation of the Alcoran;” and that the copy of the “Pugio fidei,” written by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge, which he has discovered of the books and opinions of the Jews, has made some imagine, that he was of that religion; “but this,” says Bayle, “is a mistake.”

Dict. art.
MARTINI.
Melchior
Adam, in
vita P. M.

MARTYR (PETER), a very distinguished divine, was born at Florence in 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiscoli; and, after three years stay there, was sent to the university of Padua, to study philosophy and the Greek language. At 26, he was made a public preacher; and he preached first at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philosophy and divinity in his college, and applied himself to the study of the Hebrew tongue, which he attained the knowledge of by the assistance of one Isaac, a Jewish physician. Afterwards, he was made governor of St. Peter's at the altar in Naples; and he fell in with the writings of Zuinglius

Zuinglius and Bucer, which begot in him a good opinion of Protestantism. But his conversation with Valdes, a Spanish lawyer, did so confirm him in it, that he made no scruple to preach it at Rome privately to many persons of quality: nay, he would even do it publicly. Thus when he came to 1 Cor. iii. 13. he boldly affirmed, that place not to be meant of purgatory; "because," said he, "the fire there spoken of is such a fire, as both good and bad must pass through; and the fire shall try every man's work of what sort it is." "And this," says a certain writer, "seeming to shake a

Lives of
modern di-
vines, by
Fuller.

main pillar of purgatory, the Pope's furnace, the fire whereof, like the philosopher's stone, melteth all his leaden bulls into pure gold; some of his under-chemists, like Demetrius and the craftsmen, began to bestir themselves, and caused him to be silenced."

He went afterwards to Lucca, where he was made superior to a house of his own order; and there he lived with Tremellius and Zanchius, whom he is said to have converted. But, finding himself in danger here also, he left the city secretly, and travelled to Pisa; whence, by letters to cardinal Pole, and to the society of Lucca, he fully explained the reasons of his departure. Then coming to Florence, but making no long stay there, he set forward for Germany; and, passing the Alps, went to Zurich with Ochinus, who had been one of the most celebrated preachers of Italy, but had now forsook his former superstitions. From Zurich he went to Basil; and thence, by Bucer's means, was brought to Strasburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford. M. Adam relates, in his "Life of Peter Martyr," "that the body of this lady was afterwards, in queen Mary's days, inhumanly dug up by the order of cardinal Pole, and buried in a dunghill; and the reason given for so unnatural a proceeding was, because the remains of a notorious heretic could not, without a most horrible profanation, be suffered to lie so near, as it seems they did, to the remains of a saintess called Frida. But the true reason," adds the biographer, "was a motive of resentment, which cardinal Pole had conceived against Peter Martyr. The cardinal had formerly been his most intimate friend, and even continued to appear so, after Martyr had expressed his disgust at the errors and superstitions of Rome; but when Martyr left Italy, he became his most inveterate enemy, and exercised that indignity, and even cruelty upon the wife, which it was not

" in

“ in his power to shew to the husband. However, when
 “ queen Elizabeth came to the throne, she was removed
 “ again by an order of the bishops, and solemnly interred in
 “ the most honourable part of the church. Nay more : to
 “ prevent the Papists from treating her in the same oppro-
 “ brious manner again, if perchance they should have it in
 “ their power, her bones were promiscuously confounded
 “ with the bones of the saints Fridesuida, so that it was not
 “ possible to distinguish them from each other.”

But to proceed. After Peter Martyr had spent five years at Strasburg, he was, through the management of archbp. Cranmer, sent for to England by Edward VI. who made him professor of divinity at Oxford in 1549. Here he read lectures, to which even the Popish party, from the fame of his learning, resorted : and though they had much envying and heart-burning about him, as may easily be imagined, yet they bore him pretty patiently, till he came to handle the doctrine of the Lord's-supper. Then they began to break forth into outrages, to disturb him in his lectures, to fix up malicious and scandalous schedules against him, and to challenge him to disputes ; which challenges he did not disdain to accept, but disputed first, privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. At length, however, they stirred up the seditious multitude against him so successfully, that he was obliged to retire to London, till the tumult was suppressed ; and then returning again was, for his better security, made by the king canon of Christ-Church. And here he continued till queen Mary came to the throne ; when, being forced to fly, he passed unknown and undiscovered through Brabant, and other Popish territories, to Strasburg ; though it is said, that he was waylaid both here and beyond sea. Thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor ; and was accompanied thither by our Jewel, afterwards bp. of Salisbury, who was then an exile in those parts. Here he lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men. He was afterwards invited to Geneva, to be pastor of the Italian church there ; and in queen Elizabeth's days, when Protestantism was re-established in England, bp. Jewel laboured to bring him back thither ; but all in vain : he continued at Zurich to the time of his death, which happened 1562, in his 63d year. However, the year before he died, he was prevailed with by letters from the
 queen-

queen-mother of France, the king of Navarre, the prince of Condé, and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the Papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, which was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is described to have been a man of an able, healthy, big-boned, and well-limbed body, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the Protestants, as hated by the Papists. He was very sincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgement. He was always moderate and prudent in his outward behaviour; nor, even in the conflict of a dispute, did he suffer himself to be transported into intemperate warmth, or unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the Papists; he wrote a great many books against them, none of which raised his reputation higher, than his "Defence of the orthodox doctrine of the Lord's-supper," against bp. Gardiner. He wrote also several tracts of divinity, and commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. As a commentator upon Scripture, he fell under the cognizance of father Simon; whose criticism upon him we will here transcribe, because it may serve to shew, what opinion was entertained of him by those of the Romish communion, who had any knowledge mixed with their zeal. "Peter Martyr, a Florentine, who was called into England at the beginning of the Reformation under Edward the Sixth, and who afterwards taught the Holy Scripture at Zurich, has also made," says that eminent critic, "several commentaries upon the historical books of the Bible, which can be of no great use for understanding the literal sense; because they are full of common-places and questions, which he draws from the words of his text. It is probable that, as he was a florid man, he followed this method, to shew both his learning and his eloquence; whereas, if he had only kept close to his text, he would not have

Critical hist.
of the Old
Test. book
iii. c. 14.

Critical hist.
&c. ch. i.
17.

“ had the opportunity of speaking so much, or of resolving
 “ so many curious questions, as he has started in his Com-
 “ mentaries, and afterwards falls a-railing. Thus, in the
 “ beginning of his ‘ Commentary upon the book of Judges,’
 “ speaking of Adonibezek, who had cut off the hands and
 “ feet of seventy of his neighbouring kings, after having ob-
 “ served, that at that time every city had a king, he runs
 “ out upon the ambition of our present princes, whose chief
 “ care is, says he, to increase the number of their subjects.
 “ ‘ Tanta hodie monarchæ flagrant ambitione, ut non quot
 “ possit regere provideant, sed id unicè spectent ut quam-
 “ plurimos regant;’ that is, the kings of our times are so
 “ very ambitious, that they never consider what number of
 “ subjects they are able to govern, but are only intent upon
 “ increasing that number. The same reflection he after-
 “ wards applies to bishops, who, he says, stick at no means
 “ whatever to raise themselves to large and extended sees;
 “ from which they accumulate vast riches and possessions,
 “ although they never visit them. ‘ Episcopi omnibus modis
 “ id ambiunt, ut dioceses habeant quam amplissimas, a
 “ quibus, licet nunquam eas inspiciant, uberrimos fructus
 “ capiunt.’ In a word, the ‘ Commentaries of Peter Martyr
 “ upon the Bible’ are full of long digressions; and he en-
 “ deavours throughout to shew himself a learned man. For
 “ example, in this very same chapter of Judges, upon the
 “ account only of one word, he makes a long discourse con-
 “ cerning giants, wherein he sets down whatever he had
 “ read upon this subject: as also upon the account of the
 “ Hebrew word *mas*, tribute, which is often used in this
 “ chapter, he makes a long digression concerning the rise of
 “ the mass, wherein he explains all the parts of it.”

It is easy to conceive, that Peter Martyr would be ranked
 at Rome amongst the heretics of the first class. He was so;
 nevertheless, as bp. Jewel observes in his “ Defence of the
 “ church of England,” he “ was an illustrious man, and
 “ must never be named without the highest respect and
 “ honour.”

Cooke’s
Life of An-
drew Mar-
vell, Esq.
prefixed to
Mr. Mar-
vell’s works,
Lond. 1726.
12mo.

MARVELL (ANDREW), a very ingenious and witty
 English writer, was the son of Mr. Andrew Marvell, mi-
 nister and schoolmaster of Kingston upon Hull in Yorkshire,
 and was born in that town in 1620. His parts being very
 great, his progress in letters was proportionable; so that, at
 thirteen, he was admitted of Trinity-college in Cambridge.
 But he had not been long there, when he fell into the
 hands

hands of the Jesuits ; for those busy factors of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make proselytes ; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Marvell fell into their snares, as Chillingworth had fallen before him, and was inveigled up to London ; but his father being apprised of it soon after pursued him, and finding him in a bookseller's shop prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1638. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend ; who, thereupon becoming childless, sent for young Marvell, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears, that he had been at Rome, from his poem intituled, "Flecknoe," an English priest at Rome : in which he has described with great humour that wretched poetaster, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his satire against Shadwell. During his travels, happened also another occasion of exercising the drollery of his wit. In France, he found much talk of one Lancelot Joseph de Maniban, an abbot ; who pretended to enter into the qualities of those he had never seen, and to prognosticate their good or bad fortune, from an inspection of their hand-writing. This artist was handsomely lashed by our author, in a poem written upon the spot, and addressed to him. We know no more of Marvell for several years, only that he spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In 1653, we find him returned to England, and employed by Oliver Cromwell as a tutor to one Mr. Dutton ; as appears from an original letter of Marvell to that usurper, still extant. His first appearance in any public capacity at home, was his being made assistant to the celebrated Milton, Latin secretary to the Protector, which, according to his own account, happened in 1657. "I never had," says he, "any,

Rehearsal
transposed;
part ii.
p. 127.

"not the remotest relation to public matters, nor correspond-
"ence with the persons then predominant, until the year
"1657 ; when indeed I entered into an employment, for
"which I was not altogether improper, and which I con-
"sidered to be the most innocent and inoffensive towards
VOL. IX. I " his

“ his majesty’s affairs of any in that usurped and irregular
 “ government, to which all men were then exposed. And
 “ this I accordingly discharged without disobliging any one
 “ person, there having been opportunity and endeavours
 “ since his majesty’s happy return to have discovered, had
 “ it been otherwise.”

A little before the Restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament which began at Westminster, April the 25th, 1660, and afterwards for that which began May the 8th, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him an handsome pension all the time he continued to represent them; and that was, to the time of his death. He seldom spoke in parliament, but had great influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his counsels; so great, that whenever he voted according to the sentiments of Marvell, which he often did, it was a saying with the opposite party, that “ he had been
 “ with his tutor :” and such was the intimacy between the prince and Marvell, that when the latter was obliged to abscond, to avoid falling a sacrifice to the indignation and malice of those enemies whom the honest sharpness of his pen had excited, the former frequently went to see him, disguised as a private person. For Marvell made himself so obnoxious to the governing party, by the opposition he gave them with his writings, as well as with his actions, that his life was often threatened, and he was forced to conceal himself from public view.

The first attack he made with his pen was upon the following occasion: In 1672, Dr. Parker, a man of parts and learning, but a furious partizan, and virulent writer on the side of arbitrary government, published “ Bp. Bramhall’s
 “ Vindication of himself, and the rest of the episcopal
 “ clergy, from the Presbyterian charge of Popery, &c.” to which he added a preface of his own. This preface our author attacked, in a piece called, “ The Rehearsal trans-
 “ posed: or, animadversions on a late book, intituled, A
 “ preface, shewing what grounds there are of fears and jea-
 “ lousies of Popery, the second impression, with additions
 “ and amendments. London, printed by J. D. for the
 “ assigns of John Calvin and Theodore Beza, at the sign of
 “ the king’s indulgence, on the south side of the Lake Le-
 “ man; and sold by N. Ponder in Chancery-Lane, 1672,”
 in 8vo. The title of this piece is taken in part from the

duke of Buckingham's comedy, called "The Rehearsal:" and, as Dryden is ridiculed in the play under the name of Bayes, so Marvell has borrowed the same name for Parker, whom he has exposed with much strength of argument, but yet with more wit and humour. Parker answered Marvell in a letter intituled, "A reproof to the Rehearsal transposed:" to which Marvell replied in, "The Rehearsal transposed, the second part. Occasioned by two letters: the first printed by a nameless author, intituled, A reproof, &c.; the second left for me at a friend's house, dated Nov. 3. 1673, subscribed J. G. and concluding with these words: *If thou dardest to print any lie or libel against Dr. Parker, by the eternal God I will cut thy throat.* Answered by Andrew Marvell, London, 1673," in 8vo. Marvell did not confine himself in these pieces to Parker's principles, as they appear in the "Preface and the Reproof;" but he exposed and confuted likewise several things, which the doctor had advanced in his "Ecclesiastical Polity," published in 1670, and in his "Defence" of it in 1671. Parker made no reply to Marvell's last piece: "He judged it more prudent," says Wood, "to lay down the cudgels, than to enter the lists again with an untowardly combatant, so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion almost ever since, of sporting and jeering buffoonery.—It was generally thought, however, by many of those who were otherwise favourers of Parker's cause, that the victory lay on Marvell's side; and it wrought this good effect on Parker, that for ever after it took down his high spirit." Burnet, speaking of Parker, says, that, "after he had for some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that from the king down to the tradesman his books were read with great pleasure. That not only humbled Parker, but the whole party; for the author of the Rehearsal transposed had all the men of wit on his side." Swift likewise, speaking of the usual fate of common answerers to books, and how short-lived their labours are, adds, that "there is indeed an exception, when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." Several other writers fell with great fury and violence upon Marvell; but Parker being considered as the principal,

Athen.

Oxon.vol.ii.

Hist. of his
own times,
vol. i.Tale of a
tub.

principal, Marvell levelled his artillery chiefly at him, touching the rest here and there occasionally only.

A few years after, another divine fell under the cognizance of Marvell's pen; and it came to pass on this wise: In 1675, Dr. Herbert Croft, bp. of Hereford, published without his name a discourse in 4to, intituled, "The naked truth; or
" the true state of the primitive church. By an humble Mo-
" derator." This was immediately answered by several persons, and among the rest by Dr. Turner, master of St. John's-college, Cambridge, in a book called, "Animad-
" versions upon a late pamphlet, intituled, The naked
" truth, &c." This animadverter being against moderation, which the author of "Naked truth" had written his book on purpose to inculcate, provoked Marvell, who was a lover of it, to take him to task: and he did so in the following piece,
" Mr. Smirke, or the divine in mode; being certain anno-
" tations upon the animadversions on the Naked truth, to-
" gether with a short Historical essay concerning general
" councils, creeds, and impositions in matters of religion.
" By Andreas Rivetus, junior. Anagrammatized, *Res nuda*
" *veritas*, 1676," 4to. The "Historical essay" was afterwards printed by itself in folio. The last work of our author, which was published in his life-time, was "An ac-
" count of the growth of Popery and arbitrary government
" in England; more particularly, from the long proroga-
" tion of Nov. 1675, ending the 15th of Feb. 1676, till
" the last meeting of parliament the 16th of July, 1677:
" 1678, folio: and reprinted in State tracts in 1689." In this piece our author, having imputed the Dutch war to the corruption of the court, asserts, that the Papists, and particularly the French, were the true springs of all the councils at this time: and these, and other aspersions upon the king and ministry, occasioned the following advertisement to be published in the Gazette: "Whereas there have been lately
" printed and published several seditious and scandalous libels
" against the proceedings of both houses of parliament, and
" other his majesty's courts of justice, to the dishonour of
" his majesty's government, and the hazard of public
" peace; these are to give notice, that what person soever
" shall discover unto one of the secretaries of state the prin-
" ter, publisher, author, or hander to the press, of any of
" the said libels, so that full evidence may be made thereof
" to a jury, without mentioning the informer; especially
" one libel, intituled, An account of the growth of Popery,
" &c. and another called, A seasonable argument to all the
" grand

“ grand juries, &c. the discoverer shall be rewarded as follows: he shall have fifty pounds for such discovery, as afore said; of the printer or publisher of it from the press, and for the hander of it to the press, 100 l. &c.”

Marvell, by thus opposing the ministry and their measures, created himself many enemies, as we have already observed, and made himself very obnoxious to the government: notwithstanding which, Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain; nothing being ever able to shake his resolution. There were many instances of his firmness in resisting the offers of the court; but he was proof against all temptations. The king, having one night entertained him, sent the lord treasurer Danby the next morning to find out his lodgings; which were then up two pair of stairs, in one of the little courts in the Strand. He was busily writing, when the treasurer opened the door abruptly upon him; upon which, surprised at so unexpected a visitor, Marvell told his lordship, “ he believed he had mistaken his way.” Lord Danby replied, “ Not now I have found Mr. Marvell;” telling him, that he came with a message from his majesty, which was to know, what his majesty could do to serve him? to which Marvell replied, with his usual facetiousness, that “ it was not in his majesty’s power to serve him.” Coming to a serious explanation, our author told the treasurer, “ that he knew full well the nature of courts, having been in many; and that whoever is distinguished by the favour of the prince, is always expected to vote in his interest.” Lord Danby told him, that his majesty, from the just sense he had of his merit alone, desired to know, whether there was any place at court he could be pleased with? To which Marvell replied, “ that he could not with honour accept the offer; since, if he did, he must either be ungrateful to the king in voting against him, or false to his country in giving in to the measures of the court. The only favour therefore which he begged of his majesty was, that he would esteem him as faithful a subject as any he had, and more truly in his interest by refusing his offers, than he could have been by embracing them.” Lord Danby, finding no arguments would make the least impression, told him, “ that the king had ordered him 1000 l. which he hoped he would receive, till he could think of something farther to ask his majesty.” This last offer he rejected with the same steadiness as the first; though, as soon as the treasurer was gone, he was forced to borrow a guinea of a friend.

Marvell died, 1678, in his 58th year, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the church of St. Giles's in the Fields; and ten years after, in 1688, the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. Wood tells us, that in his conversation he was very modest, and of few words; and Cooke, the writer of his life, observes, that he was very reserved among those he did not well know, but a most delightful and improving companion among his friends. After his death were published "Miscellaneous poems," in 1681, folio, with this advertisement to the reader prefixed:

"These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my late dear husband, under his own hand-writing, being found since his death among his other papers. Witness my hand, this 15th day of October, 1680.

"MARY MARVELL."

But Cooke says, that "these were published with no other but a mercenary view, and indeed not all to the honour of the deceased, by a woman with whom he lodged, who hoped by this stratagem to share in what he left behind him: for that he was never married." This gentleman gave an edition, corrected from the faults of former editions, of "The works of Andrew Marvell, esq; Lond. 1726," in 2 vols. 12mo: in which, however, are contained only his poems and letters, and not any of the prose pieces abovementioned. Cooke prefixed also the life of Marvell, which we have principally made use of in this account of him. An handsome edition has since been published by the gallant Captain Thompson, in 3 vols. 4to.

MARULLUS, a poet of Calabria in the fifth century, came to Padua, to wait upon Attila; after that king of the Huns had opened himself a passage into Italy, by the taking of Aquileia, and had destroyed or subdued all that came in his way. Marullus expected an ample reward for the flatteries, with which he had filled his panegyric upon Attila; but

but when that prince was informed by his interpreters, that the poem deduced his origin from heaven, and styled him a God, he ordered both the verses and the versifier to be burned. It were to be wished, that all flatterers might be thus rewarded ; but, in the present case, we have the mortification to learn, that Attila mitigated the punishment, upon reflecting, that such a piece of severity might hinder other authors from writing his praises.

MARULLUS (MICHAEL TARCHANISTIS), one of Bayle's Dict., those learned Greeks, who retired into Italy after the Turks had taken Constantinople, where he was born. It was not his zeal for the Christian religion, for he was an impious blasphemer and atheist, but the fear of slavery, which made him abandon his country. In Italy he applied himself to the profession of arms, and served in the troops of horse under Nicholas Rolla, a Lacedemonian. He joined the two professions of letters and arms, and would be no less a poet than a soldier : and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in it. His Latin poems consisted of four books of epigrams, and as many of hymns. He had begun a poem upon the education of a prince, which he did not finish : however, as much of it as was found among his papers was published along with his epigrams and hymns ; and this whole collection has passed through several editions. The critics are divided about his poems, some praising them highly, while others, as the two Scaligers, find great fault with them. Erasmus says, in his " Ciceronianus," that the poems of Marullus would have been tolerable, if they had favoured less of paganism : " Marulli pauca legi, tolerabilia " si minus haberent paganitatis." He created himself many enemies, by censuring too freely the ancient Latin : Floridus Sabinus and Politian used him severely, in the opposition they gave him upon this head. The learned men of that time usually rose to fame by the way of translation ; but this he despised, either as too mean or too hazardous a task. Varillas, in his " Anecdotes of Florence," asserts, that Laurence de Medicis conjured Marullus, by letters still extant, to translate Plutarch's moral works ; but that Marullus had so great an aversion to that kind of drudgery, which obliged him, as he said, to become a slave to the sentiments of another, that it was impossible for him to get to

De literaturum infelicitate, lib. ii.

the end of the first page. He lost his life as he was attempting to pass the river Cæcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore-feet in such a manner, that he could not disengage them again, he fell into a passion, and gave him the spur: but both his horse and himself fell; and, as his leg was engaged under the horse's belly, there needed but little water to stifle him. Pierius Valerianus, who relates these circumstances, observes, that this poet blasphemed terribly just before his death, and immediately upon his fall discharged a thousand reproaches and curses against heaven. His impiety seems unquestionable; and it is imputed to this turn of mind, that he admired Lucretius so much. He gave a new edition of his poem, which is severely lashed in "Joseph Scaliger's" notes upon Catullus: and he endeavoured to imitate him. He used to say, that "the rest of the poets were only to be read, but that Virgil and Lucretius were to be got by heart."

Lib. xix. ep. 31.

MARY, queen of England, and eldest daughter of Henry VIII. by his first wife, Catharine of Spain, was born at Greenwich in Kent, Feb. 18, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Linacer, who drew up for her use "The rudiments of grammar," and afterwards, "De emendata structura Latini sermonis libri sex." Linacer dying when she was but six years old, Ludovicus Vives, a very learned man of Valenza in Spain, was her next tutor; and he composed for her, "De ratione studii puerilis." Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language: "Scripsit bene Latinas epistolas," says he.

Udall's Preface, &c.

Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's "Paraphrase on the gospel of St. John;" but being cast into sickness, as Udall relates, partly by overmuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of "Erasmus's Paraphrase upon the New Testament, London, 1548," folio; and before it is a "Preface," written by Udall, the famous master of Eton-school, and addressed to the queen dowager. This "Preface" contains many reflections,

tions, which may very much edify the females of this age; and for their sakes therefore we will transcribe a part of it. Mr. Udall takes occasion in it to observe to her majesty, “ the
 “ great number of noble women at that time in England,
 “ not only given to the study of human sciences and strange
 “ tongues, but also so thoroughly expert in the holy Scrip-
 “ tures, that they were able to compare with the best writers,
 “ as well in enditing and penning of godly and fruitful treat-
 “ ises, to the instruction and edifying of realms in the
 “ knowledge of God, as also in translating good books out
 “ of Latin or Greek into English, for the use and commo-
 “ dity of such as are rude and ignorant of the said tongues.
 “ It was now,” he said, “ no news in England, to see young
 “ damsels in noble houses, and in the courts of princes,
 “ instead of cards, and other instruments of idle trifling, to
 “ have continually in their hands either Psalms, Homilies,
 “ and other devout meditations, or else Paul’s epistles, or
 “ some book of holy Scripture matters, and as familiarly
 “ both to read or reason thereof in Greek, Latin, French,
 “ or Italian, as in English. It was now a common thing
 “ to see young virgins so trained in the study of good let-
 “ ters, that they willingly set all other vain pastimes at
 “ nought for learning’s sake. It was now no news at all,
 “ to see queens and ladies of most high estate and progeny,
 “ instead of courtly dalliance, to embrace virtuous exercises
 “ of reading and writing, and with most earnest study,
 “ both early and late, to apply themselves to the acquiring
 “ of knowledge, as well in all other liberal arts and dis-
 “ ciplines, as also most especially of God and his holy word.
 “ And in this behalf,” says he, “ like as to your highness, as
 “ well for composing and setting forth many godly Psalms,
 “ and divers other contemplative meditations, as also for
 “ causing these paraphrases to be translated into our vulgar
 “ tongue, England can never be able to render thanks suf-
 “ ficient; so may it never be able, as her deserts require,
 “ enough to praise and magnify the most noble, the most
 “ virtuous, the most witty, and the most studious lady
 “ Mary’s grace, for taking such pain and travail in trans-
 “ lating this Paraphrase of Erasmus upon the gospel of St.
 “ John.—What could be a more plain declaration of her
 “ most constant purpose to promote God’s word, and the
 “ free grace of his gospel? &c.” Mr. Udall was mistaken;
 she never meant any such thing: for, soon after her accession
 to the throne, a proclamation was issued for calling in and
 suppressing this very book, and all others that had the least
 tendency

Catalogue of
the royal
and noble
authors of
England,
vol. ii. p. 26.
2d edit.

tendency towards furthering the Reformation. And an ingenious writer is of opinion, that the sickness which came upon her while she was translating St. John, was all affected; "for," says he, "she would not so easily have been cast into sickness, had she been employed on the Legends of St. Teresa, or St. Catharine of Sienna."

King Edward her brother dying the 6th of July, 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester. July 1554, she was married to Philip prince of Spain, eldest son of the emperor Charles the Fifth; and now began that persecution against the Protestants, for which her reign is so justly infamous. Some have supposed, that the queen was herself of a compassionate and humane disposition; and that most of those barbarities were transacted by her bishops, without her knowledge or privity. Without her knowledge and privity they could not be: it would be a better defence of her to say, that a strict adherence to a false religion, and a conscientious observance of its pernicious and cruel dictates, over-ruled and got the better of that goodness of temper, which was natural to her. But neither can this plea be reasonably admitted by any one, who considers her unkind and inhuman treatment of her sister, the lady Elizabeth; her admitting a council for the taking up and burning of her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of abp. Cranmer, who in reality had saved her life. Shall we excuse all this by saying, "*Tantum religio potuit suadere malorum?*" Her obligations to Cranmer deserve to be more particularly set forth.

Hist. of Ref.
vol. ii.
p. 240.

Burnet says, "that her firm adherence to her mother's cause
"and interest, and her backwardness in submitting to the
"king her father, were thought crimes of such a nature by
"his majesty, that he came to a resolution to put her openly
"to death; and that, when all others were unwilling to run
"any risk in saving her, Cranmer alone ventured upon it.
"In his gentle way he told the king; That she was young
"and indiscreet, and therefore it was no wonder if she ob-
"stinately adhered to that, which her mother and all about
"her had been infusing into her for many years; but that it
"would appear strange, if he should for this cause so far
"forget the father, as to proceed to extremities with his
"own child; that, if she were separated from her mother
"and her people, in a little time there might be ground
"gained

“gained on her; but that to take away her life, would raise horror through all Europe against him:” by which means he preserved her. Queen Catharine, hearing of the king’s bloody intention, wrote a long letter to her daughter; in which she encouraged her to suffer cheerfully, to trust to God, and keep her heart clean. She charged her in all things to obey the king’s commands, except in the matters of religion. She sent her two Latin books: the one “De vita Christi, with the Declaration of the Gospels;” the other, “St. Jerome’s Epistles to Paula and Eustochium.” This letter of Catharine may be seen in the “Appendix to Burnet’s second volume of the History of the Reformation.”—But to conclude with queen Mary. A froward fort of virtue, and a melancholy piety, are the best things that can be said of her. These were greatly increased by several cross accidents, such as her disappointment in child-bearing, and the absence and unkindness of Philip consequent thereupon: and, as they had no good effect on the subject, so neither had they on the queen herself; for they are supposed, by deeply affecting her spirits, to have brought on that fever of which she died, Nov. 7. 1558, after a reign of five years, four months, and eleven days.

There are some things of her writing still extant. Strype Strype, vol. iii. p. 468. has preserved three prayers or meditations of hers: the first, “Against the assaults of vice;” the second, “A meditation touching adversity;” the third, “A prayer to be read at the hour of death.” In Fox’s “Acts and monuments” are printed eight of her letters to king Edward and the lords of the council, on her nonconformity, and on the imprisonment of her chaplain Dr. Mallet. In the “Sylloge epistolarum” are several more of her letters, extremely curious: one of her delicacy in never having written but to three men; one of affection for her sister; one after the death of Anne Boleyn; and one very remarkable of Cromwell to her. In “Haynes’s State papers” are two in Spanish, to the emperor Charles the Fifth. There is also a French letter, printed by Ibid. vol. iii. p. 318. Strype from the “Cotton library,” in answer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen’s and princess’s inclination: it is written in a most abject manner, and a wretched style. Bp. Tanner ascribes to her “A history of her own life and death,” and “An account of martyrs in her reign:” but this is manifestly an error.

MARY,

Jebb's Life
of Mary
queen of
Scots, p. 18.

MARY, queen of Scots, famous for her beauty, her wit, her learning, and her misfortunes, was born Dec. 8, 1542, and was the daughter and sole heiress of James the Fifth king of Scots, by Mary of Lorrain, his second queen, and dowager of Longueville. She was not eight days old when her father died; whereupon, after great animosities among the nobility, it was decreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen: who remained, in the mean time, with her mother in the royal palace of Linlithgow. Great suit being made by Henry the Eighth, in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince; which, being refused afterwards by her governor, occasioned the famous battle of Muffelburg. Upon the defeat of the Scots at this battle, she was conveyed by the queen-mother into the isle of Inchmahom, where she laid the foundation of her knowledge in the Latin, French, Spanish, and Italian tongues; in which she afterwards arrived at so great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither, when but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where were educated the daughters of the chief nobility of the kingdom. Here she spent her time in all the offices and duties of a monastic life; being constant in her devotions, and very observant of the discipline. She placed much of her study in learning languages; and she acquired so consummate a skill in Latin, that she spoke an oration of her own composing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronfard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments; was a fine dancer, and sat a horse gracefully. But these last accomplishments she pursued, rather out of necessity than choice; and, when she followed most her own inclinations, would be employed among her women in needle-work. An impalement of the arms of France and Scotland is embroidered under an imperial

rial crown, on the valence of the canopy in the presence-chamber at Whitehall, much of which is said to be of her handy-work.

All these accomplishments, with a fine person into the bargain, rendered her so amiable to Henry II. of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly brought about; and the nuptials were solemnized the 20th of April, 1558. But this happy marriage, for such it seems it was, lasted but a little while; since Francis II. as he then was, being violently seized with a catarrh in his ear, died of it, Dec. 5, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorrain. But queen Elizabeth interposed, and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly; giving her to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by Elizabeth, and not a little taken with lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross and duke of Rothesay, July 28, 1565, he was the same day proclaimed king at Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh, June 19, 1566, who was afterwards James the VIth of Scotland, and the Ist of England. Queen Elizabeth congratulated her upon this occasion; though, as Camden says, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection. Camden's Hist. of queen Eliz. p. 60. &c.

Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's base brother; and, May following, she was married to John Hepborne, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broke the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; Ibid. p. 81.
the

Camden's
Hist. of
Eliz. p. 94.

the queen was seized, carried prisoner to Lochleven, and was treated on the road with such scorn and contempt, as her own personal dignity might, one would think, have secured her from. Though that indeed was greatly obscured, for she was put into very mean apparel; and when the inhabitants of the town came out to meet her, she made a most disgraceful figure, being covered with dust and tears. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, "having been James the Vth's concubine, insulted much," says Camden, "over the unfortunate and afflicted queen, boasting that she was the lawful wife of James the Vth, and that her son Murray was his lawful issue." What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death; in order to revenge the loss of David Rizzio, an Italian musician, supposed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she seemed fired with indignation at it; and sent sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators for it, and to consult by what means she might be restored to her liberty. But Elizabeth was by no means in earnest: she was not that friend to the queen of Scots which she pretended to be: and, if she was not in some measure the contriver of these troubles to her, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was crowned, the queen of Scots had assumed the arms and title of the kingdom of England: and this indignity Elizabeth could never forget, as not thinking herself quite safe, while Mary harboured such pretensions.

Having been detained a prisoner at Lochleven eleven months, and most inhumanly forced to comply with many unreasonable demands, highly detrimental to her honour and interest, she escaped thence May 2, 1568, to Hamilton-castle. Here, in an assembly of many of the nobility, there was drawn a sentence, declaring that the grants extorted from her majesty in prison, among which was a resignation of the crown, were actually void from the beginning: upon which such numbers of people came in to her assistance, that, within two or three days, she got an army of at least 6000. On the other side, Murray, with great expedition, made all preparations imaginable to attack the queen's forces before they became too formidable; and, when they joined battle, her majesty's army, consisting of raw soldiers, were soon defeated, and

and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Herreris. Thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any farther. Elizabeth returned her a very kind answer, with large but most unmeaning promises of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing, May 17, at Workington, in Cumberland: and on the same day wrote letters in the French tongue, with her own hand, to queen Elizabeth; in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Elizabeth affected to comfort her; promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary to the distressed queen, was perhaps the worst place she could have come to: for, being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length brought to a trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringhay, Feb. 8, 1586-7, and interred, some time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIth's chapel, in Westminster abbey, where a most magnificent monument was erected to her memory.

Authors have always, and do still, differ in the judgements they pass upon the real character of this queen: some striving to heighten, some to depress, her reputation as to conduct. Camden represents her as “a lady fixed and constant
 “in her religion, of singular piety towards God, invincible
 “magnanimity of mind, wisdom above her sex, and admirable beauty; a lady to be reckoned in the list of those princesses, who have changed their happiness for misery and calamity.” A certain author of our own times has written

Hist. of
 Eliz. p. 385.

ten

Catalogue of
royal and
noble au-
thors of
England,
&c. vol. ii.
p. 203.

ten of her in the following manner : “ It would be idle to
“ dwell on the story of this princess, too well known from
“ having the misfortune to be born in the same age, in the
“ same island with, and to be handsomer than Elizabeth.
“ Mary had the weakness to set up a claim to a greater king-
“ dom than her own, without an army ; and was at last re-
“ duced by her crimes to be a saint in a religion which was
“ opposite to what her rival professed out of policy. Their
“ different talents for a crown appeared even in their passions
“ as women. Mary destroyed her husband, for killing a
“ musician that was her gallant, and then married her hus-
“ band’s assassin ; Elizabeth disdained to marry her lovers,
“ and put one of them to death for presuming too much upon
“ her affection. The mistress of David Rizzio, could not
“ but miscarry in a contest with the queen of Essex. As
“ handsome as she was, Sixtus the Vth never wished to
“ pass a night with Mary : she was no mould to cast Alex-
“ anders in.”

But however writers may differ about her moral conduct, they agree very well as to the variety of her accomplishments. She wrote poems on various occasions, in the Latin, Italian, French, and Scotch languages ; “ Royal advice to her son” in two books ; the consolation of her long imprisonment. A great number of her original letters are preserved in the king of France’s library, in the Royal, Cottonian, and Ashmolean libraries. We have in print, eleven to earl Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster 1726. There are ten more, with her answers to the articles against her, in “ Haynes’s State-papers ;” six more in “ Anderson’s Collections ;” another in the “ Appendix” to her life by Dr. Jebb ; and some others dispersed among the works of Pius V. Buchanan, Camden, Udall, and Sanderfon.

MARY, queen of England, and wife of William the III^d, with whom she reigned jointly, was born at the royal palace of St. James’s, Westminster, the 30th of April, 1662. She was the daughter of James the II^d, by a daughter of lord Clarendon, whom that prince married secretly, during the exile of the royal family. She became a lady of most uncommon qualities : she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree ; and she shone superior to all about her, as well at the ball and the masque, as in the presence

presence and the drawing-room. When she was fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person, and married her. Many suppose, that the prince was so sagacious as to foresee all which afterwards came to pass; as, that Charles II. would leave no children; that the duke of York, when he came to the throne, would, through his bigoted attachment to popery, be unable to keep possession of it; and that himself, having married the eldest daughter of England, would naturally be recurred to, as its saviour and deliverer in such a time of danger. However, if he really did act in this affair from motives of policy, he had art enough to conceal them: for, having communicated his intentions to sir William Temple, then ambassador at the Hague, he frankly expressed his whole sentiments of marriage in the following terms; namely, that “the greatest things he considered were the person and disposition of the young lady: for, though it would not pass in the world for a prince to seem concerned in those particulars, yet for himself without affectation he declared that he was so, and in such a degree, that no circumstances of fortune or interest could engage him, without those of the person, especially those of humour or disposition: that he might, perhaps, be not very easy for a wife to live with; he was sure he should not be so to such wives as were generally in the courts of this age: that if he should meet with one to give him trouble at home, it was what he should not be able to bear, who was likely to have enough abroad in the course of his life: and that, after the manner he was resolved to live with a wife, which should be the best he could, he would have one that he thought likely to live well with him, which he thought chiefly depended upon their disposition and education.”

They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from those who were concerned to pay them, embarked for Holland, about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence. Here she lived with her consort, practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall, Feb. 12, 1688-9. The prince of Orange had arrived Nov. 5, preceding; and the occasion of their coming was to deliver the kingdom from that popery and slavery, which was just ready to oppress it. King James abdicated the crown; and it was put on their

heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 28, 1694, when the queen died of the small-pox, at her palace of Kensington. It would take up too much of our time and paper, to describe the many virtues and excellences of this amiable princess: a picture of her, however, may be seen in Burnet's "Essay on her memory," printed in 1695; and to that we refer our fair reader, whom we have principally considered in this, as in many other articles which compose this work. They will find there a description of virtues proper for every order; and we earnestly exhort them to transcribe them into their lives and manners, as far as their respective stations and conditions will permit. In the mean time, we will conclude our eulogy with the following paragraph from the bishop's performance: "two Marys in this island," says he, "shewed a greatness of genius that has seldom appeared to the world;" meaning the Marys in the two articles preceding this: "but the superstition and cruelty of the one, and the conduct and misfortunes of the other, did so lessen them, that the sex had been much sunk by their means, if it had not been at the same time as powerfully supported by the happiest and most renowned of all sovereign queens. I know I need not name her."

Essay on the
memory of
queen Mary
p. 30.

MASCARDI (AUGUSTIN), a distinguished person in the republic of letters, was born at Sarzane, a city of the state of Genoa, in 1591. He spent the early part of his life among the Jesuits, and afterwards became chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the college de la Sapienza, 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect what is of more consequence than even letters, the management of his affairs: for he was always poor, and always in debt. He was, as one describes him, "homo in re familiari negligens, profusus, & qui nulla pecuniæ accessione suppeditare suis sumptibus poterat: in suis nummis nunquam, in ære alieno semper: & quod miseris magis, nunquam certis & conductis ædibus habitavit, sed incertis & precariis." He wrote a great many things in verse and prose; and, among the rest, a treatise, intitled, "Dell' arte historica." This he printed at his own expence; and would have been a considerable loser by it, if a great

Nicius
Eryth. Pi-
nacoth. i.
p. 113.

number of copies had not been sold at Paris by cardinal Mazarine's means. His other works, it seems, had sold extremely well; and this induced him to print off a greater number of copies of his "*Dell' arte historica*," than he had done of all the rest. But he did not consider, that the taste of the public is often capricious, and so was greatly disappointed: of which complaining one day to cardinal Mazarine, the cardinal offered to send his copies to Paris, where a person, who managed his affairs, should take care to sell them, and remit him the money. Mascardi gladly accepted the cardinal's offer, and was by that means saved from a great loss, which he could ill have borne, and which yet was almost unavoidable. He had some paper quarrels to maintain against several authors. In his "*History of the conspiracy of the Comte de Fiesque*," he has very frequently attacked the religion of Hubert Folietta; and in his other books he used some writers in the same way, which occasioned him to be attacked in his turn. The objections which were made to him, together with his answers, were added to the second edition of the history just mentioned. He died at Sarzane, 1640, in his 49th year.

Moreri,
Bayle, &c.

MASCARON (JULIUS), bishop of Agen, and a most eminent French preacher, was born at Marseilles in 1634. He inherited of his father, who was the most celebrated advocate of the parliament of Aix, that uncommon talent of eloquence which distinguished him. He was admitted a member of the congregation of the oratory very young; and from his 22d year taught rhetoric at Mans. Soon after this he commenced preacher, and preached with great success in St. Peter's church at Saumur. The bishop of Mans, willing to engage so able a preacher in his church, made him prebendary of it. He was much admired at Paris, when he preached the advent at the oratory. He was pitched upon, in 1666, to make the queen-mother's funeral oration. He preached after this five or six years at court, and was promoted to the bishopric of Tulle in 1671. After having delivered, with the applause which was usually bestowed upon him, the funeral oration of M. de Turenne, he was translated to the bishopric of Agen. He was called, in 1694, to preach the Lent sermon at court. The year following, he opened the assembly of the clergy, and returned to his diocese; where he died of a dropsy in his chest, Dec. 16, 1703.

Memoires
du Tenis,
Moreri,
Bayle.

Mascaron was peculiarly formed for a powerful speaker. He had a noble presence, an agreeable voice; and his gestures were natural, lively, and well managed. This recommending outside was accompanied with a talent for elocution, which he improved by study, and governed with judgment and a true taste. The Hugonots were drawn to hear him; and his preaching had such an effect upon them, that, as it is reported, of 30,000 Calvinists, which he found at his coming to the see of Agen, 28,000 of them forsook their church. There is nothing printed of this great man, excepting "A collection of funeral orations," made upon the queen-mother, the dauphiness, the duke of Beaufort, the chancellor Seguier, mareschal Turenne; and, at the head of this collection, there is a short life of him.

MASSIEU (GUILLAUME), an ingenious and learned French writer, was born in 1665, of a good family at Caen, where he continued till he had gone through the classics. At sixteen he went to Paris, and performed a course of philosophy in the college of the Jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology: for succeeding in which he seemed so particularly formed, that his superiors desired him to devote himself wholly to it. This destination affected him much, his love of the belles lettres far exceeding his taste for theology: and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. M. de Sacy took him into his house, as a preceptor to his children; and M. de Turreil borrowed his assistance in translating Demosthenes. He became a pensionary of the academy of inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much resorted to. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that, in 1714, he was chosen a member of the French academy. Massieu may be ranked among the unfortunate literati. The circumstances of his family were extremely narrow, so that he had poverty to struggle with during his youth. In the family of M. de Sacy,

Sacy, he saved some money, but afterwards lost it by placing it in bad hands. Towards the latter end of his life, he suffered bodily grievances : he had frequent and severe attacks of the gout ; and two cataracts deprived him of his sight. A paralytic disorder seized him in August 1722, and finished him with an apoplexy September 26.

Several critical dissertations of his upon classical antiquity are inserted in “ The Memoirs of the academy of inscriptions.” His “ Oration” at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the “ New Testament” in Greek, printed at Paris, 1715, in two vols. 12mo. He had also the care of M. de Turreil’s works, published at Paris, 1722, in two vols, 4to. De Turreil desired Massieu, on his death-bed, to give the public his translation of Demosthenes, which Massieu did very faithfully ; and added to it some of his Opuscula, with a preface of his own.

MASSINGER (PHILIP), an English poet, son of Mr. Philip Massinger, a gentleman belonging to the earl of Montgomery, made his first entry on the stage of this vain world, as Wood expresses it, at Salisbury, about 1585 ; and was entered a commoner of St. Alban’s-hall, Oxford, in 1601. Athen. Oxon.

Here, to the great offence of the same Mr. Wood, he applied his mind to poetry and romances, for four years or more ; and not to logic and philosophy, as he ought to have done ; and for which alone, as this pious antiquary tells us, he was patronized and encouraged in his studies by the earl of Pembroke. He afterwards quitted the university without taking any degree ; and went to London, for the sake of improving his poetic fancy, by conversation with men and manners. Here he soon began to make use of his reading at Oxford : for he applied himself to the stage, and wrote several comedies, which were admired for the purity of their style, and the œconomy of their plots. He was held in the highest esteem by the poets of that age ; and there were few who did not reckon it an honour to write in conjunction with him, as Fletcher, Middleton, Rowley, Field, and Decker did. He died suddenly, at his house on the Bank-side in Southwark, near to the then playhouse ; for he went to bed well, and was dead before morning. His body was interred, March 1639, at St. Mary Overy’s, or St. Saviour’s church, in Southwark. Sir Aston Cockaine has an epitaph on Mr. John Fletcher and Mr. Philip Massinger, who, as he

Langbaine’s
lives of the
poets.

says, "both lie buried in one grave," at the place just mentioned; and it is as follows:

- " In the same grave Fletcher was buried, here
 " Lies the stage-poet, Philip Massinger.
 " Plays they did write together, were great friends,
 " And now one grave includes them at their ends.
 " So whom on earth nothing did part, beneath
 " Here in their fames they lie, in spite of death."

Small poems of several sorts, p. 186.

Massinger published fourteen plays of his own writing, besides those in which he joined with other poets: and Langbaine informs us, that, although he had parts above the common size, he was nevertheless a man of great modesty. His works were collected in four volumes, 8vo. by Henry Dell, bookseller, in 1761; and republished by Mr. Monck Mason and Mr. Thomas Davies in 1779.

Vita P.
 Massoni, à
 Thuano.
 Perrault's
 Hommes il-
 lustres.

MASSON (PAPIRIUS), a French writer, was the son of a rich merchant, and born in the territory of Forez, May 1544. He lost his father when a child: and, though his mother married again, yet she did not lose her regard for the children of her first husband, as too often happens, but took care of his education. At a proper age he was put under the Jesuits at Billon, in Auvergne, with whom he continued four years; and was then called to Lyons by an uncle, who had a design of sending him to Thoulouse, to study the law: but the civil wars hindering, he returned to Billon, where he applied himself to the belles lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Chal- lon, he joined with him in a resolution of entering into the society of Jesuits: and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired great credit and reputation by it. Afterwards these two friends went to Naples, where Masson taught two years in the college of Jesuits. They returned together to France, when Chal- lon quitted the society, as did Masson some time after.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570 at Mezieres, Masson was at it; and afterwards wrote an elegant description of it, which procured him great esteem and friendship from the learned, and encouraged him to under-
 take

take more considerable works. He resolved to apply to the law, and with this view went to Angers to study under the celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor of the duke of Anjou, in which place he continued ten years. In 1576, he was made an advocate of parliament; yet never pleaded but one cause, which however he gained with universal applause. When the troubles of France were at an end, he married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no issue by her. The infirmities of age attacked him some time before his death, which happened Jan. 9, 1611. His epitaph was of his own making, and runs thus: "Si sepulchra sunt domus
" mortuorum, Papirius Massonus annalium scriptor in hac
" domo quiescit; de quo alii fortasse aliquid, ipse de se nihil,
" nisi quod olim qui hæc legerit illum vidisse cupiet."

Masson wrote four books of French Annals in Latin, first printed at Paris 1577, and afterwards in 1598, 4to. The second edition, more enlarged than the first, deduces things from Pharamond to Henry II. It appears by his epitaph, that Masson considered this as his principal performance; yet he is now chiefly known by his "Elogia virorum clarissimorum," although he published several other works.

MASSON (JOHN), a Reformed minister, who died in Holland some years ago. He was originally of France, but fled into England to enjoy that liberty in religion which his country refused him. The republic of letters are obliged to him for, 1. "Histoire critique de la republique des lettres, from 1712 to 1717," in fifteen vols. 12mo. 2. "Vitæ Horatii, Ovidii, et Plinii junioris," three vols. small 8vo, and printed abroad, though dedicated to Englishmen of rank: the first at Leyden, 1708, to lord Harvey; the second at Amsterdam, 1708, to sir Justinian Isham; the third at Amsterdam, 1709, to the bishop of Worcester. These lives are drawn up in a chronological order, very learnedly and very critically; and serve to illustrate the history, not only of these particular persons, but of the times also in which they lived. In the "Life of Horace," he found occasion to interfere with M. Dacier; who, however, defended his own opinions, and prefixed his defence to the second edition of his Horace. 3. "Histoire de Pierre Bayle & de ses ouvrages. Amsterdam, 1716," in 12mo. This at least is supposed to be his, though at first it was given to M. la Monnoye.

MASSUET (RENE, or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Macelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he published in 1710. He consulted several manuscripts, which had never been examined, for that purpose; made new notes and learned prefaces. The three dissertations, prefixed to the work, set some things in a clear light, which were never thoroughly explained before; and give good proof of the editor's penetration and judgement. The first of these dissertations is spent upon the person, character, and condition of Irenæus, and sets forth particularly the writings and tenets of the heretics he encountered; the second enlarges farther upon the life, actions, martyrdom, and writings of this saint; and the third relates his sentiments and doctrine. Upon the whole, Massuet has acquitted himself well; and his edition is justly reckoned better and more correct, than any which had appeared before it. The superiors of his congregation afterwards engaged him to write a continuation of the acts and annals of the saints of the order of St. Bennet; and accordingly he published a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and published several other works.

Abridge-
ment of
the Life of
Dr. Cotton
Mather,
by David
Jennings,
Lond. 1744.
8vo.

MATHER (Dr. COTTON), an eminent divine of Boston in New-England, was born Feb. 1662-3, at Boston, where he was educated at school, till he was twelve years old. By this time, he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-college, where he took his first degree at sixteen, and his second at nineteen. May 1684, he became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. He applied himself also to the study of modern languages, the French and Spanish particularly; and, in his 45th year, made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in it. In short, he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he set on foot there, and promoted several excellent societies, particularly a society for depressing disorders; a society for reforming manners; and a society of peace-makers, whose professed business it was to compose differences, and prevent lawsuits. Moreover, he published a proposal for an evangelical

gelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for, in 1710, the university of Glasgow in Scotland sent him a diploma for the degree of doctor in divinity; and, in 1714, the royal society of London chose him one of their fellows. He was farther honoured by an epistolary correspondence with several persons of eminent character for piety and learning; the lord chancellor King among others. After a laborious and well-spent life, he died the 13th of Feb. 1727-8, being the day after he had completed his 65th year.

He is said to have published in his lifetime, 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size. Among these were "Magnalia Christi Americana," or "An Ecclesiastical History of New-England, from its first planting in 1620, to 1698," folio. "Christian philosopher," 8vo. "Ratio disciplinæ fratrum Nov-Anglorum;" that is, "The reason of the discipline of the brethren in New-England." "Directions to a candidate for the ministry." "Psalterium Americanum," or, "American psalter, &c." But the most remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. We will content ourselves with giving the title at large, as that will shew the substance of what it contains: it is as follows: "The wonders of the invisible world; being an account of the trials of several witches, lately executed in New-England, and of several remarkable curiosities therein occurring. Together with, 1. Observations upon the nature, the number, and the operations of the devils. 2. A short narrative of a late outrage committed by a knot of witches in Swedeland, very much resembling, and so far explaining that, under which New-England has laboured. 3. Some counsels directing a due improvement of the terrible things, lately done by the unusual and amazing range of evil spirits in New-England. 4. A brief discourse upon those temptations, which are the more ordinary devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts-Bay in New-England." Printed first at Boston in New-England, and reprinted at London in 1693, 4to.

MATY (MATTHEW), M. D. an eminent physician and polite writer, was born in Holland in the year 1718. He was the son of a clergyman, and was originally intended for the

Anecdotes
of Bowyer,
by Nichols,
p. 607.

the church ; but, in consequence of some mortifications his father met with from the synod, on account of some particular sentiments he entertained about the doctrine of the Trinity, turned his thoughts to physic. He took his degree of M. D. at Leyden, and, in 1740, came to settle in England, his father having determined to quit Holland for ever. In order to make himself known, in 1749, he began to publish in French, an account of the productions of the English press, printed at the Hague, under the name of the “ Journal Britannique [A].” This journal, which continues to hold its rank amongst the best of those which have appeared since the time of Bayle, answered the chief end he intended by it, and introduced him to the acquaintance of some of the most respectable literary characters of the country he had made his own. It was to their active and uninterrupted friendship he owed the places he afterwards possessed. In 1758 [B], he was chosen fellow, and, in 1765, on the resignation of Dr. Birch, who died a few months after, and made him his executor, secretary to the royal society. He had been appointed one of the under librarians of the British museum at its first institution in 1753, and became principal librarian at the death of Dr. Knight in 1772. Useful in all these posts, he promised to be eminently so in the last, when he was seized with a languishing disorder, which, in 1776, put an end to a life which had been uniformly devoted to the pursuit of science and the offices of humanity. He was an early and active advocate for inoculation ; and when there was a doubt entertained that one might have the small-pox this way a second time, tried it upon himself unknown to his family. He was a member of the medical club (with the doctors Parsons, Templeman, Fothergill, Watson, and others), which met every fortnight in St. Paul’s Church-yard. He was twice married, viz. the first time to Mrs. Elizabeth Boisragon ; and the second to Mrs. Mary Deners. He left a son [C] and three daughters. A portrait of Dr. Maty, by his own order, has been engraved

[A] Mr. Duncombe, in a letter to archbishop Herring, Nov. 16, 1754, “ says, I have lately commenced an acquaintance with a fellow of the Royal Society, Dr. Maty, a man of learning and genius. He published every two months at the Hague, *une feuille volante* (as the French phrase it), intitled ‘ Journal Britannique.’ He has continued it five years. In his last number there is an ingenious elogium on Dr. Mead. The memoirs were communicated to

him by Dr. Birch, The doctor is in easy circumstances, and knows nothing of my mentioning his name here.”

[B] Some French verses by Dr. Maty, on the death of the count de Gisors, were printed in “ The Gentleman’s Magazine,” 1758, p. 435.

[C] Henry Maty, M. A. now one of the under librarians of the British Museum ; and author of a “ New Review,” after the example of his learned and industrious father.

since his death by Bartolozzi, to be given to his friends ; of which no more than 100 copies were taken off, and the plate destroyed. He had nearly finished the "Memoirs of the earl of Chesterfield ;" which were completed by his son-in-law Mr. Justamond, and prefixed to that nobleman's "Miscellaneous works, 1777," 2 vols. 4to.

MAUGIN (JOHN), surnamed the Angevin, or of Anjou, lived in the 16th century, and distinguished himself by publishing translations. His translation of Machiavel's "Discourses upon Livy" was printed at Paris in 1548 ; and his translation of the "History of Palmerin d'Olive," son of king Florendos of Macedon and the fair Grianá, daughter of the emperor of Constantinople, had been published at the same place in 1546. His first book of the "New Tristan, prince of Leonnois, &c." was printed at Paris in 1554 ; and dedicated to Mr. Maupas, counsellor and almoner in ordinary to the king. He frankly owns in the dedication, that he had chosen him for the hero of his book, because he knew, that he was "always open-handed to those who presented him with their works, whether small or great." We will transcribe the beginning of it from the quotation of Bayle. "My lord, it has been the common pretence of all French authors for these twenty years, either that their copies have been stolen from them, or that the importunity of their friends have forced them to publish them. I know, how commendable modesty is ; but to call simplicity, and a distrust of one's self modesty, appears to me so ridiculous and contemptible, that I neither can, nor will do it. I designedly pursue a quite contrary method ; and declare, that from the hour you kindly rescued me from captivity, and admitted me into the freedom of your service, I have always had a desire to present you with such productions of my pen, as might give you a pleasure." Dictionary

Maugin was born at Angers, according to the account of Du Maine, who adds, that they gave him the surname of the little Angevine. His being thus surnamed shews, that he was much better known by the name of his country, than by that of his family ; from which it is reasonable to believe, that he was of mean birth and low stature. A foot-boy, a taylor's apprentice, or the like, is more commonly distinguished by the name of his province, than by that of his family ; and Maugin, if any of these, "was not the first," says Bayle, "who has become poet and author, and even distinguished himself as such."

Biblioth.
Franç.
p. 244.

MAUPERTUIS

MAUPERTUIS (PETER-LEWIS), an eminent philosopher, was born of a good family in 1698, and had in his early youth a strong propensity to mathematics and to war. In 1718, he engaged among the military; devoting, however, his leisure-hours to study. In about three years he quitted arms, and gave himself up entirely to science: in which he soon became so distinguished, as to be admitted into the French academy in 1723. Four or five years after he went to London, where he became a fellow of the Royal Society; and, in his return to France, paid a visit to the Bernoullis, who were then the ornament of Switzerland. In 1736, he was placed at the head of the Academicians, who were sent into the North by the king of France, in order to determine the figure of the earth: he presided over this undertaking, which was executed with great success. The prince royal of Prussia, since become a great king, invited him to Berlin, to be president and director of the academy there. He went; and that monarch being then at war with the emperor, Maupertuis would partake of the dangers of it. He exposed himself bravely, was taken prisoner, and conducted to Vienna; but his captivity was neither hard nor long; for the emperor and empress queen, having shewn great goodness to him, dismissed him to Berlin. He returned to France, where his friends hoped to keep him; but a warm imagination and a lively curiosity would not suffer him to settle and be happy. He returned again to Prussia, yet had not been there long, before he repented of having quitted his country; although exceedingly honoured and caressed by the king. He had, it seems, a strange inquietude of spirit, with a dark atrabilaire humour, which rendered him miserable amidst honours and pleasures. Such a temperament did not promise a very pacific life; and he was engaged in several quarrels. He had a quarrel with Koenig, the professor of philosophy at Franeker, and another more terrible with Voltaire. Maupertuis had inserted into the volume of "Mémoires of the Academy of Berlin, for 1746," a discourse upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was struck out of the academy, of which he was a member. Several pamphlets were the consequence of this; and Voltaire, for some reason or other, engaged against Maupertuis. We say, for some reason or other: because Maupertuis and Voltaire were apparently

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upon

upon the most amicable terms; and the latter respected the former, as his master in the mathematics. Voltaire however exerted all his wit and satire against him, and on the whole was so much transported beyond what was thought right, that he found it expedient, in 1753, to quit the court of Pussia; and the king, upon his not desisting to pursue Maupertuis, caused him to be arrested afterwards at Frankfort.

A growing state of ill health obliged him, as he thought for his benefit, to return to his own country, where he continued about two years from 1756 to May 1758; and then he went to the Bernoulli's at Basil, with whom he died in July 1759. His works had been collected and printed, 1756, in 4 vols. 8vo; and consist of, 1. "La figure de la Terre déterminée." 2. "La Mesure d'un Degré du Meridien." 3. "Discours sur la figure des Astres." 4. "Elémens de Géographie." 5. "Astronomie Nav-tique." 6. "Elémens d'Astronomie:" and some other things upon more dissimilar subjects, but these are what distinguish him.

MAURICEAU (FRANCIS), a French surgeon, who applied himself with great success and reputation to the theory and practice of his art for several years at Paris. Afterwards, he confined himself to the disorders of pregnant and lying-in women, and was at the head of all the operators in this way. We have some excellent works of his upon this subject, which were the fruits of long observation and experience; as, 1. "Observations sur la grossesse and sur l'accouchement des femmes, sur leurs maladies, & celles des enfans nouveaux, nés 1694," in 4to. This is reckoned an excellent work, and has been translated into several languages; German, Flemish, Italian, English: and the author himself translated it into Latin. It is illustrated with cuts. He published another piece or two, by way of supplement, on the same subject. He died at Paris in 1709.

MAXIMUS of Tyre, usually called Maximus Tyrius, to distinguish him from several other Maximus's of antiquity, was a Platonic philosopher, who made two journies to Rome; one under the reign of Antoninus, another under that of Commodus, although he is supposed to have spent his life chiefly in Greece. He may be ranked with Phædrus, Quintus Curtius, and others, of whom their contemporaries have scarcely made mention, and therefore of whom very little
can

can be known. We have extant of Maximus Tyrius one and forty “Dissertations, upon various arguments;” a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lawrence de Medicis. From this copy a Latin translation was made, and published by Cosmus Paccius, abp. of Florence, in 1519; then in Greek by Henry Stephens in 1557; then in the Greek and Latin by Daniel Heinsius in 1607; then by our J. Davis in 1703; and since more pompously abroad in 4to. These “Dissertations” are entertaining, curious, and instructive; and have gained the author high encomiums among the learned. Isaac Casaubon, in the epistle dedicatory of his “Commentaries upon Persius,” calls him, “melitissimus Platoniorum;” and Peter Petit represents him, as “auctorem imprimis elegantem in philosophia ac disertum.” He has spoken a good deal of himself in his 37th “Dissertation,” and seemingly in a style of panegyric, for which his editor Davis has accused him of indecency and vanity: but Fabricius has defended him very well upon this head, by observing, that Davis did not sufficiently attend to Maximus’s purpose in speaking thus of himself; “which was,” he says, “not at all with a view of praising himself, but to encourage and promote the practice of those lessons in philosophy, which they heard from him with so much applause.”

Some have confounded Maximus Tyrius with Maximus Ephesius, the preceptor of Julian the apostate, who wrote a poem upon astrology, intituled “Περὶ καταρχῶν;” which is published, with a Latin version by another hand, by Fabricius, in the 25th chapter of the fifth book of his “Bibliotheca Græca.” It is imperfect at the beginning.

Langbaine’s
Account of
English
dramatic
poets.

MAY (THOMAS), Esq; an English poet and historian, was descended of an ancient, but somewhat declining family in Suffex; and born at Mayfield in that county, as it is supposed, in 1594. He was instructed in classical literature in the neighbourhood, and then entered a fellow-commoner of Sidney college in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray’s-inn, Aug. 6, 1615: but his genius leading him to pursue the belles lettres, and especially the Muses, he concerned himself very little with the law. He gained an acquaintance with several eminent courtiers and wits of those times, as sir Kenelm Digby, sir Richard

Richard Fanshawe, sir John Suckling, sir Ashton Cockaine, Thomas Carew, Endymion Porter, Ben Jonson, and others : and his reputation was such, that he obtained the countenance of Charles I. and his royal consort ; at whose particular recommendation and desire he undertook and published several of his poetical works.

While he resided at court, he wrote the five plays extant under his name : 1. "The Heir, a comedy, acted in 1620," and printed in 1633. This comedy is extremely commended by Carew, in a copy of verses prefixed to it ; and Langbaine thinks there are few persons of judgement, that are true lovers of innocent and inoffensive comedy, but will allow this to be an excellent play. 2. "Cleopatra, a tragedy," acted in 1626, printed in 1639, and dedicated to sir Kenelm Digby. 3. "Antigone, the Theban princess, a tragedy," printed in 1631, and dedicated to Endymion Porter, Esq; one of the gentlemen of his majesty's bedchamber. 4. "Agrippina, empress of Rome, a tragedy," printed in 1639. In this play are inserted above thirty lines from "Petronius Arbiter's Satyricon," being a translation of those verses recited by Eumolpus, beginning "Orbem jam totum," and ending "Ad mensam vivus perducitur." 5. "Old couple, a comedy," printed in 1651. Two other plays have been ascribed to our author, viz. "The old wives tale," and "Orlando Furioso ;" but Langbaine says, "he never saw the first ;" and for the latter he assures the reader, "it was printed long before Mr. May was born, at least before he was able to guide a pen."

Besides these plays, we have several translations of his from some Latin authors, and other compositions of his own also in verse. Among the former are "Virgil's Georgics," with annotations, published in 1622 ; to which is subjoined, selected epigrams from Martial. But he was for none of his translations of the ancients so famous, as for that of "Lucan's Pharsalia," and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the "Pharsalia" was first printed in 1627, the continuation of it in English in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, "Supplementum Lucani, libri viii. Authore Thoma Maio, Anglo :" to which edition are prefixed Latin commendatory poems to him by Boxbornius, Nicholas Heinsius, sir Richard Fanshawe, and others. It is certainly much to our author's honour, that his Latin "Supplement" was reprinted several times after with some noted editions

editions of "Lucan" abroad: and it is probable, that his character would not have stood so low with posterity as it does at present, if certain political deviations afterwards had not made him obnoxious to the party, which at length prevailed. To go on with his works. He had a hand also in the translation of two books written by the celebrated Scotch Wit, John Barclay, namely, his "Argenis" and "Icon animorum." Among his original compositions are, "The reign of king Henry II. written in seven books, by his majesty's command, a poem: to which is added in prose, The description of Henry II. with a short survey of the changes of his reign: also, The single and comparative characters of Henry and Richard, his sons, 1633," 8vo. In 1635, he published, by the king's special command also, an historical poem in seven books, intituled, "The victorious reign of Edward III."

Worthies of
England, in
Suffex.

Theatrum
historicum,
and Lives of
the poets.

Some of his works, we see, were written at the command of Charles I. and almost all of them were dedicated to his majesty, which seems to indicate a pretty close connexion between the king and the poet; yet May, on the breaking out of the civil wars, joined himself very heartily to the parliament. Fuller gives a reason for this, when he says, that "some disgust at court was given to, or taken by him, as some would have it, because his bays were not gilded richly enough, and his verses rewarded by king Charles according to expectation." Others, as Phillips and Winstanley, say more particularly, "that his desertion from the court was owing to his being disappointed of the place of queen's poet, to which sir William Davenant, his competitor, was preferred before him." Whatever was the cause, away he went; threw himself under the protection, and into the service, of the parliament; and recommended himself so effectually to them, that he was made their secretary and historiographer. Agreeably to the duties of this last office, he published in 1647, "The history of the parliament of England, which began Nov. 3, 1640; with a short and necessary view of some precedent years," folio. The first book of this history begins with short characters of queen Elizabeth, king James, and passes through the former part of king Charles's reign, to the year 1641; and the last ends with a narrative of the first battle of Newbury, 1643. He afterwards made an abstract of this history, and a continuation of it to the death of king Charles I. in Latin, 1649; and then an English translation of it, intituled, "A breviary of the history of the parliament of England, 1650."

“ 1650,” 8vo. Echard calls this history, “ one of the genteelest and handsomeſt libels of thoſe times.”

A few months after the publication of “ The Breviary,” the 13th Nov. 1650, Mr. May died, aged 55 years. He went well to reſt over night, after a chearful bottle as uſual, and died in his ſleep before morning : upon which his death was imputed to his tying his night-cap too cloſe under his fat cheeks and chin, which cauſed his ſuffocation; but the facetious Andrew Marvell has written a long poem of a hundred lines; to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden in Weſtminſter-abbey, which cauſed Fuller to ſay, that “ if he “ were a biaſſed and partial writer, yet he lieth buried near “ a good and true hiſtorian indeed.” Soon after the Reſtoration, his body with thoſe of ſeveral others was dug up, and buried in a pit in St. Margaret’s church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aſide.

Marvell's
Works,
1726, in
12mo.

MAYER (TOBIAS), one of the greateſt aſtronomers and mechanics this century has produced, was born at Maſpach in the duchy of Wirtemberg, 1723. He taught himſelf mathematics, and at the age of fourteen deſigned machines and inſtruments with the greateſt dexterity and juſtneſs. Theſe purſuits did not hinder him from cultivating the belles lettres : he acquired the Latin tongue, and wrote it with elegance. In 1750, the univerſity of Gottingen choſe him for their mathematical profeſſor; and every year of his ſhort, but glorious life, henceforward was marked with ſome conſiderable diſcoveries in geometry and aſtronomy. He published ſeveral works in this way, that are all reckoned excellent; and ſome are inſerted in the ſecond volume of the “ Memoirs of the univerſity of Gottingen.” His labours ſeem to have exhausted him; for he died worn out in 1762.

MAYERNE (Sir THEODORE DE), baron of Albone, firſt phyſician to their Britannic majeſties James I. and Charles I. was the ſon of Lewis de Mayerne, the celebrated author of the “ General hiſtory of Spain,” and of the “ Monarchie ariſto-democratique,” dedicated to the States-General. His mother was Louiſa, the daughter of Antoine le Maſſon, treaſurer of the army to Francis I. and Henry II. in Piedmont. Lewis de Mayerne retired to Geneva about the end of 1572, after having had two houſes at Lyons pulled

down on account of his religion. Sept. 28, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, whence he was sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpellier, where he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to Mr. Ribbit, sieur de la Riviere, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; for which purpose he set cardinal du Perron, and others of the clergy, upon him. And, even in spite of his obstinacy, the king was going to appoint him his first physician, if the Jesuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. This circumstance and intended favour Mayerne knew nothing of, till he learnt it, in 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. Even after the death of Henry IV. he continued in the quality of physician in ordinary to Lewis XIII. till 1616, when he sold this place to a French physician. After this, the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great-seal of England; in which office he served the whole royal family with great honour and approbation, till the day of his death. He was also much employed both by the nobility and gentry. He made an exact collection of his prescriptions. He composed a very curious dispensatory of medicines, galenical and chymical; but never published any of his works, except an "Apology" for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chymistry, which was greatly cried down by the physicians

physicians there. Guy Patin has given an account of this dispute; in which he has shewn himself greatly prejudiced against Mayerne, and calls him a quack on account of his pretensions to chymistry. He died March 15, 1655, at Chelsea, leaving behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpoullan, grandson of the marshal duke de la Force; but she died at the Hague, in 1661, of a child, of which she could not be delivered. Letter vii.
tom. i.

His works were printed at London in 1700, and make a large folio, divided into two books. The first contains his "Consilia, epistolæ, & observationes;" the second his "Pharmacopœa variæque medicamentorum formulæ." At the beginning of the book is placed the author's effigies, such as it was in his 82d year. "It is," says Bayle, "the most happy physiognomy in the world: there is a lively, serene, and majestic air in it; and his venerable beard has a very good effect." Dict. art.
MAY-
ERNE,
note B. Under the print are these words: "Theo. Turquet. de Mayerne, eques auratus, patria Gallus, religionē reformatus, dignitate baro; professione alter Hippocrates, ac trium regum (exemplo rarissimo) archiater; & eruditione incomparabilis; experientia nulli secundus; & quod ex his omnibus resultat, fama late vagante perillustis." i. e. "Theo. Turquet. de Mayerne, knight, by birth a Frenchman, by religion a Protestant, and by dignity a baron; in his profession, a second Hippocrates; and, what has very seldom happened to any but himself, first physician to three kings; in erudition unequalled; in experience second to none; and, as the result of all these advantages, celebrated far and near." As for the name or rather nickname of Turquet, it came from a woman of their family, who, being well made, and of a pretty large size, was thought to resemble a fine Turkish woman: which made people commonly give the name of Turquetti to all her children.

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the son of a counsellor of the parliament of Toulouse, and born in 1582. He was secretary to queen Margaret, and pleased the court of that princess by his wit and gaiety. Noailles, the ambassador to Rome, took him with him in 1634; and Pope Urban VIII. was very much pleased with him. Returning to France, he made his court to the great, and built his happiness upon the expectations he formed from them; which undoubtedly,

nineteen times out of twenty, is sure to lead to misery. This was his case. He commended cardinal Richelieu, in order to obtain something; and he abused the said cardinal for giving him nothing. He had the same success at the court of Anne of Austria; and, after a world of disappointments, he retired to his province, where he died in 1646. He wrote Songs, Odes, Epigrams, a Poem intituled "Philander, &c." Malherbe says of him, and it has generally been allowed, that his verses were well turned, but wanted force.

Athen.
Oxon.

MAYNE (Dr. JASPER), an English poet and divine, was born at Hatherlagh in Devonshire, 1604. He received his education at Westminster-school; and was afterwards removed to Christ-church-college in Oxford, when he was about twenty. He took his bachelor and master of arts degrees in the regular way; and then, entering into holy orders, was presented by his college to the vicarages of Cassington near Woodstock, and of Pyrton near Watlington, in Oxfordshire. He became, says Wood, "a quaint preacher, and a noted poet;" and, in the latter capacity, distinguished himself by the production of two plays, intituled, "The city match," a comedy; and "The amorous war," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of those divines who were appointed to preach before his majesty. In 1646, he was created a doctor of divinity; and, the year after, printed a sermon at Oxford, "Against false prophets," upon Ezekiel xxii. 26. which occasioned a dispute between him and the memorable antagonist of Chillingworth, Mr. Cheynell. Cheynell had attacked his sermon from the pulpit at St. Mary's in Oxford; upon which there passed several letters between them, published by Dr. Mayne the same year, in a piece, intituled, "A late printed sermon against false prophets vindicated by letter from the causeless aspersions of Mr. Francis Cheynell; by Jasper Mayne, D. D. the misunderstood author of it." Mayne having said, in one of his letters to Cheynell, that "God, upon a true repentance, is not so fatally tied to the spindle of absolute reprobation, as not to keep his promise, and seal merciful pardons;" Cheynell animadverted upon him in the following terms: "Sir, Reprobatio est tremendum mysterium. How dare you jest upon such a subject, at the thought of which each Christian trembles? Can any man repent, that
" is

“ is given up to a reprobate mind and impenitent heart?
 “ And is not every man finally impenitent, save those few
 “ to whom God gives repentance freely, powerfully, effec-
 “ tually? See what it is for a man to come from Ben Jon-
 “ son or Lucian, to treat immediately of the high and stu-
 “ pendous mysteries of religion. The Lord God pardon
 “ this wicked thought of your heart, that you may not perish
 “ in the bond of iniquity and gall of bitterness. Be
 “ pleased to study the ixth chapter to the Romans.” The
 same year Mayne published also another piece, intituled,
 “ OXAOMAXIA ; or, the people’s war examined according
 “ to the principles of Scripture and reason, in two of the
 “ most plausible pretences of it. In answer to a letter sent
 “ by a person of quality, who desired satisfaction.” In this
 piece he examines, first, how far the power of a king, who
 is truly a king, not one only in name, extends itself over sub-
 jects ; secondly, whether any such power belongs to the
 king of England ; and, thirdly, if there does, how far it is
 to be obeyed, and not resisted. Take, by way of *speci-*
men, his conclusion of the last head. “ Supposing,” says
 he, “ that the long parliament all the while have fought, as
 “ was at first pretended, for the defence of their assailed
 “ liberty ; yet fighting against the king’s, whose subjects
 “ they are, can never, before a Christian judge, make their
 “ armies pass for just. But being no way necessitated to
 “ make such a defence, their liberty having in no one par-
 “ ticular been assaulted, which hath not been redressed ; if
 “ St. Paul were now on earth again, and were the judge
 “ of this controversy between them and their lawful so-
 “ vereign, I fear he would call their defence by a name,
 “ which we in our modern cases of conscience do call re-
 “ bellion.”

In 1648, he was deprived of his studentship at Christ-
 church, to which he had been advanced, upon taking his
 degrees ; and soon after of both his livings. During the
 time of the usurpation, he was chaplain to the earl of De-
 vonshire, and consequently became the companion of the
 celebrated Hobbes, who then attended his lordship : but
 Hobbes was never very good company for divines ; and
 therefore it is no great wonder, if Mayne and he did not
 agree well together, as Wood informs us they did not. At
 the Restoration, he was not only restored to both his livings,
 but, for his services and attachment to the royal cause, pro-
 moted also to a canonry of Christ-church, and made arch-
 deacon of Chichester, and chaplain in ordinary to his ma-
 jesty.

Lives of the
poets.

jefty. He held these preferments to the time of his death, which happened Dec. 6, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at the charge of his executors, Dr. Robert South and Dr. John Lamphire. By his will he left 500l. towards the rebuilding of St. Paul's cathedral, and 100l. each to both of his livings. It is remarkable of this divine, that, though very orthodox in his opinions, and severe in his manners, he was a most facetious and pleasant companion, and so wonderfully fond of joking, that he even contrived to do it after he was dead. Thus Langbaine, in his account of him, relates, that he had a servant, who had long lived with him; to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found nothing at all but a red herring.

Besides the writings abovementioned, Mayne published "A Poem upon the naval victory over the Dutch by the duke of York," and four sermons: one "Concerning unity and agreement, preached at Oxford in 1646;" another "Against schism, or the separations of these times, preached in the church of Watlington in Oxfordshire, in 1652," at a public dispute held there, between himself and an eminent Anabaptist preacher, the same year; a "Concio ad academiam Oxoniensem, in 1662," and "A Sermon at the consecration of Herbert lord bishop of Hereford, in 1662." He translated some of "Lucian's Dialogues," in 1638; and also "Donne's Latin epigrams," in 1652, which he intituled "A sheaf of miscellany epigrams."

Oldmixon's
Life and
posthumous
works of
Arthur
Maynwar-
ing, esq;
Lond. 1715.

MAYNWARING (ARTHUR), esq; a gentleman distinguished for poetry and politics, was descended from an ancient family in Shropshire, and born at Ightfield in that county, 1668. He was instituted in grammar learning at Shrewsbury, and thence removed, at seventeen, to Christ-church in Oxford; where he was placed under the care of Smalridge, afterwards bp. of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, and wrote several pieces in
favour

favour of James the Second's party: but, upon being introduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five and twenty; and, upon the conclusion of the peace of Ryswic, went to Paris, where he became acquainted with Boileau. That poet invited him to his country-house, gave him a very handsome entertainment, and spoke much to him of the English poetry; but all by way of enquiry: for he affected to be as ignorant of the English Muse, as if the English were as barbarous as Laplanders. Thus a gentleman, a friend of Maynwaring's, visiting him some time after, upon the death of Dryden, Boileau said, that he was wonderfully pleased to see, by the public papers, that the English nation had paid such extraordinary honours to a poet in England, burying him at the public charge; and then asked the gentleman who that poet was, with as much indifference, as if he had never heard of Dryden's name.

"But," says Oldmixon, "it is hardly possible that Boileau, who talked of his profession as much as Peter Motteaux, should converse with so many English gentlemen, and so many French gentlemen who had lived in England, lovers of wit and criticism, and not have heard a hundred times of Mr. Dryden. There is hardly a poet in England of the meanest intelligence, but has heard even of Katz the Dutch poet; and surely Dryden, who was a finer poet than ever France produced, could not but be known by name to Mr. Boileau; though neither he, nor any of his countrymen, would so forget themselves, as to like any wit but their own. Mr. Boileau, in his conversation with Mr. Maynwaring, acknowledged he had heard a great deal of the merit of our tragedies, but had no notion of our performances in the other kinds of poetry: imputing that excellence of ours to our own sanguinary tempers, as Rapin had done before, calling us *insulaire*s, by way of contempt; which no doubt Boileau's good breeding only prevented. Mr. Maynwaring gave him such an account of our plays and poems, as very much surprised him; and yet, three or four years afterwards, he pretended never to have heard of so great a man as Dryden."

Life and
posthumous
works, &c.
p. 17, 18.

After his return from France, he was made one of the commissioners of the customs, in which he distinguished himself by his skill and fidelity. Of the latter Oldmixon Ibid. p. 18, gives a remarkable instance, in his treatment of a fellow who 19. solicited to be a tide-waiter. This man, understanding that

Life, &c.
p. 43, 44.

Mr. Maynwaring had the best interest at the board of any of the commissioners, with the lords of the treasury, left a letter for him, with a purse of fifty guineas, desiring his favour towards obtaining the place which he put in for. After that, he delivered a petition to the board, which was read, and several of the commissioners spoke to it: upon which Mr. Maynwaring took out the purse of fifty guineas, and the letter, and told them, that, “as long as he could help it, that man should never have this nor any other place.” In the beginning of queen Anne’s reign, he was made auditor of the imprests, by the lord-treasurer Goldolphin, an office worth 2000*l.* per annum in a time of business. In the parliament which met in 1705, he was chosen a burgher for Preston in Lancashire. He died at St. Albans Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix, by whom he had a son, named Arthur Maynwaring. He divided his estate pretty equally between that child, Mrs. Oldfield, and his sister. Oldmixon tells us, that he “loved that lady for about eight or nine years before his death, and with a passion that could hardly have been stronger, had it been both her and his first love. It was doubtless,” says he, “owing in a great measure to his instructions, that she became so admirable a player: for as nobody understood the action of the stage better than himself, so nobody took greater pleasure than he, in seeing her excel in it. He wrote several prologues and epilogues for her, and would always hear her speak them in private, before she spoke them in public. His friends of both sexes blamed him often for this intrigue; and some of them of the highest rank had had such quarrels with him on this head, that even Mrs. Oldfield herself has frequently represented to him, that it was for his honour and interest to break it off: which frankness and friendship of hers did, as he often confessed, engage him to her the more firmly.” He published a great number of things in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first volume of the “Tatler.” His adversaries could not deny him merit. Thus the Examiner, his antagonist in politics, allowed, that he wrote with “a tolerable spirit, and in a masterly style.” He was severely reflected upon for his will, particularly by the “Examiner;” in answer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, supposed to be written by Robert Walpole, esq.

MAZARINE

MAZARINE (JULIUS), cardinal, and first minister of state in France, was born at Piscina, in the province of Abruzzo in Italy, on July 14, 1602. He enjoyed at the same time the bishopric of Metz, and the abbeys of St. Arnold, St. Clement, and St. Vincent, in that city; as also those of St. Denys in France, of Cluni, of St. Victor, of Marfeilles, of St. Medard of Soissons, of St. Martin of Laon, of St. Taurin of Evreux, &c. &c. The greatness of his abilities was conspicuous, even in his early years, whilst he was studying the belles lettres: it was at this early age, that he had the happiness of being instructed by the abbé Jerome of Colonna, who afterwards became a cardinal. This illustrious person went to reside in the university of Alcalá in Spain, whither he was followed by Mazarine, who applied himself to the law, and took, at his return to Italy, his doctor's degree. He went afterwards to the court of Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. sent into Lombardy: it was through his means, that Mazarine was instructed in each particular, relating to the interest of the different princes who were then at war about Cassel and Montserrat. Soon after this, the cardinal Antonio Barberini, nephew to the Pope, came into the Milanese and Piedmont, in the character of legate, to conclude a peace. Mazarine embraced his cause so warmly, and did it such real service, that he was ordered to remain upon the spot with the nuncio Jaques Pancirole, and to assist him in his endeavours to conclude this great affair. He here pryed closely into the designs of the French, the Imperialists, the Spaniards, the duke of Mantua, and the duke of Savoy; and took such measures as might best reconcile and strengthen their various interests. The peace had been concluded at Ratisbon on the third of October, but the French and Spaniards refused to accept of it in Italy. Mazarine, who perceived that by such an opposition his care was on the point of being useless, sought out for new expedients to enforce a welcome reception of the peace, and to prevent the two armies from coming to an engagement. The Spaniards, who were besieging Cassel, had made entrenchments for six miles round about them; and were determined vigorously to defend themselves against the French, who approached extremely near, with an intention to force their lines. Oct. 26, 1630, were these enemies prepared for battle: the Spaniards waited only for the signal to fire, and the forlorn hope of the French army had been drawn out to force their lines; when

when Mazarine, after having made several embassies, and offered an accommodation in many different forms, quitted the Spanish trenches, and, riding on a full gallop towards the French, waved his hat to them, crying out, "Peace! peace!" He then addressed himself to the commander in chief, the marshal duke de Schomberg, and gave in such proposals as were accepted by the generals, and followed by the peace concluded in the April following. The nuncio Pancirole and Mazarine were joint agents for the Pope; but all the credit of the negociation was given to the latter.

The cardinal de Richelieu was so well satisfied with his conduct, that he conceived an esteem for him. Barberini was equally attached to him, and prevailed upon Urban VIII. to make him keeper of the seals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary. It was there that he acquired a deep insight into all state affairs, the friendship of Richelieu, and the good will of Louis the XIIIth. In compliment to the nomination of this monarch, the Pope added him to the number of cardinals in 1641. When Richelieu died, the same king made Mazarine his minister of state, and one of the executors to his will. In these departments, he took upon him the administration of affairs, during the minority of Lewis XIV. and the regency of the queen, Anne of Austria. The dawnings of his power were attended with the happiest success; and the good fortune of the king's armies was to our cardinal a source of much national applause. But these advantages were very transient, and soon retired to make room for the united murmurs of an oppressed people, and the envious combination of the great ones, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years. It was insisted upon, that he should be dismissed from the royal presence; and Mazarine, who knew how necessary it was for him to retire, demanded that he might take his leave; and, yielding to the severity of the times, departed from the kingdom. He was still so conscious of fortune's always attending him, that he mentioned even this event, as one of the chief incidents contributing to his greatness. The miseries the French were labouring under administered fresh fuel to the fire, which had been lighted in the people's breasts against the cardinal. A multitude of decrees were issued out against him, his fine library was sold, and a price was fixed upon his head: but he parried all these dreadful blows, with most astonishing dexterity; returned to court, and with a double share of
power;

power; the joy of which was not a little heightened, when he perceived that they, who once had been his bitterest enemies, were now become his warmest friends. After this, he continued to render the state many important services, the capital of which was the obtaining of the peace between France and Spain: for this purpose, he went himself to hold a conference with the Spanish minister, Don Lewis de Haro, in 1659. The successful termination of this affair was followed by the king's marriage with the Infanta. The continual application of Mazarine to business brought on a very dangerous illness: he was at that time at the Louvre, but gave orders to be carried to Vincennes, where he died March 9, 1661, aged 59. The king paid the highest honours to his memory. His body was magnificently entombed in the college, usually called after his name, but sometimes by that of "the four nations," having been designed as a place of education for the youth of the four conquered nations.

Mazarine had a brother and two sisters. His letters have been published; thirty-six of them made their appearance at Paris in 1691; and, in 1693, a second volume came out, containing seventy-seven more: the whole was reprinted in two parts in 1694. These letters are not arranged in the order of their dates; but this error was amended in a later edition, published (as the title-page informs us) at Amsterdam, by Zachary Chatelain, 1745, in 2 vols. 12mo. For this we are indebted to the care of the abbé d'Alainval; but this edition is rendered more valuable than the others, being augmented by more than fifty letters, which had never before appeared, and which are all placed in their just order. The title of this work is, "Letters of Cardinal Mazarine, containing the Secrets of the Negotiations concerning the Pyrenean Peace, and the Conferences which he had on that Subject with Don Lewis de Haro, the Spanish Minister; the whole enriched with historical Notes."

MEAD (RICHARD), a most distinguished physician (whose abilities and eminence in his profession, united with his learning and fine taste for those arts which embellish and improve human life, long rendered him an ornament, not only to his own profession, but to the nation and age in which he lived), was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father Matthew Mead, a celebrated Nonconformist divine, who, with the assistance of Mr. John Nesbitt, superintended the education of thirteen children. In 1688 he was placed under the care of Mr. Thomas

Anecdotes of Bowyer, by Nichols, p. 251; compared with life of Mead by Dr. Maty.

Thomas Singleton ; and in 1689 under Grævius, at Utrecht. In 1692 he removed to Leyden [A], where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. In company with Samuel his eldest brother, David Polhill, esq. and Dr. Thomas Pellet, he visited Italy, and luckily discovered at Florence the *Menfa Isiaca*, which had been many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695 ; and passed some time afterwards at Naples and Rome. On his return, about Midsummer 1696, he settled in the very house where he was born, and practised in his profession there for seven years with great success. In 1702 he published his “ *Mechanical Account of Poisons.* ” These essays, however justly esteemed on their first appearance, did their author still more honour in the edition he published of them more than forty years afterwards. He became fellow of the Royal Society in 1704, in 1706 was chosen one of their council, and in 1717 a vice-president. He was chosen physician to St. Thomas’s hospital, May 5, 1703, when he removed from Stepney to Crutched Fryars ; where having resided seven years, he removed into Austin Fryars ; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall. In the mean time, Dec. 4, 1707, he was honoured by the university of Oxford with the degree of M. D. by diploma. On the last illness of queen Anne, he was called in to a consultation, and ventured to declare that “ she could not hold out long. ” He opened his mind freely on this subject to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attendance. Radcliffe surviving the queen but three months, Mead removed into his house, and resigned his office in St. Thomas’s hospital. Uninfluenced by prejudices of party, he was equally the intimate of Garth, Arbuthnot, and Freind. He was admitted fellow of the College of Physicians April 9, 1716 ; and executed the office of Censor in 1716, 1719, and 1724. In 1719, on an alarm occasioned by the fatal plague at Marfeilles, the lords of the regency directed Mr. Craggs, then secretary of state, to apply to Dr. Mead, to give the best directions for preventing the importation of the plague, or stopping its progress. His opinion was approved ; and quarantine directed to be performed. Of his “ *Discourse con-*

[A] He was there contemporary with Boerhaave, with whom he afterwards maintained the most friendly intercourse through life.

cerning Pestilential Contagion [B],” no less than seven editions were printed in the year 1720; the eighth, which appeared in 1722, and again in 1743, was enlarged with many new observations, and translated into Latin [C] by professor Ward. By order of the prince of Wales, Dr. Mead assisted, Aug. 10, 1721, at the inoculation of some condemned criminals: the experiment succeeding, the two then young princesses, Amelia and Caroline, were inoculated April 17, 1722, and had the distemper favourably. On the accession of their royal father to the throne in 1727, Dr. Mead was appointed physician in ordinary to his Majesty, and had afterwards the satisfaction of seeing his two sons-in-law (Dr. Wilmot and Dr. Nicholls) his associates in the same station. Being desirous of retirement, he declined the presidentship of the College of Physicians, which was offered him Oct. 1, 1734; but was elected honorary member of that at Edinburgh, Oct. 6, 1745. He published an improved edition of his “Account of Poisons” in 1744; his treatise “De Imperio Solis ac Lunæ,” &c. in 1746; “De Morbis Biblicis” in 1749; and “Monita Medica” in 1750. This was the last, and perhaps the most useful, of all his works [D]: with a candour and simplicity so characteristic of a great man, he freely communicates in it all the discoveries that his long practice and experience had opened to him with regard to different diseases and their several cures. The world was deprived of this eminent physician Feb. 16, 1754; and on the 23d he was buried in the Temple church, near his brother Samuel, a counsellor at law, to whose memory the doctor had caused an elegant monument to be placed, with his bust, and a suitable inscription, by Dr. Ward. To Dr. Mead there is no monument in the Temple; but an honorary one was placed by his son in the North aisle of Westminster Abbey. Over the tomb is the doctor’s bust; at his right hand a wreathed serpent, darting its sting, and on his left several books. Below the bust are his arms and crest. The inscription was also written by Dr. Ward.

See it in the
Anecdotes,
p. 253.

Dr. Mead was twice married. By his first lady he had ten children (of whom three survived him, two daughters

[B] This Discourse is said to have greatly hurt his practice, for a time at least, not for any medical, but political reasons, as it was suspected to be intended to prepare the way for barracks, &c. at a time of day when the nation

were more jealous of a standing army than now.

[C] As the first edition had been by Mr. Maittaire.

[D] His “Medical Works” were collected and published in one volume 4to, 1762.

married

married to Dr. Wilmot and Dr. Nicholls, and his son Richard heir to his father's and uncle's fortunes); by the second lady he had no issue. During almost half a century he was at the head of his profession, which brought him in one year upwards of seven thousand pounds, and between five and six for several years; at least, so we are told. The clergy, and in general all men of learning, were welcome to his advice; and his doors were open every morning to the most indigent, whom he frequently assisted with money; so that, notwithstanding his great gains, he did not die very rich. He was a most generous patron of learning and learned men, in all sciences, and in every country; by the peculiar magnificence of his disposition, making the private gains of his profession answer the end of a princely fortune, and valuing them only as they enabled him to become more extensively useful, and thereby to satisfy that greatness of mind which will transmit his name to posterity with a lustre not inferior to that which attends the most distinguished character of antiquity. To him the several counties of England, and our colonies abroad, applied for the choice of their physicians. No foreigner of any learning, taste, or even curiosity, ever came to England without being introduced to Dr. Mead; and he was continually consulted by the physicians of the continent. His large and spacious house in Great Ormond Street became a repository of all that was curious in nature or in art, to which his extensive correspondence with the learned in all parts of Europe not a little contributed. The king of Naples sent to request a collection of all his works; presented him with the two first volumes of Signor Bajardi, and invited him to his own palace: and, through the hands of M. de Bozé, he frequently had the honour of exchanging presents with the king of France. He built a gallery for his favourite furniture, his pictures and his antiquities. His library, as appears by the printed catalogue [E] of it, consisted of 6592 numbers, containing upwards of 10,000 volumes, in which he spared no expence for scarce and ancient editions. It is remarkable that many of his books sold for much more than they had cost him. His pictures also were chosen with so much judgement, that they produced 3417l. 11s.; about six or seven hundred pounds more than he gave for them. Nor did he make this great collection for his own use only, but freely opened it to public

[E] Of which see some curious particulars in the work which furnishes this article, p. 255.

inspection. Ingenious men were sure of finding at Dr. Mead's the best helps in all their undertakings; and scarcely any thing curious appeared in England but under his patronage. By his singular humanity and goodness, "he conquered even Envy itself;" a compliment which was justly paid him in a dedication, by the editor of lord Bacon's Works, in 1730. He constantly kept in pay a great number of scholars and artists of all kinds, who were at work for him, or for the public. He was the friend of Pöpe, of Halley, and of Newton; and placed their portraits in his house, with those of Shakespeare and Milton, near the busts of their great masters the ancient Greeks and Romans. A marble busto of Dr. Harvey, done by an excellent hand, from an original picture in his possession, was given by him to the College of Physicians: and one of Dr. Mead, by Roubilliac, was presented to the college in 1756, by the late Dr. Askew. A portrait of him was etched by Pond, another by Richardson; a mezzotinto by Houston, from a painting of Ramsay; and an engraved portrait by Baron. There was also a medal of him struck in 1773, long after his decease, by Lewis Pingo.

Dr. Mead never took a fee of any clergyman, but one; and that was Mr. Robert Leake, fellow of St. John's college, Cambridge; who, being fallen into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions, of the celebrated Dr. Cheyne. Being greatly emaciated in a course of time, by keeping too strictly to that gentleman's regimen, misapplying perhaps his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead; which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books;" Mead (a proud man, and passionate) immediately damned Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake submitted; and beginning to find some benefit, he asked the doctor every now and then, whether it might not be proper for him to follow at the same time such and such a prescription of Cheyne. Which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor, what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the whole course of my practice, taken or demanded, any the least fee from any clergyman. But since you have been pleased, contrary to what I have met with

" in

“ in any other gentleman of your profession, to prescribe to
 “ me, rather than to follow my prescriptions, when you had
 “ committed the care of your recovery to my skill and trust,
 “ you must not take it amiss, nor will, I hope, think it un-
 “ fair, if I demand ten guineas of you.” The money,
 though not perhaps without some little reluctance, was paid
 down. The doctor at the same time told Leake, “ You
 “ may come to me again, before you quit London.” He
 did so; and Mead returned to him six guineas out of the ten
 which he had received [F]

[F] This little anecdote is here first printed from the MSS. of Mr. Jones (Dr. Young's curate at Welwyn); who had it, in Nov. 1764, from the rev. Dr. Smith, to whom it was related to Dr. Mead himself, with whom he was well acquainted.

The Life of MEDE (JOSEPH), a learned English divine, was born
 Mede, pre- in 1586, of a good family, at Berden in Essex. When he
 fixed to his was about ten years old, both he and his father fell sick of
 work, the small-pox; which proving mortal to the latter, our au-
 Lond. 1672, thor fell under the care of one Mr. Gower, to whom his
 folio. mother was married soon after. He was sent to school first
 to Hodsdon in Hertfordshire, and then to Wethersfield in
 Essex. While he was at this last school, going to London
 upon some occasion, he bought “ Bellarmine's Hebrew gram-
 “ mar;” and though his master, who had no skill in that
 language, told him it was a book not fit for him, yet he
 studied it with so much eagerness, that in a little time he at-
 tained considerable skill in the Hebrew tongue. In 1602, he
 was sent to Christ's-college in Cambridge; where, although
 he had an uncommon impediment in his speech, which would
 not suffer him to shew them to advantage, he was soon
 distinguished for his parts and learning. Not long after his
 entrance upon philosophical studies, he became disquieted
 with scepticism: for, happening upon a book in a neighbour
 scholar's chamber, either “ Sextus Empiricus,” or some
 other of the Pyrrhonic school, he began, upon the perusal of
 it, to move strange questions to himself, and even to doubt
 whether the $\tau\omicron\ \Pi\alpha\nu$, the whole frame of things, as it appears
 to us, was any thing more than a mere phantasm, or imagi-
 nation; and, till his principles were settled, his life, as he
 professed, was utterly without comfort.

By the time he had taken the degree of master of arts,
 which was in 1610, he had made so happy a progress in all
 kinds of academical study, that he was universally esteemed
 an accomplished scholar. He was an acute logician, an ac-
 curate

curate philosopher, a skilful mathematician, an excellent anatomist, a great philologist, a master of many languages, and a good proficient in history and chronology. His first shewing himself abroad, was by an address that he made to bishop Andrews, in a Latin tract "*De sanctitate relativa*;" which in his maturer years he censured as a juvenile performance, and therefore never published it. However, that great prelate, who was a consummate judge and patron of learning, liked it so well, that he not only stood our author's firm friend upon an occasion that offered soon after, but also then desired him to be his domestic chaplain. This Mede very civilly refused; valuing the liberty of his studies above any hopes of preferment, and esteeming that freedom which he enjoyed in his cell, so he used to call it, as the haven of all his wishes. And indeed these thoughts had possessed him betimes: for, when he was a school-boy, he was sent to by his uncle, Mr. Richard Mede, a merchant, who, being then without children, offered to adopt him for his son, if he would live with him: but he refused the offer, preferring, as it should seem, a life of study to a life of gain.

He was not chosen fellow of his college till after he was master of arts, and then not without the assistance of his friend bishop Andrews: for he had been passed over at several elections, on account of a causeless suspicion which Dr. Cary, then master of the college, afterwards bishop of Exeter, had conceived of him, that "he looked too much towards Geneva." Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in humanity, logic, and philosophy, so that they were able to walk as it were alone, he used to set every one his daily task; which he rather chose, than to confine himself and them to precise hours for lectures. In the evening they all came to his chamber; and the first question he put to each was, "*Quid dubitas?* What doubts have you met with in your studies to-day?" For he supposed, that to doubt nothing and to understand nothing was just the same thing. This was right, and the only method to make young men exercise their reasoning powers, and not acquiesce in what they learn mechanically, and by rote, with an indolence of spirit, which prepares them to receive and swallow implicitly whatever is offered them. As to himself, he was so entirely devoted to the study of all excellent knowledge, that he made even the time he spent in his amusements serviceable to his purpose. He allowed himself little

or no exercise but walking; and often, in the fields or college garden, would take occasion to speak of the beauty, signatures, virtues, or properties of the plants then in view: for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. The chief delight he took in company was to discourse with learned friends; and he used to spend much time with his worthy friend Mr. William Chappel, afterwards provost of Trinity-college, Dublin, and bishop of Cork and Ross, who was justly esteemed a rich magazine of rational learning, and who had a high regard for Mr. Mede.

He was a curious enquirer into the most abstruse parts of learning, and endeavoured after the knowledge of those things which were most remote from the vulgar track. Among other things, he spent no small pains and time in founding the depths of astrology, and blotted much paper in calculating the nativities of his near relations and fellow-students: but this was in his younger years, and he afterwards discovered the vanity and weakness of this fanciful art. He applied himself to the more useful study of history and antiquities, particularly to those mysterious sciences which made the ancient Chaldeans, Egyptians, and other nations so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, as likewise in their hieroglyphics, not forgetting to enquire also into the oneirocritics of the ancients: which he did the rather, because of that affinity he conceived they might have with the language of the prophets. He was a curious and laborious searcher of antiquities relating to religion, Ethnic, Jewish, Christian, and Mahometan: to which he added other attendants, necessary for understanding the more difficult parts of Scripture.

In 1627, he refused the provostship of Trinity-college, Dublin, into which he had been elected at the recommendation of archbp. Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. The height of his ambition was, only to have had some small donative sine-cure added to his fellowship, or to have been thrown into some place of quiet; where, retired from the noise and tumults of the world, and possessed of a competency of fortune, he might have been entirely at leisure for study and acts of piety: and therefore, when a report was spread that he was made chaplain to the archbp. of Canterbury, he thus expressed himself in a letter to a friend: that “he had
“ lived, till the best of his time was spent, in tranquillitate
“ et

et secessu ; and now, that there is but a little left, should I," saith he, " be so unwise, suppose there was nothing else, as to enter into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious." In the mean time, though his circumstances were scanty, for he had nothing but his fellowship and a college lecture, his charity was diffusive and uncommon : and, strange as it may now seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable ; as was also his freedom from partiality, prejudice or prepossession, pride, anger, selfishness, flattery, and ambition. He was meek, patient, equally remote from superstition and licentiousness of thinking ; and, in short, possessed every virtue. This great and good man died Oct. 31, 1638, in his 52d year, having spent above two-thirds of his time in college. As to his person, he was of a comely proportion, and rather tall than otherwise. His eye was full, quick, and sparkling ; his whole countenance sedate and grave ; awful, but withal tempered with an inviting sweetness : and his behaviour was friendly, affable, chearful, and upon occasion intermixed with pleasantry. Some of his sayings and bon mots are recorded by the author of his life ; one of which was, his calling such fellow-commoners who came to the university only to see it, or to be seen in it, " the university tulips," that made a gaudy shew for a while.

We come now to his works. In his life-time he published three treatises only : the first intituled, " *Clavis Apocalypica ex innatis & insitis visionum characteribus eruta et demonstrata*. Cant. 1627," 4to ; to which he added, in 1632, " *In sancti Joannis apocalypsin commentarius, ad amussim clavis Apocalyptricæ*." This is the largest and the most elaborate of any of his writings. The other two were but short tracts : namely, " About the name *Θυσιαστήριον*, anciently given to the holy table, and about churches in the apostles times." The rest of his works were published after his decease ; and in the best edition put out by Dr. Worthington, 1672, in folio, the whole are divided into five books, and disposed in the following order. The first book contains fifty-three " Discourses on several texts of Scripture : " the second, such " Tracts and discourses as

“are of the like argument and design:” the third, his
 “Treatises upon the prophetical Scriptures, viz. The Apo-
 “calypse, St. Peter’s prophecy concerning the day of
 “Christ’s second coming, St. Paul’s prophecy touching the
 “apostasy of the latter times, Tobie’s prophecy de du-
 “plici Judæorum captivate & statu novissimo,” and three
 “Treatises upon some obscure passages in Daniel:” the
 fourth, his “Letters to several learned men, with their
 “letters also to him:” the fifth, “Fragmenta sacra, or such
 “miscellanies of divinity, as could not well come under any
 “of the aforementioned heads.”

These are the works of this pious and profoundly learned man, as the editor calls him in the title page; in which, however, much admired and much esteemed as they have been, are to be found some things liable to exception, or which at least have been controverted by learned and good men, as his notions about the Millennium, the Demoniacs, &c.

MEDICIS (COSMO DE), born at Florence in 1399, was a merchant; but possessed a fortune, and acted a part, equal to a prince’s. He bestowed vast expence and attention, in promoting learning and the sciences. He collected a fine library, and enriched it with rare manuscripts. The envy of his fellow-citizens incommoding him, he removed to Venice, where he was received as a king; but his countrymen soon recalled him; and in effect, he presided over the commonwealth thirty-four years. He died in 1464, and over his tomb was inscribed *Father of the People, and Freer of his Country*.

MEDICIS (LAWRENCE of), surnamed *the Great*, and *Father of Letters*, was an illustrious grandson of Cosmo de Medicis, and born in 1448. He was a great merchant, and as great a statesman; and as fit to entertain an ambassador, as a factor. His public services so recommended him to the Florentines, that they declared him chief of the republic. He was so universally esteemed by the princes of Europe, that they often made him the arbiter of their differences. Pope Sixtus IV. indeed declared against him; but Lawrence opposed him like a king, and forced him to peace. He was also regarded as the Mæcenæ of his age, and great protector of the exiled Greeks, after the taking of Constantinople: a great number of whom he drew to his court by his munificence. He sent John Lascaris to Greece, to recover
 manuscripts,

manuscripts, with which he enriched his library. He died in 1492, leaving two sons: Peter, who succeeded him at Florence; and John, who was afterwards Pope Leo X.

MEIBOMIUS, the name of several learned men, who were Germans. JOHN-HENRY Meibomius was a professor of physic at Helmstadt, where he was born; and afterwards first physician at Lubec. He was the author of several learned works; among the rest, of one published at Leyden in 1653, 4to, and intituled, "Mæcenas, sive de C. Clinii "Mæcenatis vita, moribus, & rebus gestis." He went to the fountain-head, and seems to have quoted every passage from antiquity, where any thing is said of Mæcenas; but having used neither criticism nor method, he cannot claim any higher merit, than that of a mere collector.

HENRY Meibomius, his son, was born at Lubec, in 1638; and after laying a proper foundation in literature at home, went in 1655 to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663, as he passed through Angers in France. He was offered a professorship of physic at Helmstadt in 1661: but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, which were joined to it in 1678, he held to the time of his death, which happened in March 1700. He married a wife in 1664, by whom he had ten children. Besides a great number of works relating to his own profession, he published, in three volumes folio, in 1688, "Scriptores "rerum Germanicarum:" a very useful collection, which had been begun, but not finished, by his father.

There was also MARCUS Meibomius, a very learned person of the same family, who published, in 1652, "A Collection of seven Greek Authors, with a Latin Version by "himself, who had written upon Ancient Music." He dedicated this work to Christina of Sweden, and received an invitation to that princess's court, which he accepted. Christina engaged him one day to sing an air of ancient music, while somebody was ordered to dance to it; and the immoderate mirth, which this occasioned in the spectators, is said to have disgusted him so vehemently, that he left the

court of Sweden immediately. Meibomius pretended, that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this, it seems, drew upon him no small raillery from the learned. Nevertheless, besides the work above-mentioned, he performed other things, which shewed him to be a scholar; witness his “Notes upon Diogenes Laertius” in Menage’s edition, his edition of the “Greek Mythologists,” &c.

MELA (POMPONIUS), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the reign of the emperor Claudius. His three books of “Cosmography, or *De situ orbis*,” are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticise “Salmasius’s Commentaries upon Solinus.” James Gronovius published “Mela” in 1658, 12mo, with shorter notes; in which however, as if he resented Vossius’s treatment of Salmasius, he censures his animadversions with some degree of tartness. To this edition of Mela, is added “Julii Honorii oratoris excerptum cosmographiæ,” first published from the manuscript and “Æthici Cosmographia.” Vossius answered the castigations of Gronovius, in an “Appendix to his Annotations, 1686,” 4to; but, dying the same year, left his manes to be insulted by Gronovius, in another edition of “Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books “*De geographia*,” written by some later author; by Jornandes, as Fabricius conjectures.

Biblioth.
Latina.

MELANCTHON (PHILIP), one of the wisest and greatest men of his age, was born at Bretten in the palatinate of the Rhine, Feb. 16, 1497. His father’s name was George Schwartzferdt, which word signifies “black earth;” and therefore Reuchlin gave our Philip the name of Melancthon, which in the Greek signifies the same as Schwartzferdt does in the German language. He studied first at the place of his nativity, and was afterwards sent to Pfortsheim, where he became known to Reuchlin, who loved him greatly. In 1509 he was sent to Heidelberg, where he made so vast a progress in letters, that, before he was fourteen, he was in-
trusted

trusted with the tuition of the sons of the count of Leonstein. Baillet has deservedly reckoned Melancthon among his premature extraordinary young men. From him we learn, that at thirteen, he dedicated to Reuchlin a comedy, which he wrote without any assistance. Baillet adds, that he was “employed to make the greatest part of the harangues, that were publicly delivered in the university of Heidelberg:” which exactly agrees with Melchior Adam, who says, that “he wrote, while he was but a lad, orations for the professors in that college, which were spoken in public.” “Good God,” says Erasmus, “what hopes may we not conceive of Philip Melancthon, who, although very young, and almost a boy, is equally to be admired for his knowledge in both languages? What quickness of invention; what purity of diction; what vastness of memory; what modesty and gracefulness of behaviour!”

In vitis philosoph.
p. 186.

Erasmus, in Thef. c. ii. apud Jo. Jac. Grynaeum epist. select.
p. 302.

He left Heidelberg in 1512, partly because the air did not agree with him, partly because he was disgusted at being refused his master's degree, on account of his youth, and went to Tubingen, where he stayed six years. There he publicly read lectures upon Virgil, Terence, Cicero, and Livy; and also found time to assist Reuchlin in his quarrels with the monks. It is remarkable of Melancthon, that he was a great reader of the Bible. Reuchlin made him a present of one, which he always carried about with him. And when he was seen at church to hold a book in his hands, much larger than a Common-prayer-book, his enemies, of which we may be sure he had no small number, took pains to have it believed, that he was reading something very different from what the occasion and place required of him. In 1518, he accepted the professorship of the Greek tongue in the university of Wittemberg, which Frederick the elector of Saxony offered him, upon the recommendation of Reuchlin. Here he presently contracted a friendship and intimacy with Luther, who was about fourteen years older than himself; and they went together to Leipzig in 1519, to dispute with Eccius.

Melch. Ad. in vit. phil. p. 185.

Camera-rius, vita Philip Melancthon.
p. 15. *Lipf.*
1696.

Ibid p. 24.

In 1520, he read lectures upon St. Paul's Epistle to the Romans, at Wittemberg, which were so much approved by Luther, that he caused them to be printed for the general good of the church. Nay he went further; he wrote a Preface to it, in which he useth these words to Melancthon; “Ego, quod impii Thomistæ suo Thomæ mendaciter
“arrogant, viz. neminem scripsisse melius in sanctum Pau-

“lum, tibi vere tribuor.” The following years were a complication of hard labours to Melancthon. He wrote many books, and visited many churches. In 1521, hearing that the divines at Paris had condemned the books and doctrine of Luther by a formal decree, he opposed them with all his might, and affirmed Luther’s doctrine to be sound and orthodox. In 1527, he was appointed by the duke of Saxony, to visit all the churches within his dukedom. But nothing cost him more pains than the task, which was imposed upon him in 1530, of drawing up a confession of faith. This was called the Augsburg confession, because it was presented to the emperor at the diet in that city.

All Europe was convinced, that Melancthon was not so averse to an accommodation, as Luther; and that he would have sacrificed many things for the sake of peace. This appears chiefly by the book he wrote concerning things indifferent, which was so ill received by the faction of Illyricus. Melancthon advised them “not to contend scrupulously about things indifferent, provided those rites and ceremonies had nothing of idolatry in them; and even to bear some hardships, if it could be done without impiety.”

Melch.
Adam, in
vit. phil.
P. 195, 196.

Illyricus, on the contrary, cried out, that they “ought to desert all the churches, and threaten an insurrection, rather than bear a surplice:” which calls to our mind what a jesuit said, that they “would not put out one wax taper, though it were to convert all the Hugonots.” What Melancthon said to his mother, plainly shews, that he hated disputes in religion; and that he only acted in them, because they fell within his province. Being gone to the conferences at Spire, in 1529, he made a little journey to Bretten, to see his mother. This good woman asked him, what she must believe amidst so many disputes, and repeated him her prayers, which contained nothing superstitious. “Go on, mother,” said he, “to believe and pray, as you have done, and never trouble yourself about controversies:” which was the advice of a wise and good man.

Melch.
Adam, in
vit. theol.
P. 333.

This moderation and pacific disposition made him thought a proper person to settle the disputes about religion, which were then very violent in France; and therefore Francis I. desired him to come thither. Francis had assisted at a famous procession, Jan. 1535, and had caused some heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king’s anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to

Camerar.
P. 144.

Du

Du Bellai, bishop of Paris. A gentleman, whom Francis Camerar. had sent into Germany, spoke to Melancthon of the journey P. 146. 151. to France; and assured him, that the king should write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to him with a letter. It is dated from Guise, June 28, 1535, and declares the pleasure the king had, when he understood by the gentleman, and by the letter which Du Bellai had received from Melancthon, that he was disposed to come into France, to put an end to their controversies. He wrote to the king, Sept. 28, and assured him of his good intentions; but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had very good reasons of state for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that the hopes of seeing Melancthon had put a stop to the persecution of the Protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know, that he would not come. Henry VIII. king of England, had also a desire to see Melancthon, but neither he nor Francis I. ever saw him.

Luther. op. vol. vi. p. 491, apud Seckendorf. Hist. Lutheran. lib. iii. p. 107.

Melch. Adam, in vit. theol. p. 336.

His time was now chiefly employed in conferences and disputes about religion. In 1539, there was an assembly of the Protestant princes at Francfort, concerning a reformation; and another in 1541, at Worms, where there happened a warm dispute between Melancthon and Eccius about original sin. But, by the command of the emperor, it was immediately dissolved, and both of them appointed to meet at Reinspurge; where Eccius proposing a sophism somewhat puzzling, Melancthon paused a little, and said, "that he would give an answer to it the next day." Upon which Eccius represented to him the disgrace of requiring so long a time; but Melancthon replied, like an honest man, "Mi doctor, non quæro meam gloriam hoc in negotio, sed veritatem." In 1543, he went to the archbishop of Cologne, to assist him in introducing a reformation into his diocese; but without effect. He attended at seven conferences in 1548; and was one of the deputies, whom Maurice, elector of Saxony, was to send to the council of Trent, in 1552. His last conference with the doctors of the Romish communion, was at Worms, in 1557; and of the dissensions which afflicted him, there was none more violent

violent than that which was raised by Flaccius Illyricus. He died at Wittemberg April 19, 1560, in his 64th year; and was buried near Luther, in the church of the castle, two days after. Some days before he died, he wrote upon a piece of paper the reasons which made him look upon death as a happiness; and the chief of them was, that it “delivered him from theological persecutions.” Nature had given him a peaceable temper, which was but ill suited for the time he lived in. His moderation served only to be his cross. He was like a lamb in the midst of wolves. Nobody liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It was indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but would not suffer him to “answer a fool according to his folly.” The only advantage it procured him, was to look upon death without fear, by considering, that it would secure him from the “odium theologicum,” the hatred of divines, and the discord of false brethren. He was never out of danger, but might truly be said, “through fear, to be all his lifetime subject to bondage.” Thus he declared, in one of his works, that he “had held his professor’s place forty years without ever being sure, that he should not be turned out of it, before the end of the week.” “Ego jam sum hic,” says he, “Dei beneficio, quadraginta annos: & nunquam potui dicere aut certus esse, me per unam septimanam mansurum esse.”

Enarrat.
evangel.
vol. i.
p. 358.

He married a daughter of a burgomaster of Wittemberg in 1520, who lived with him till 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in 1536, became the wife of George Sabinus, who was one of the best poets of his time. His other daughter was married, in 1550, to Gaspar Peucer, who was an able physician, and very much persecuted. Melancthon was a very affectionate father; and there is an anecdote preserved of him, which perfectly agrees with his character for humility. A Frenchman, it is said, found him one day holding a book in one hand, and rocking a child with the other; and, upon his expressing some surprise, Melancthon made such a pious discourse to him about the duty of a father, and the state of grace in which children are with God, “that this stranger went away,” says Bayle, “much more edified than he came.” Melchior Adam relates a surprising dialogue which passed between his son-in-law Sabinus, and cardinal Bembus, concerning Melancthon. When Sabinus went to

Melch.
Adam, in
vit. philos.
p. 198.

Ibid.

see

see Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great stress upon the recommendation; for he loved Melancthon for his parts and learning, however he might think himself obliged to talk of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner asked him a great many questions, particularly these three: "What salary Melancthon had? what number of hearers? and what he thought concerning the reformation and a future state?" To the first question Sabinus replied, "that his salary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful Germany! to value at so low a price so many labours of so great a man." The answer to the second was, "that he had usually 1500 hearers." "I cannot believe it," says the cardinal: "I do not know an university in Europe, except that of Paris, in which one professor has so many scholars." To the third, Sabinus replied, "that Melancthon's works were a full and sufficient proof of his belief in those two articles." "I should think him a wiser man," said the cardinal, "if he did not believe any thing about them."

Melancthon was a man, in whom many good as well as great qualities were wonderfully united. He had great parts, great learning, great sweetness of temper, moderation, contentedness, and the like, which would have made him very happy in any other times but those in which he lived. He never affected dignities, or honours, or riches, but was rather negligent of all these things; too much so, in the opinion of some, considering he had a family; and his son-in-law Sabinus, who was of a more ambitious make, was actually at variance with him upon this very article. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems. Considering the distractions of his life, and the infinity of disputes and tumults in which he was engaged, it is astonishing, how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them in 1582. His works indeed are not correct, and he himself owned it; but as he found them useful, he chose rather to print a great number, than to finish only a few; "which, however," as Bayle says, "was postponing his own glory to the advantage of others." His constitution
was

was very weak, and required great tenderness and management; which made Luther, as hot and as zealous as he was, blame him for labouring too earnestly in the vineyard.

Melch.
Adam, in
vit. theol.

“ I am extremely grieved,” says he, “ for your very bad
“ state of health; and my prayers are continually offered up
“ for your recovery, that there may be somebody, when I
“ am dead, who may be a bulwark to the house of Israel,
“ against the ragings of Satan.”

Ibid.

A few days before his death, he asked a poet of his acquaintance, to write him a short and simple epitaph; and by way of model gave him the following:

“ *Iste brevis tumulus miseri tenet ossa Philippi;*
“ *Qui qualis fuerit, nescio, talis erat.*”

His friend told him, that would do very well, provided he would suffer the word *talis* to be changed for *magnus*.

MELITO, an ancient Christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius. Among the rest, there is part of an humble petition, which he presented to the emperor Marcus Antoninus; in which he beseeches him, “ to examine the ac-
“ cusations which were brought against the Christians, and
“ to stop the persecution, by revoking the edict, which he
“ had published against them. He represents to him, that
“ the Roman empire was so far from being injured or wea-
“ kened by Christianity, that its foundation was more firmly
“ established, and its bounds considerably enlarged, since
“ that religion had taken footing in it. He puts him in
“ mind, that the Christian religion had been persecuted by
“ none but the worst emperors, such as Nero and Domi-
“ tian; that Adrian and Antoninus had granted privileges
“ in its favour; and that he hoped from his clemency and
“ goodness, that they should obtain the same protection of
“ their lives and properties from him.” The father, we may observe, has avoided the mention of Trajan on this occasion, and not without reason: for the example of an emperor, who was perhaps the best and wisest of all the emperors, and yet unhappily a persecutor of the Christians, would by no means have suited his purpose. There are also some fragments preserved by other authors; but they are too slight and inconsiderable to deserve much notice.

Hist. Eccles.
l. iv.

This

This father flourished at the latter end of the second century, about A. D. 170; “and presented his petition to the emperor,” as Dupin says, “about 182.” He died before the pontificate of Victor, as we learn from a letter of Polycrates to that Pope, where he speaks of Melito, as of a man dead, and in the following terms: “What shall I say of Melito, whose actions were all guided by the operations of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgement.” He passed, it seems, for a prophet in his day; that is, for a man inspired by God; according to the testimony of Tertullian, as Jerome represents it. The same Tertullian observes also, that he was an elegant writer and a good orator; which, however, it would not be easy to discover from the fragments that remain of him.

Biblioth. de
auteurs ec-
clesi. tom.

MELMOTH (WILLIAM, Esq,) a learned and worthy bencher of Lincoln's Inn, was born in 1666. In conjunction with Mr. Peere Williams, Mr. Melmoth was the publisher of “Vernon's Reports,” under an order of the court of Chancery. He had once an intention of printing his own “Reports;” and a short time before his death advertised them at the end of those of his coadjutor Peere Williams, as then actually preparing for the press. They have, however, not yet made their appearance. But the performance for which he justly deserves to be held in perpetual remembrance is, “The Great Importance of a Religious Life.” It is a somewhat singular circumstance that the real author of this most admirable treatise should never before have been publicly known [A], and the more so, as it is plainly pointed out in the following “Short Character” prefixed to the book itself. “It may add weight, perhaps, to the reflections contained in the following pages to inform the reader, that the author's life was one uniform exemplar of those precepts, which, with so generous a zeal, and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy: it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral

Anecdotes
of Bowyer,
by Nichols,
p. 381.

[A] It has been commonly attributed to the first earl of Egmont, and particularly by Mr. Walpole in his Catalogue.

“virtue;

“ virtue ; by religion every Christian grace. He had a
 “ humanity that melted at every distress ; a charity which
 “ not only thought no evil, but suspected none. He exer-
 “ cised his profession with a skill and integrity, which no-
 “ thing could equal but the disinterested motive that animated
 “ his labours, or the amiable modesty which accompanied all
 “ his virtues. He employed his industry, not to gratify his
 “ own desires ; no man indulged himself less : not to ac-
 “ cumulate useless wealth ; no man more disdained so un-
 “ worthy a pursuit : it was for the decent advancement of
 “ his family, for the generous assistance of his friends, for
 “ the ready relief of the indigent. How often did he exert
 “ his distinguished abilities, yet refuse the reward of them,
 “ in defence of *the widow, the fatherless, and him that had*
 “ *none to help him !* In a word, few have ever passed a more
 “ useful, not one a more blameless life ; and his whole time
 “ was employed either in doing good, or in meditating it.
 “ He died on the 6th day of April 1743, and lies buried
 “ under the Cloister of Lincoln’s Inn Chapel. MEM. PAT.
 “ OPT. MER. FIL. DIC.” The following epitaph, in-
 scribed on a stone under the Cloister above referred to, will
 clearly point out the author of the above performance :

“ Here lies the Body of
 WILLIAM MELMOTH, Esq;
 late one of the Senior Benchers
 of this Hon. Society ; who died
 April the 6th, 1743, in the 77th
 year of his Age.”

Let Mr. Melmoth’s name therefore be handed down to
 posterity with the honour it so eminently deserves ; let the
 author of the “ Short Character” have his share of the ho-
 nour due to the worthy Son [B] of a worthy Sire ; and let it
 be mentioned, to the credit of the age, that, notwithstand-
 ing many large editions had before been circulated, 42000
 copies of this useful treatise have been sold in the last 18 years.

[B] William Melmoth, Esq; the those which pass under the name of
 celebrated Translator of “ Pliny,” and “ Sir Thomas Fitzosborne.”
 of “ Cicero’s Letters ;” and author of

MELVIL (SIR JAMES), the author of some useful and
 entertaining memoirs was descended from an honourable fa-
 mily in Scotland, being the third son of the lord of Kaeth ;
 and born near the middle of the sixteenth century. At four-
 teen, he was sent by the queen regent of Scotland, to be

page

page to her daughter Mary, who was then married to the dauphin of France : but by her leave he entered into the service of the duke of Montmorency, great constable and chief minister of France, who earnestly desired him of her majesty, having conceived a great fondness for his promising parts. He was nine years employed by him, and had a pension settled on him by the king. Then, obtaining leave to travel, he passed into Germany: where being detained by the elector Palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzerland to the elector's court; where, finding a call from queen Mary, who was arrived at her kingdom of Scotland, after the death of her husband Francis II. he went and attended her service. However, the queen-mother of France offered him at the same time a large pension, to reside at her court; for she found it her interest, at that juncture, to keep up a good understanding with the Protestant princes of Germany; and she knew Sir James Melvil to be the properest person to negotiate her affairs, he being most acceptable to them all.

Upon his arrival in Scotland, he was admitted a privy-counsellor and gentleman of her chamber; and was employed by her majesty in her most important concerns, till her unhappy confinement at Lochleven; all which he discharged with an exact fidelity; and from his own account there is reason to think that, had she taken his advice, many of her misfortunes might have been avoided. He was afterwards regarded by the four successive regents in a special manner, and trusted by them with negotiations of the greatest moment; though, after the queen's imprisonment, he had ever owned the king's side. When James came to the government, he was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him service: and thereupon was made by his majesty a member of his privy-council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment; and the king would gladly have taken him into England, at the death of Elizabeth, promising him considerable advancements: but Sir James, now stricken in years, and desirous to retreat from the business of the world, begged his majesty to excuse him. However, after the king's accession to the crown of England, he thought it right to pay his duty to his majesty, and accordingly went over thither: then returning to his own house,

as to an harbour, he sat down, and, reflecting of the past voyage of his life, and all the various weather and difficult storms in which he had been tossed, drew up Memoirs of them for the use of his son, to whom they are addressed in an introductory epistle.

These Memoirs were accidentally found in the castle of Edinburgh, in 1660, somewhat imperfect, and injured by time and civil confusion; and passed from thence into the hands of Sir James Melvil of Halhill, the author's grandson, from whom the editor George Scott received them, and published them in 1683, folio, under this title, "The Memoirs of Sir James Melvil, of Halhill, containing an impartial account of most of the remarkable affairs of state, during the last age, not mentioned by other historians: more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James: in all which transactions the author was personally and publicly concerned. Now published from the original manuscript." There is an epistle to the reader, prefixed by the editor, from which we have made this extract. It is remarkable, that nobody knew how these Memoirs came to be repositied in the castle of Edinburgh, or when they were so; and also, that they were preserved almost entire in a place, which could not secure the public records of the kingdom from the rude incursions of civil discord. They are much esteemed, and have been reprinted both in French and English.

MENAGE (GILES, in Latin ÆGIDIUS) called for his great learning the Varro of his times, was born at Angers, August 15, 1613. He was the son of William Menage, the king's advocate at Angers; and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education. Accordingly he was trained in the belles lettres and philosophy, in which he made, as was expected, a very extraordinary progress. His father also, to divert him from too severe an application to letters, employed masters to instruct him in music and dancing; but he did not succeed in either of these accomplishments; and had so little genius for music, that he never could learn a tune. He had more success in his application to the law; for his first profession was that of a barrister at law. Thus, as he says of himself, "in 1632, I was entered advocate at Angers, the place of my birth; and it was there, that I pleaded my first cause against Mr. Ayrault my cousin-german. I came up the same year to Paris, where

Origines de
la langue
Françoise,
upon the
word Ra-
chat, pag.
611. edit.
1694.

“ where I was likewise admitted advocate, and have pleaded
 “ for several years. In 1634, the parliament of Paris
 “ went to hold a general sessions at Poictiers, where I plead-
 “ ed too. It was this which gave Mr. Costar occasion to
 “ say, that as there were serjeants, who served warrants
 “ throughout the kingdom, I was in like manner a plead-
 “ ing advocate throughout the kingdom; and it was upon
 “ the same account, that F. Jacob, the Carmelite told me,
 “ in one of his lists of new books, which he did me the
 “ honour to address to me, *Atque erit in triplici par tibi*
 “ *nemo foro.*” The “*Memoirs of Menage,*” printed before
 the “*Suite du Menagiana,*” inform us, that he pleaded several
 causes in the parliament of Paris, and “ among the rest,
 “ one for Mr. Sengebere, under whom he had studied law,
 “ who wanted to put away his wife on account of adul-
 “ tery.” His father had always designed him for the law,
 and he now resigned his place of king’s advocate in his fa-
 vour. Menage, being at his father’s house, did not refuse it;
 but tired of the profession, he sent him back the grant of
 that place, as soon as he got to Paris. He was but ill suited
 to the drudgery of the law: his genius, on the contrary,
 led him strongly to the study of polite learning, which made
 him seek the acquaintance of learned men. He declared
 his design therefore of entering into the church, as the best
 plan he could pursue for the gratification of his humour; and
 soon after he was provided with some benefices, and among
 the rest with the deanery of St. Peter at Angers. In the
 mean time his father was displeased at him for deserting his
 profession, and would not supply him with the money, that
 over and above his own income was necessary to support him
 at Paris. This put him upon looking out for some means of
 subsistence at Paris, independent of his family; and at the
 recommendation of Chapelain, a member of the French aca-
 demy, he was taken into the family of cardinal de Retz,
 who was then only coadjutor to the archbishop of Paris. In
 this situation he enjoyed the repose necessary to his studies,
 and had every day, what he was extremely fond of, new
 opportunities of displaying his parts and learning. He lived
 several years with the cardinal; but upon an affront, which
 he one day received from some of his dependants, he desired
 of the cardinal, either that reparation might be made him,
 or that he might be suffered to depart. He obtained the
 latter, and then hired an apartment in the cloister of Notre
 Dame, where he held every Wednesday an assembly, which
 he called his “*Mercuriale.*” Here he had the satisfaction of

seeing a number of learned men, French and foreigners; and upon other days he frequented the study of messieurs du Puy, and after their death that of Thuanus. He was still at cardinal de Retz's, when he heard of his father's death, which happened Jan. 18, 1648; and, being the eldest son, succeeded to an estate which he converted into an annuity, for the sake of living more disengaged, and at leisure to pursue his studies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he resigned also to the abbé de la Vieuville, afterwards bishop of Rennes, who procured for him, by way of amends, a pension of 4000 livres upon two abbeys. The king's consent, which was necessary for the creation of this pension, was not obtained for Menage, till he had given assurances to cardinal Mazarine, that he had no share in the libels, which had been dispersed against that minister and the court, during the troubles at Paris. This considerable addition to his circumstances enabled him to prosecute his studies with more success; and to publish a great many works, which he generally did at his own expence. The excessive freedom of his conversation, and his being perfectly unable to keep a witty thought in, whatever might be the consequence of uttering it, created him many enemies; and he had contests with several men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, Bohours, and Baillet. But all these were not near so formidable to him, as the danger which he incurred in 1660, by a Latin elegy addressed to Mazarine; in which, among his compliments to his eminence, it was pretended, that he had satirised a deputation which the parliament had sent to that minister. It was carried to the grand chamber by the counsellors, who proposed to debate upon it; but the first president, de Lamoignon, to whom Menage had protested that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill consequences from the affair. Besides the reputation his works gained him, they procured him a place in the academy della Crusca at Florence; and he might have been a member of the French academy at its first institution, if it had not been for his "Requête des dictionnaires." However, as the memory of that piece was effaced by time, and most of the academicians, who were named in it, dead, he was proposed, in 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, M. Bergeret: for there was not one member, of all those who gave their votes

against Menage, but owned that he deserved the place. After this he would not suffer his friends to propose him again. Indeed he was no longer able to attend the academy, if he had been chosen, on account of a fall, which had put his thigh out of joint; and he scarce ever went out of his chamber, but held daily a kind of an academy there. July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died the 23d, aged 79.

He composed several works, of the chief of which we will give a short account. 1. "*Origines de la langue Francoise*, 1650," 4to; a very valuable work, and reprinted in folio after his death, 1694, much enlarged and improved by himself. 2. "*Miscellanea*, 1652," 4to; a collection of pieces in Greek, Latin, and French, prose as well as verse, composed by him at different times, and upon different subjects; among which is "*La requeste des dictionnaires*," one of the most ingenious pieces of raillery that ever was written. It makes all the dictionaries complain, that the academy's dictionary will be their utter ruin, and join in an humble petition to prevent it. It was not written from the least malignity against the academy, but merely to divert himself, and that he might not lose several bons mots, which came into his head upon that occasion. He suppressed it for a long time; but at last it was stolen from him, and published by the abbé Montrevil, without his knowledge. It prevented him, as we have observed, from obtaining a place in the academy, at its first institution; which made de Monmor pleasantly say, "that he should be obliged to be a member on account of that piece, as a man, who has debauched a girl, is obliged to marry her." 3. "*Osservazioni sopra l'Aminta del Tasso*, 1653," 4to. 4. "*Diogenes Laertius Græcè & Latinè cum commentario*, Lond. 1663," in folio. Menage first published his observations and corrections separately at Paris, with a view only of sending a fair copy of them into England, where they were printed with Diogenes Laertius. He afterwards enlarged them so considerably, that the booksellers of Holland were induced to reprint that author at Amsterdam, 1692, in two vols. 4to. This edition is much more beautiful, correct, and complete than the former, and is one of Menage's best and most useful works. 5. "*Poëmata*, 1656," 12mo. They were often reprinted; and what is remarkable, his Italian poetry was esteemed even in Italy, although Menage could not speak two words in Italian. Morhoff pretends, that he has borrowed greatly from

Journal des
Sçavans,
pour Janv.
1724.
Polyhistor.
vol. i. lib.
vii. c. i.
the § 15.

the Latin poems of Vincent Fabricius; and several have accused him of plundering the ancients. What was pleasant enough, and cannot be omitted, was, that having, according to the custom of poets, chosen mademoiselle de la Vergne, afterwards countess de la Fayette, for his poetical mistress, he gave her in Latin the name of Laverna, which was the goddess of thieves; and this gave occasion to the following smart epigram:

“ Lesbia nulla tibi est, nulla est tibi dicta Corinna :

“ Carmine laudatur Cynthia nulla tuo.

“ Sed cum doctorum compiles scrinia vatum,

“ Nil mirum, si sit culta Laverna tibi.”

6. “Recueil des eloges faits pour M. le cardinal Mazarin, 1666,” folio. 7. “Origini della lingua Italiana, 1669,” 4to. He undertook this work only to shew the academy della Crusca, that he was not unworthy of the place with which they had honoured him. 8. “Juris civilis amœnitates, 1664,” 8vo. 9. “Les poësies de Malherbe, avec des notes, 1666,” 8vo. They have been reprinted more than once. 10. “Observations sur la langue Françoisse, 1675, and 1676,” in 2 vols. 12mo. 11. “Histoire de Sablé, contenant les seigneurs de la ville de Sablé, jusqu’à Louis I. duc d’Anjou & roy de Sicile: premiere partie, 1686,” folio. He was very much prejudiced in favour of this history, and was engaged in the second part at his death. In the “Menagiana,” he is represented as saying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned observations: but the public have not been of this opinion. 12. “Historia mulierum philosophorum, Lugd. 1690,” in 12mo. 13. “Anti-Baillet, 1690.” A criticism of the “Jugemens des sçavans” of M. Baillet, who in that work had spoken of our author in a manner that displeased him. 14. “Menagiana,” not published till after his death, and was printed at first in one volume, afterwards in two. But M. de la Monnoye published an edition with great additions, at Paris, 1715, in four volumes, 12mo. “The collection intituled Menagiana,” says Bayle, “is very proper to shew the extent of genius and learning, which was the character of Mr. Menage. And I may be bold to say, that the excellent works which he published, will not distinguish him more from other learned men, so advantageously as this. To compose books of great learning, to make good Greek and Latin verses, is not indeed a
- “ common

“ common talent, nor is it extremely rare. It is incom-
“ parably more difficult to find men, who can furnish dis-
“ course about an infinite number of things, and who are
“ able to diversify it an hundred ways.—They who know
“ Mr. Menage only by his books, might think he resembled
“ those learned men: but if you shew the Menagiana, you
“ distinguish him from them, and make him known by a
“ talent, that is given to very few learned men. There it
“ appears, that he was a man who spoke off-hand a thou-
“ sand good things. His memory extended to what was
“ ancient and modern, to the court and to the city, to
“ the dead and to the living languages, to things serious and
“ things jocular; in a word, to a thousand different sorts of
“ subjects.”

In our review of Menage's works, we have skipped over
some which are but inconsiderable, and now in a manner for-
gotten, that we may have room to mention a very singular
quality in this extraordinary man, which, as Bayle observes,
“ has unaccountably been omitted by all those who have un-
“ dertaken to give an account of him; and that is, his pro-
“ digious memory.” This gift, with which he was emi-
nently blessed, he not only preserved to an extreme old age;
but, what is more rare, recovered it after some interruption.
In order to form a judgement of the strength and extent of
his memory, we need only read the verses, in which he de-
plored the loss of it. The hymn, which he addressed to the
goddess of memory, is to be found among his “ Poems,” in
the Amsterdam edition of 1687, and begins thus:

“ Musarum veneranda parens, quam Jupiter ipse,
“ Ille pater Divum, magno delixit amore,
“ MNEMOSYNE, fidum tum me patrona clientem
“ Deferis? Ah! memini, juvenis cum mille sophorum,
“ Mille recenserem sectarum nomina; mille
“ Stemmata narrarem, totasque ex ordine gentes.
“ Nunc oblita mihi tot nomina. Vix mihi nomen
“ Hæret mente meum. Memini, cum plurima Homeri,
“ Plurima Peligni recitarem carmina vatis:
“ Omnia Virgilii memori cum mente tenerem,
“ Nunc oblita mihi tot carmina. Non ego possim,
“ Condita quæ nuper mihi sunt, meminisse meorum.”

The sense is, “ O Mnemosyne, dost thou withdraw thy
“ patronage from me, thy faithful client? Alas! I remem-
“ ber, when in my youth I could have recited the names
“ of a thousand philosophers, and of a thousand sects;

“ could have related a thousand passages of history, and
 “ given an account of all the nations upon earth. But I
 “ have forgot all these names: I scarcely remember my
 “ own. I could have repeated a great part of Homer,
 “ Ovid, and the whole works of Virgil: now I have lost
 “ them all, and cannot even repeat the verses which, but
 “ the other day, I composed myself.” Afterwards he im-
 plores the goddesses either to restore him to her favour, or to
 forsake him entirely, that he might not even remember his
 having ever known any thing.

“ Si tales tu, Diva, preces audire recusas,
 “ Diva, precor, memorem omnem nobis eripe mentem.
 “ Orbilius fiam, cunctarum oblivio rerum;
 “ Nec meminisse queam, tot rerum non meminisse.”

That is, “ If, O goddess! thou refusest to grant my peti-
 “ tion, deprive me, I pray, of all memory whatever. Let
 “ me become another Orbilius, and forget every thing,
 “ that I may not be tormented with the remembrance of
 “ how much I have forgot.” His prayer was heard, and
 his memory restored; for which he returned thanks to the
 goddesses in a poem, which he published Nov. 27, 1690,
 when he was 77 years, three months, and seven days old,

“ Audisti mea vota: seni memorem mihi metem
 “ Diva redonasti. Magnorum nomina mille,
 “ Et procures omnes ab origine Sablolienses,
 “ Leges Romanas, sectas memorare sophorum,
 “ Tulli mille locos, & Homeri carmina centum,
 “ Et centum possum versus recitare Maronis.
 “ Ingenii pars illa mei, juvenis placuisse
 “ Qua potui, ecce redux. Tua sunt hæc munera, Diva,
 “ Ingenii per te nobis renovata juventa est.”

That is, “ Goddesses, thou hast heard my vows, and restored
 “ memory to an old man. I can now again recite the
 “ names of a thousand great men, and all the nobles of
 “ Sabbé from their beginning, the Roman laws, and the
 “ sects of the philosophers. I can repeat a thousand pas-
 “ sages of Tully, and numberless verses from Homer and
 “ Virgil. That faculty, which enabled me to please the
 “ youth of both sexes, is returned; and by thy favour,
 “ goddess, my genius has renewed its youth.”

We will just observe, that that sprightliness in conversa-
 tion, and fertile vein of wit, with which Menage was singu-
 larly possessed, and which distinguished him in a particular
 manner

manner from other learned men, was perhaps owing to nothing more, than to the intimacies and friendships, which he constantly kept up with ladies of wit and learning; as Tully is said to have spent the intervals of his leisure in the company of the ladies, for the sake of improving and polishing his style. “*Auditus est nobis Læliæ, Caii filiæ, sæpe sermo: illam patris elegantia tinctam vidimus; & filias ejus Mucias ambas, quarum sermo mihi fuit, notus, &c.*” For it so seldom happens, that such a stock of Greek and grammar, as Menage had, does not smother those talents, which are necessary to make a man polite and agreeable in conversation, that one is apt to look upon it, as a kind of a prodigy.

Cicer. Brutus, § 58.

MENANDER, an ancient Greek poet, was born at Athens, in the same year with Epicurus, which was the third of the 109th olympiad. His happiness in introducing the new comedy, and refining an art which had been so gross and licentious in former times, quickly spread his name over the world. Pliny informs us, that the kings of Egypt and Macedon gave a noble testimony of his merit, by sending ambassadors to invite him to their courts, and even fleets to bring him over; but that Menander was so much of a philosopher, as to prefer the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen denied, it seems, his merit the same justice at home, which it found abroad: for he is said to have won but eight victories, though he obliged them with above an hundred plays. Philemon, a contemporary poet in the same way, though much inferior to him, yet, by the partiality of the judges, often balked him of the prize: which made Menander once say to him, “*Pr’ythee tell me fairly, Philemon, if you don’t always blush, when the victory is decreed to you against me?*” Of his works, which amounted to above an hundred comedies, we have had a double loss; the originals being not only vanished, but the greatest part of them, when copied by Terence, having unfortunately perished by shipwreck, before they saw Rome. Yet the four plays, which Terence borrowed from him before that accident happened, are still preserved in the Roman habit; and it is chiefly from Terence, that most people form their judgement of Menander: the fragments that remain of him, not being sufficient to enable them to do it. The ancients have said high things of Menander; and we find the old masters of rhetoric recommend-

Nat. Hist. l. vii. c. 30.

Aul. Gell. l. xvii. c. 4.

Sueton. in vit. Terent.

ing his works, as the true patterns of every beauty and every grace of public speaking. Quintilian declares, that a careful imitation of Menander only will satisfy all the rules he has laid down in his Institutions. It is in Menander, that he would have his orator search for a copiousness of invention, for an elegance of expression, and especially for that universal genius, which is able to accommodate itself to persons, things, and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that memorable question of Aristophanes the grammarian: "O Menander and Nature, " which of you copied your pieces from the others work?" And Ovid has made choice of the same excellency to support the immortality he has given him:

"Dum fallax fervus, durus pater, improba læna,
"Vivet: dum meretrix blanda, Menander erit."

In compar.
Aristoph. &
Menand.

Sueton. in
vit. Terent.

Yet his wit is recorded to have been answerable to his art; and his *sales* such, says Plutarch, as could be supplied only from the same waters whence Venus sprung. Upon the whole, Julius Cæsar has left the loftiest as well as the justest praise of Menander's works, when he calls Terence only a Half-Menander. For while the virtues of the Latin poet are so deservedly admired, it is impossible we should raise a higher notion of excellence, than to conceive the great original still shining with half its lustre unreflected, and preserving an equal part of its graces, above the power of the best copier in the world.

Menander died in the third year of the 122d olympiad, as we are taught by the same old inscription from which we learn the time of his birth. His tomb, in Pausanias's age, was to be seen at Athens, in the way from the Piræus to the city, close by the honorary monument of Euripides. Quintilian, in his judgement of Afranius the Roman comedian, who imitated him, censures Menander's morals, as much as he commends his writings; and his character according to Suidas is, that he was a very "mad fellow after "women." Phædrus has given him the gait and dress of a most affected fop:

Lib. v.
fab. 2.

"Unguento delibutus, vestitu adfluens
"Veniebat gressu delicatulo & languido."

which, if his true character, would almost tempt one to think, that a man cannot be refined in his taste, without being at the same time effeminate in his manners. The fragments

fragments and sentences of Menander have been collected by Henry Stephens, Grotius, &c. but the best edition of them, as being much larger than the former, is that by Le Clerc at Amsterdam, in 1709.

MENANDRINO (MARSILIUS), better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the 14th century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Lewis of Bavaria; and wrote an apology, intituled, "Defensor pacis," for that prince, in 1324. In this extraordinary work, for such at that time it might well be deemed, he boldly maintained, that the Pope ought to submit to the emperor, not only in temporal affairs, but also in what regarded the outward discipline of the church. He described in strong colours the pride, the luxury, and other irregularities of the court of Rome; and shewed at large, that the Pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius, as well as his manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author in 1327. Dupin relates, how upon this book's being translated into French without the author's name, Pope Gregory XI. complained of it to the faculty of divinity at Paris; that the faculty declared, by an authentic act, that none of their members had any hand in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the "Defensor pacis, seu de re imperatoria & pontifica adversus usurpatam Romani pontificis jurisdictionem libri tres," Marsilius wrote a treatise, intituled, "De translatione imperii;" and also another, "De jurisdictione imperiali in causis matrimonialibus." He died at Montemalto, in 1328; and, however his memory may have been honoured elsewhere, was ranked at Rome among the heretics of the first class.

Biblioth.
tom. xi.
p. 127.
Amst. edit.

Cave Hist.
liter. appen.
p. 26.
Oxon. 1740.

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family, at Oldenburg in Westphalia, 1644. He cultivated his first studies in his native place; and at seventeen went to Bremen, where he applied himself to philosophy. He stayed there one year,

year, and removed to Leipzig, where he was admitted master of arts in 1664; and afterwards visited the other universities, Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel. Upon his return to Leipzig, he applied himself for some time to divinity and civil law. In 1668, he was chosen professor of morality in that university; and, in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation, till his death, which happened in 1707. He was five times rector of the university of Leipzig, and seven times dean of the faculty of philosophy. He published several works; many of his own, and some of other people. The edition of sir John Marsham's "*Canon chronicus*" at Leipzig, in 4to, and a new edition of "*Camden's Annals of queen Elizabeth*," were procured by him. But his most considerable work, and what alone is sufficient to perpetuate his name, is the "*Acta eruditorum*" of Leipzig, of which he was the first author, and in which he was engaged till his death. When he had formed that design, he began a correspondence with the learned men of all nations, in order to inform himself of what passed in the republic of letters. For the same purpose he took a journey to Holland, and thence to England. He afterwards formed a society of several persons of eminent abilities, to assist him in the work, and took all proper measures to render it lasting. The elector of Saxony contributed, by his generosity, to the success of the design. The first volume was published at Leipzig, 1682, in 4to. Our author continued to publish, with the assistance of colleagues, every year a volume, while he lived, with supplements from time to time, and an index once in ten years; and, upon his death-bed, made his son promise to continue that work.

While he was at Jena in his youth, he is said to have proposed there a thesis, "*De præcisione inter creata realiter identificata, num objectiva sit, an vero tantum formalis?*" We just mention this particular for the sake of observing, that he was afterwards restored to common sense, laid aside all the prejudices he had been taught to conceive for metaphysical disputations, and even lamented that he had spent so much time and pains upon words which had no meaning.

MENCKE (JOHN), the son of Otto, was born at Leipzig, in 1674; and was admitted master of arts in that university, in 1694. He spent some time there in the study of divinity, and then travelled into Holland and England. The
reputation

reputation of his father, and his own great merit, procured him access to all the men of learning in the places through which he passed. He spent one year in his travels ; and immediately upon his return to Leipzig, in 1699, was appointed professor of history. His first intention was to have fixed himself to divinity ; but he quitted it soon after for the law, in which he succeeded so well, that he received the degree of doctor in that faculty at Hall, in 1701. After this he returned to Leipzig, to continue his lectures in history, by which he gained great reputation, as well as by his writings. Frederic Augustus, king of Poland, and elector of Saxony, conceived so high an esteem for him, that in 1708 he appointed him his historiographer. In 1709, he became counsellor to that king ; and, in 1723, aulic counsellor. His health began to decline early in life, and he died April 1, 1732, aged 58. He had been chosen, in 1700, fellow of the Royal Society at London, and some time after of that of Berlin.

The books he wrote were very numerous, and very learned ; one of which in particular, as we should guess from the title, must be also very curious and entertaining, if it is executed with spirit and ingenuity. It runs thus : “ De
 “ *Charlataneria eruditorum declamationes duæ ; cum notis*
 “ *variorum. Accessit epistola Sebastiani Stadelii ad janum*
 “ *philomusum de circumforanea literatorum vanitate, Leip-*
 “ *sic, 1715,”* in 8vo. It has been translated into French, and published under the following title : “ *De la Charlata-*
 “ *nerie des sçavans, par M. Mencken : avec des remarques*
 “ *critiques de differens auteurs, Hague, 1721,”* in 8vo. Mencke’s design here was to expose the artifices used by false scholars to raise to themselves a name ; but, as he glanced so evidently at certain considerable persons, that they could not escape being known, some pains was taken to have his book seized and suppressed : which however, as usual, made the fame of it spread the faster, and occasioned editions to be multiplied. In 1723, he published at Leipzig “ *Bibliotheca*
 “ *Menckeniana, &c.* or, A catalogue of all the books and
 “ manuscripts in all languages, which had been collected by
 “ Otto and John Mencke, father and son.” Mencke himself drew up this catalogue, which is digested in an excellent method, with a design to make his library, which was a very magnificent and valuable one, public : and so it continued till 1728, when he thought proper to expose it to sale ; and for that purpose published catalogues, with the price of every book marked. Mencke had a considerable share in the
 “ Dictionary

“ Dictionary of learned men,” printed at Leipzig in High Dutch, 1715, in folio. He formed the plan of it, furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the “ *Acta eruditorum*,” as he had promised his father upon his death-bed, for 25 years, and published 33 volumes, including the supplements and the indexes. See his elogium in “ *Acta eruditorum*” for 1732, p. 233.

MENDEZ GONZALES (PETER), a cardinal, abp. of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle Gautier Alvarez, abp. of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille. His merit and quality soon made him considered, and acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, with the bishopric of Sigüenza, procured a cardinal's hat for him, from Sixtus IV. in 1473. When Henry died, as he did the year after, he named cardinal Mendez for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made abp. of Seville and Toledo successively; and, after governing some years in his several provinces with great wisdom and moderation, he died Jan. 11, 1495. It is said, that in his younger days he translated “ *Sallust*,” “ *Homer's Iliad*,” “ *Virgil*,” and some pieces of “ *Ovid*.”

Mariana
Hist. Espag-
nol.

MENDEZ GONZALES (JOHN), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy in 1593, bishop of Chiapi in New Spain in 1607, and bishop of Propagan in the West-Indies in 1608. He wrote “ *A History of China*” in Spanish, which has been translated into several languages. One may form a general idea of it, by the bare title of the French translation, published at Paris in 1589, which runs thus: “ The history of the great kingdom of China, in the East-Indies, in two parts: the first containing the situation, antiquity, fertility, religion, ceremonies, sacrifices, kings, magistrates,

“ magistrates, manners, customs, laws, and other memorable things of the said kingdom ; the second, three voyages to it in 1577, 1579, and 1581, with the most remarkable rarities either seen or heard of there ; together with an itinerary of the new world, and the discovery of New Mexico in 1583.”

MERCATOR (GERARD), one of the most famous geographers of his time, was born, 1512, at Ruremonde in the Low Countries. He was so delighted with the study of mathematics, that he is said to have neglected eating and drinking. He composed a “Chronology,” some “Geographical tables,” an “Atlas, &c.” and he engraved and coloured his maps himself. He wrote books also in philosophy and divinity. He died in 1594, aged 82.

Vossius de
Scient. mathemat.

MERCATOR (NICHOLAS), an eminent mathematician and astronomer, whose name in High-Dutch was HAUFFMAN, was born, in the beginning of the 17th century, at Holstein in Denmark. He came into England about the time of the Restoration, and was afterwards a fellow of the Royal Society. Several works in astronomy and mathematics were published by him at London ; and some pieces of his are to be seen in the “Philosophical Transactions.” He died in England, we know not in what year ; probably about the time of the Revolution. He was one of those, who neither wholly espoused, nor wholly rejected, the profound science of astrology : he endeavoured, it is said, to reduce it to rational principles ; which is, if any thing is, the same thing as to endeavour to be mad with reason : “Ac si des operam ut cum ratione insanias,” to use the language of Terence.

MERCURIALIS (JEROME), an eminent physician of Italy, was born at Forli Sept. 30, 1530 ; and was called Jerome, because his birth happened upon the festival of the holy father of that name. After having studied polite literature and philosophy at Padua, he applied himself to physic, and became a doctor in that faculty. He returned to Forli, and practised physic with such success, that he was saluted by the title of the son of Mercury. He was in such esteem with his countrymen, that in 1562, he was sent upon an embassy to pope Pius IV. During his residence at Rome, the cardinal Alexander Farnese, a great patron of literary men, conceived a vast affection for him, and prevailed on him to live with him,

Lindenius
Renovatus,
and Niceron.

him, which Mercurialis did for seven years; and then, in 1569, was recalled to Padua, to fill the chair of the first professor of physic. His reputation as a physician became so extensive, that, in 1573, the emperor Maximilian II. sent for him to Vienna, and reaped so much benefit from his prescriptions, that he not only conferred great presents, but even titles of honour upon him. June 1576, he was called to Venice, with Jerome Capovacoa, on account of the plague, which began to discover itself in that city. These two physicians maintained at first that it was not the plague, and treated their patients according to their own notions: but they soon found themselves mistaken, the distemper beginning to rage furiously; and this mistake hurt their credit so much, and made them so unpopular, that they were obliged to retire with some precipitation. Mercurialis, however, though not a little chagrined, soon wiped off this disgrace; and removed afterwards, in 1587, to a professorship at Bologna, and five years after that to another at Pisa. This last he accepted at the request of the great duke, who settled upon him a large stipend; and he had many advantageous offers from other princes, which he did not think proper to accept. He retired at the latter end of his life to Forli, where he died of the stone Nov. 9, 1606. His writings, which were in his own way, are very voluminous; but, in 1644, some select pieces were published at Venice, in one volume folio, with this title, “Opuscula aurea & selectiora, uno comprehensa volumine, viz. de arte gymnastica libri sex; de morbis mulierum libri quatuor; de morbis puerorum libri tres; variarum lectionum libri sex; Alexandri Tralliani epistola de lumbricis; de pestilentia lectiones; de maculis pestiferis; de hydrophobia; & de venenis ac morbis venenosus. Quibus accessit novum consilium de ratione discendi medicinam.” He published also at Venice, in 1588, an edition of “Hippocrates’s works” in Greek and Latin, with notes of his own; but Thuanus tells us, “that it did not, by any means, answer the expectation of the learned.”

Hilarion de
Coste, viedu
R. P. Marin
de Mer-
senne, p. 2.

MERSENNUS (MARIN), a learned French writer, was born at Oysé, in the province of Maine, Sept. 8, 1588. He cultivated the belles lettres at the college of la Flèche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July 17, 1611. In 1612, he went to reside in the
con-

convent at Paris, where he was ordained priest. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scots Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. Study and conversation were afterwards his whole employment. He held a correspondence with most of the principal men of his time; Des Cartes, in particular, with whom he had contracted a friendship while he studied at la Flèche, which continued to his death. He was that philosopher's chief agent at Paris. Thus, when Mersennus gave out in that city, that Des Cartes was erecting a new system of physics upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was said, that he immediately sent intelligence to Des Cartes, that a vacuum was not then the fashion at Paris; which made that philosopher change his system, and adopt the old doctrine of a *plenum*. In the mean time, Mersennus's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in 1629, and stayed a year there; and he was in Italy four times, viz. in 1639, 1641, 1644, and 1646. He fell sick, in 1648, of an abscess in the right side, which the physicians took to be a bastard pleurisy; and was bled several times to no purpose. At last it was thought proper to open the side; but he expired in the midst of the operation, when he was almost sixty years of age. He ordered the physicians at his death to open his body, which they did, and found an abscess two inches above the place where they had opened his side; so that, if the incision had been made at the proper place, his life might possibly have been saved.

Hilarion de
Coste,
pag. 24.
Baillet viede
Des Cartes,
liv. xv. c. 15.
and vie de
Pierre Gas-
sendi, liv. v.
p. 308.

He was a man of universal learning, but excelled particularly in physical and mathematical knowledge; as, if we did not know it from his works, might easily be conceived, when it is remembered, that Des Cartes scarcely ever did any thing, or at least was not perfectly satisfied with any thing he had done, without first knowing what Mersennus thought of it. He published a great many books; the first of which we will mention, for the sake of a curious anecdote which relates to it. The title is, "*Quæstiones celeberrimæ in Genesim, cum accurata textus explicatione: in quo volumine athæi & deisti impugnantur, &c.*" Paris, 1623." Two sheets of this book, from column 669 to column 676 inclusive, were suppressed by him; and it is very difficult to meet with any copy, in which these sheets are not taken out.

Jugemens
des ſçavans,
tom. i.
p. 185,
Paris, 1722.

out. He had given there a liſt of the atheiſts of his time, mentioned their different works, and ſpecified their opinions, as appears from the index in the word *Athæi*, which has not been touched. Whether this detail was thought of dangerous conſequence, or whether Merſennus had enlarged too much the number of atheiſts, it was judged proper that he ſhould retrench all he had ſaid upon that ſubject. Baillet calls Merſennus, to whoſe 671ſt page he refers, the moſt credulous man alive for believing, that there could be at that time, as he ſuppoſes, 50,000 atheiſts in Paris; and conſiders this pretended number, as nothing more than a fiction of the Hugonots, that they might take occaſion thence to abuſe the Catholics. It is to be obſerved farther of this work, that he has inſerted into it a vaſt variety of things, which are of quite a foreign nature. Thus he calls it in his title-page, “*Opus theologis, philoſophis, medicis, jurisconſultis, mathematicis, muſicis vero & catopricis præſertim utile.*” His largeſt digreſſion relates to muſic, to which he had greatly applied himſelf, and upon which he wrote ſeveral books. He attacks in ſeveral places Dr. Robert Fludd, fellow of the college of phyſicians in London; the ſeverity of whoſe anſwers raiſed him up many defenders, and among the reſt the illuſtrious Gaſſendus, whoſe defence of him was printed at Paris in 1628, under this title: “*Epistoſica exercitatio, in qua præcipua principia philoſophiæ Roberti Fludd deteguntur, & ad recentes illius libros adverſus patrem Marinum Merſennum ſcriptos reſpondetur.*” This piece is reprinted in the third volume of Gaſſendus’s works at Paris, 1658, under the title of “*Examen philoſophiæ Fluddanæ, &c.*”

Merſennus was not only a man of exquisite parts and learning, but had alſo the reputation of being a man of the beſt diſpoſition of any of his age. No perſon was ever more curious than he, to penetrate into all the ſecrets of nature, and to carry all arts and ſciences to their utmoſt perfection. He was in a manner the centre of all the men of learning, by reaſon of the mutual correſpondence which he managed between them. He omitted no means to engage them to publiſh their works; and the world is obliged to him for ſeveral excellent diſcoveries, which perhaps, without his ſolicitations, had been thrown aſide and loſt. He had a peculiar talent in forming curious queſtions, though he did not always ſucceed in reſolving them; however, he gave occaſion to others to do it. In ſhort, the paſſion with which he was ſo warmly inſpired, of being uſeful to the world, was not confined to the bounds of his life; for, as we have obſerved,

Observed, he ordered the physicians at his death to open his body, in order to learn the cause and nature of his disease, which they had been ignorant of; and to enable them to succeed better in curing those who should afterwards be seized and afflicted with the same.

MERULA (GEORGE), an Italian of very uncommon parts and learning, was born at Alexandria, in the duchy of Milan, about 1420. He taught youth at Venice and at Milan for forty years; and laboured abundantly in restoring and correcting ancient authors. Jovius calls him "Grammaticorum exactissimus," the most exact of grammarians; and Erasmus, in his "Ciceronianus," represents him as a man, who translated the Greek authors with a dignity and elegance sufficient to rank him with many of the ancients. He was a man too, who applied himself to things, as well as to words; for, besides his critical labours upon "Plautus," "Cicero," "Juvenal," "Martial," the elder "Pliny," "Statius," "Aufonius," "Quintilian," and others, he wrote, and addressed to Lewis Sfortia, "Antiquitates vicecomitum, or of the actions of the dukes of Milan, in ten books," which were printed at Rome; and some other things in the same way. He died at Milan of a quinsey, in 1494; "to the no great grief of Politian," says Vossius, "with whom, as indeed with many others, he was in a state of war." For he was marvellously spiteful, and a vast abuser of almost all his contemporaries who were scholars. He did not even spare his own master Philelphus, although they had lived long upon very good terms. But Philelphus happening to criticise him, for having written *Turcas* instead of *Turcos*, the wretch, unable to bear it, although in a private letter to himself, published a flaming invective against him; which is said to have affected the old man so sensibly, that he died in three days.

MERULA (PAUL), a very learned Hollander, was born at Dort, in 1558; and went to France and Geneva, to study the civil law. Afterwards he travelled to Italy, Germany, and England; and, having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius: this was in 1592. In 1598, the curators of the university of Leyden joined to it the office of public librarian, vacant by the death of the younger Doufa. He married in 1589, and had several children.

children. He hurt his constitution so much by an overstrained application to books, that he died in 1607, when he was no more than 49. He was the author of several works, as, 1. "Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illustrata, L. Bat. 1595," 4to. 2. "Eutropii historiæ Romanæ, libri x. 1592," 8vo. 3. "Urbis Romæ delineatio & methodica ex variis authoribus descriptio, 1599." 4. "Vita Desiderii Erasmi ex ipsius manu fideliter representata. Additi sunt epistolarum ipsius libri duo, 1607," in 4to. 5. "Cosmographiæ generalis libri tres. Item geographiæ particularis libri quatuor, quibus Europa in genere, speciatim Hispania, Gallia, Italia describuntur, cum tabulis geographicis, 1605," 4to. This work underwent many editions; but its use is now superseded by the more accurate labours of Cluver and Cellarius. Merula published several other things.

Cave, Dupin, Fabricius, &c.

Hæres. 64.

METHODIUS, a father of the church, bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalcis, a city of Greece, towards the end of Dioclesian's persecution in 302, or 303. Epiphanius says, "that he was a very learned man, and a strenuous assertor of the truth." Jerome has ranked him in his catalogue of church writers; but Eusebius has not mentioned him: which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favoured by Eusebius. Methodius composed in a clear and elaborate style several works: a large one "Against Porphyry the philosopher;" "A Treatise about the Resurrection" against Origen; another about "The Pythonissa" against the same; a book intitled, "The banquet of Virgins;" one about "Freewill;" "Commentaries upon Genesis and the Canticles;" and several other pieces extant in St. Jerome's time. Father Combefis collected several considerable fragments of this author, cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, 1644, together with the works of Amphilochius and Andreas Cretensis, in folio. But afterwards Possinus, a Jesuit, found "The banquet of Virgins" entire, in a manuscript belonging to the Vatican library; and sent it, with a Latin version of his own, into France, where it was printed in 1657, folio, revised and corrected by another manuscript in the library of cardinal Mazarine. We cannot doubt that this is the true genuine work of Methodius; as well because it carries all the marks

of antiquity in it, as because it contains word for word all the passages that Photius has cited out of it. It is written in the way of dialogue, after the manner of "Plato's Banquet of Socrates;" with this difference, that the speakers here are women, who indeed talk very learnedly and very elegantly.

MEURSIUS (JOHN), a most learned Dutchman, was born in 1579 at Losdun, a town near the Hague, where his father was minister. At six years of age, his father began to teach him the elements of the Latin tongue; and the year after sent him to a school at the Hague, where he continued four years. Then he was removed to Leyden, and made so great a progress in literature, that at twelve he had composed in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; in-somuch that at thirteen he made Greek verses, and at sixteen wrote a "Commentary upon Lycophron," the most obscure of all the Greek authors. Having finished the course of his studies, and gained the reputation of one from whom much might be expected, the famous John Barnevelt intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterwards of the Greek tongue; and, the year following, the States of Holland chose him for their historiographer. In 1612, he married a wife of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age; yet, not till he had given specimens of his uncommon learning, by several publications.

Barnevelt having been executed in 1619, they proceeded to treat ill all who had been any ways connected with him, and who were of the party of the Remonstrants, whom he had protected. Meursius's having been preceptor to his children, was very sufficient to rank him in this number, although he had never mixed himself in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. However, they used all the means of ill treatment they could think of, to make him quit

it of himself: they reproached him with writing too many books, and said, that the university, on that account, did not reap any benefit from his studies. Meursius only waited for an opportunity of resigning his post with honour; and at last, in 1625, the following fair one presented itself. Christiern IV. king of Denmark offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and went immediately to Denmark, where he fully answered all the expectations which were conceived of his capacity, and was highly respected by the king and the chief men at court. He was greatly afflicted with the stone at the latter end of his life, and died Sept. 20, 1639, as his epitaph at Sora shews; and not in 1641, as Valerius Andreas says in “his Bibliotheca Belgica.”

Scaligerana
posterior.

Museum,
p. 204.

Niceron,
tom xii.

All authors have agreed in extolling the ingenuity, learning, and merit of Meursius: so that, when Joseph Scaliger treats him as an ignorant and presumptuous pedant, we must suppose that he spoke, as he often did, from prejudice and passion, and impute the severity of his censure to some motive of jealousy and ill-will. Meursius excelled particularly in the knowledge of the Greek language and antiquities; and, in respect to them, no one has done greater service to the republic of letters than he. He applied himself with indefatigable pains to correct, explain, translate, and publish many works of the ancients; which made John Imperialis assert, that more Greek authors, with Latin versions and emendations, had been published by Meursius alone, than by all the learned put together for the last hundred years. He was the author and editor of above sixty works, many of which are inserted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His “Eleusinia, five de Cereris Eleusinæ sacro & festo,” to which all who have since written upon that subject have been greatly indebted, is a very valuable work, but now become scarce. We do not know that it has been printed more than twice: first at Leyden, 1619, in 4to, and afterwards in the 7th volume of “Gronovius’s Greek Antiquities.”

It seems almost needless to observe, that the scandalous obscene Latin work, intituled “Meursius,” is not of either our author or his son; but, as is said, the notable production of one John Westrenus, a lawyer at the Hague.

MEZERAY (FRANCIS EUDES DE), an eminent French historian, was born at Rye, near Argentau in Lower Normandy, 1610. He was educated in the university of Caen, where he discovered an early inclination for poetry; and had himself so high an opinion of his talent that way, that he thought he should be able to raise both a character and a fortune by it. But, upon going to Paris, he was dissuaded from pursuing poetry, by Vauquelin des Yveteaux, who had been the preceptor of Louis XIII.: and advised to apply himself earnestly to history and politics, as the surest means of succeeding in what he aimed at. Mean while, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and, quitting the name of his family as being an obscure one, he took that of Mezeray, which is a cottage in the parish of Rye. But his little stock of money made him apprehensive that he should not be able to continue long at Paris; and therefore, to support himself, he had recourse to writing satires against the ministry: things, which were then extremely well received in that city, and for which he had naturally a turn. M. Larroque assures us, that he was author of all the pieces published against the government under the name of Sandri-court. They are written in a low and burlesque style, and adapted merely to please the populace. Larroque has given us the titles of nineteen of these pieces, but would not give us the titles of others, which Mezeray wrote either during the minority of Louis XIV. or against cardinal Richelieu; "because," he says, "they ought to be forgotten, out of reverence to the persons whom they attacked."

Vie de Me-
zerai.

By these satires Mezeray gained a considerable sum, in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six, to compile an "History of France." Cardinal Richelieu, hearing of his character and circumstances, made him a present of 200 crowns, with a promise to remember him hereafter. He published the first volume of his History in 1643, which extends from Pharamond to Charles VI.; the second in 1646, which contains what passed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the history from Henry III. till the peace of Vervins, in 1598: all in folio. This history procured him a pension from the king. It was received with extraordinary applause; as much, in short, as if there had been no history of France before his: and per-

haps

haps there was none that a man could read with any tolerable pleasure. In 1668, he published, in 3 vols. 4to. an "Abridgement of the History of France:" in which there being several bold passages, which displeased Colbert, that minister ordered Perrault, of the French academy, to tell Mezeray in his name, that "the king had not given him
 " a pension of 4000 livres to write in so free a manner;
 " that his majesty had indeed too great a regard for truth,
 " to require his historiographers to disguise it, out of fears
 " or hopes; but that he did not think they ought to take
 " the liberty of reflecting, without any necessity, upon the
 " conduct of his ancestors, and upon a policy which had
 " been long established, and confirmed by the suffrages of
 " the whole nation." Upon this remonstrance, the author promised to retouch the passages complained of, which he did in a new edition, 1672, in 6 vols. 12mo; but in such a manner, as satisfied neither the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezeray was extremely piqued at this, and complained of Colbert in very severe terms: so that at last it was entirely taken away from him. This made him downright angry. He declared, that he would write history no longer: and, that the reason of his silence might not be concealed, he put the last money which he received as historiographer, into a box by itself, with this note: "Here is the
 " last money I have received of the king; he has ceased to
 " pay me, and I to speak of him either good or ill." Mezeray had designed at first to revise his great work; but some friends giving him to understand, that a correct abridgement would be more acceptable, he followed their advice, as we have related, and spent ten whole years in drawing it up. The first edition of it met with greater applause than even his great work, and was much sought after by foreigners as well as Frenchmen. Learned men and critics in historical matters have remarked many errors in it; but he did not value himself at all upon exactness, and used to tell his friends, who reproached him with the want of it, that "very few
 " persons could perceive the difference between a history
 " that is exact, and one that is not so; and that the glory,
 " which he might gain by a greater accuracy, was not worth
 " the pains it would cost."

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, chosen perpetual secretary of that academy. Besides the works above mentioned, he wrote a "Continuation of the general
 " history

“ history of the Turks,” in which he is supposed not to have succeeded; “ L’Origine des François,” printed at Amsterdam in 1682; “ Les Vanités de la Cour,” translated from the Latin of Johannes Sarisburiensis, in 1640; and a French translation of “ Grotius de Veritate Christianæ Religionis,” in 1644. He died July 10, 1683, aged 73. He was, according to Larroque, a man who was subject to strange humours. He was extremely negligent in his person, and so careless in his dress, that he might have passed for a beggar, rather than for what he was. He was actually seized one morning by the *archers des pauvres*, or parish officers: which mistake was so far from provoking him, that he was highly diverted with it; and told them, that “ he was not able to walk on foot, but that, as soon as “ a new wheel was put to his chariot, he would attend “ them wherever they thought proper.” He used to study and write by candle-light, even at noon-day in summer; and, as if there had been no sun in the world, always waited upon his company to the door with a candle in his hand. He had a brother, Father Eudes, a man of great simplicity and piety, whom he insidiously drew in to treat of very delicate points before the queen-mother, regent of the kingdom, who was of the Medicis family; and to lay down some things relating to government and the finances, which could not fail of displeasing that princess: and must have occasioned great trouble to father Eudes, if the goodness of the queen had not excused the indiscretion of the preacher. And, not satisfied with having drawn his brother into this unlucky affair, he placed himself in a corner of the church during the sermon, and laughed heartily at him, for threatening the judgements of God and the pains of hell against those “ villainous leeches, which were come from “ behind the mountains.” But of all his humours, none lessened him more in the opinion of the public, than the unaccountable fondness he conceived for a man, who kept a public house at Chapellein, called Le Faucheur. He was so taken with this man’s frankness and pleasantry, that he used to spend whole days with him, notwithstanding the admonition of his friends to the contrary; and not only kept up an intimate friendship with him during his life, but made him sole legatee at his death. With regard to religion, he affected Pyrrhonism; which however was not, it seems, so much in his heart as in his mouth. This appeared from his last sickness: for, having sent for those friends, who had been the most usual witnesses of his licentious talk about religion,

Histoire de
l'academie
Françoise
depuis 1652,
jusqu'à
1700.
p. 221. edit.
Paris, 1730.

religion, he made a sort of recantation, which he concluded with desiring them “ to forget what he might formerly have said upon the subject of religion, and to remember, that Mezeray dying was a better believer than Mezeray in health.” These particulars are to be found in his life by M. Larroque: but the abbé Olivet tells us, “ that he was surprised, upon reading this life, to find Mezeray’s character drawn in such disadvantageous colours.” Be this as it will, Mezeray was certainly a very odd man; and, though agreeable when he pleased in his conversation, yet full of whim, and not without ill-nature. It was a constant way with him, when candidates offered themselves for vacant places in the academy, to throw in a black ball instead of a white one: and, when his friends asked him the reason of this unkind procedure, he answered, that “ it was to leave to posterity a monument of the liberty of the elections in the academy.” As an historian, he is valued very highly and deservedly for his integrity and faithfulness, in relating facts as he found them; but for this solely: for as to his style, it is neither accurate nor polite, although he had been a member of the French academy long before he wrote his “ Abridgement.”

Pelisson
Hist. de
l'academie
Françoise.
p. 256.

MEZIRIAC (CLAUDE GASPAR BACHET, SIEUR DE) was one of the ablest men of the 17th century, and born at Bresse of an ancient and noble family. He was a very good poet both in French, Italian, and Latin, an excellent grammarian, a great Greek scholar, and an admirable critic. In his youth, he spent a good deal of time at Paris and Rome. In the last of these places he wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time; among which there are imitations of the most beautiful similes contained in the eight first books of the *Æneid*. He published also Latin and French poetry in 1621, and translated some of Ovid’s epistles, which he illustrated with commentaries of his own. The translation was nothing near so valuable as the commentary, which is reckoned very curious: for, as Bayle has observed, “ he knew all the little by-ways in the country of fable; and there was nothing in mythology, but what he was acquainted with.” Pelisson tells us, “ that he was likewise well versed in the controversies, both in philosophy and religion; and he has given manifest proof that he was very deep in algebra and geometry.” He published the six books of “ *Diophantus*,” and enriched them with

Dict. art.
MEZIRI-
AC.

with a very able commentary and notes. It was printed at Paris in 1621, and has been reprinted several times in Germany. It is just worth mentioning, that Meziriac, accompanied with two or three friends, presented this book upon arithmetic to Malherbe the poet; and his friends bestowing extraordinary praises upon it, as a book of great use to the public, Malherbe asked them, "Whether it would reduce the price of bread?" We cannot give a more advantageous idea of Meziriac's knowledge in arithmetic and geometry, than by observing, that Des Cartes had an high opinion of it. Des Cartes was very nice and difficult to be pleased in those matters, and not apt to bestow encomiums upon mathematicians; yet he is said to have put a very singular value upon the genius and capacity of Meziriac.

La vie de Malherbe, par Racan.

Baillet, 1a vie de Mr. Des Cartes, tom. i. p. 91.

He was indeed a very extraordinary man every way, and he was evidently thought so by the public: for before he left Paris, they talked of making him preceptor to Louis XIII.; upon which account (so great was his wisdom and modesty) he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life: for that he seemed as if he had had already upon his shoulders the weight of a whole kingdom. He was, though absent, made a member of the French academy, when in its infancy; and, when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. We find in a book of Colomies's a particular of which Pelisson makes no mention: it is, that Meziriac was admitted into the order of Jesuits at the age of twenty, and that he had gone through his first class at Milan, where he fell ill, and became a secular again. He died at Bourg in Bresse, Feb. 26, 1638, aged 45, according to Pelisson; but somewhat older, according to Bayle. He had undertaken a translation of all Plutarch's works with notes, and had brought that great and laborious task almost to a conclusion when he died. He left behind him several finished works, that were not printed: they are as follow: "Ele-

Pelisson, as above.

Ibid.

Recueil de particularités, p. 110.

mentorium arithmeticonum libri tredecim;" "Tractatus de geometricis quæstionibus per algebram." These two pieces were promised at the end of his preface to "Dionphantus." The rest of "Ovid's Epistles" without comments; "Apollodori Atheniensis Grammatici Bibliothecæ, five de Deorum origine libri tres," translated by him with very learned observations; and, in the last place, "Agathemerus," the Greek geographer, never as yet printed. Guichenon.

Histor. de
Bresse,
part iii.
p. 10.

Guichenon, the historian of Bresse, has said, and with a good deal of reason, of Meziriac, that “one might give him the elogium, which Quintilian has bestowed upon a great person of his times, who, if he pleased, could have left more excellent works behind than he did. *Fælix ingenium, quod voluit potuit: O utinam meliora voluisset!*” That is, “he had so happy a genius, that he could easily have effected any thing he undertook. Would to God he had undertaken something nobler than what he did!”

MICHAEL ANGELO BUONARRUOTI, an illustrious painter, sculptor, and architect, was born at the castle of Chiusi, in the territory of Arezzo in Tuscany, 1474. He was put to nurse in the village of Settignano, a place noted for the resort of sculptors, of whom his nurse's husband was one; which gave occasion to a well-known saying, that Michael Angelo “sucked in sculpture with his milk.” His violent inclination to designing obliged his parents to place him with Domenico Ghirlandaio; and the progress he made raised the jealousy of his schoolfellows so much, that Torrigiano, one of them, gave him a blow on the nose, the marks of which he carried to his grave. He erected an academy of painting and sculpture at Florence, under the protection of Lorenzo di Medicis, who was a lover of the fine arts; but, upon the troubles of the house of Medicis, was obliged to remove to Bologna. About this time he made an image of Cupid, carried it to Rome, broke off one of its arms, and buried it; keeping in the mean time the broken off arm by him. He buried it in a place which he knew was soon to be dug up; and the Cupid, being found, was sold to the cardinal of St. Gregory for antique: but Michael Angelo discovered the fallacy, by shewing the arm he had reserved for that purpose. His reputation was so great at Rome, that he was employed by Pope Sixtus to paint his chapel. Raphael got a sight of this painting by stealth, before it was finished, and found the design to be of so great a gusto, that he resolved to make his advantage of it: and indeed, in the first picture which Raphael produced afterwards, which was of the Prophet Isaiah, for the church of St. Austin, Michael Angelo discovered the theft. Upon the death of Pope Julius II. he went to Florence, where he made that admirable piece of sculpture, the tomb of the duke of Florence. He was interrupted

interrupted by the wars, the citizens obliging him to work on the fortifications of the city; but, foreseeing that their precautions would be useless, he removed from Florence to Ferrara, and thence to Venice. The doge Gritti would fain have entertained him in his service; but all he could get out of him, was a design of the bridge Rialto. Upon his return to Florence, he painted the fable of Leda, with Jupiter turned into a swan, for the duke of Ferrara; which piece not being, as he thought, enough esteemed, he sent it into France. Here it was purchased by Francis I. and put up at Fontainebleau: but the amorous passion of Leda was represented in so lively and lascivious a manner, that afterwards De Noyors, minister of state, ordered it to be burnt out of a scruple of conscience. By the command of Pope Paul III. he painted that most celebrated of all his pieces, the last judgement; for which he had a reward suitable to his merits. He died immensely rich at Rome in 1564, aged 90; but Cosmo di Medicis had his body brought to Florence, and buried in the church of Santa Croce, where his tomb is to be seen in marble, consisting of three figures, painting, sculpture, and architecture.

Michael Angelo has the name of the greatest designer that ever was: and it is universally allowed, that never any painter in the world understood anatomy so well. He took incredible pains to reach the perfection of his art. He loved solitude, and used to say, that "painting was jealous, and required the whole man to herself." Being asked, "Why he did not marry?" He answered, "Painting was his wife, and his works his children." In architecture also, he not only surpassed all the moderns, but, as some think, the ancients too; for which they bring as proofs, the St. Peter's of Rome, the St. John's of Florence, the Capitol, the Palazzo Farnese, and his own house. As a painter, he is said to have been extravagant and fantastical in his compositions; to have overcharged his designs; to have taken too many liberties against the rules of perspective; and to have understood but little of colouring. It may be so: it is enough for us to observe, that he had qualities to recommend him to most of the princes and monarchs in Christendom; that he was not only highly esteemed by several popes successively, by the grand duke of Tuscany, by the republic of Venice, by the emperor Charles V., by Francis I., &c. but was also invited over to Turkey by Solyman the Magnificent, upon a design he then had, of making
a bridge

a bridge over the Hellespont from Constantinople to Pera. We must not forget to observe, that he was also an excellent poet.

MICHAEL ANGELO DA CARAVAGGIO, a celebrated painter, was born at Caravaggio, a village in Milan, in 1569. He was at first no better than a day-labourer: but having seen some painters at work upon a brick wall, which he had helped to raise, he was so charmed with their art, that he immediately applied himself to the study of it; and in a few years made so considerable a progress, that in Venice, Rome, and other parts of Italy, he was cried up and admired, as the author of a new style in painting. Upon his first coming to Rome, his necessities compelled him to paint flowers and fruit under Gioseppino: but, growing weary of that subject, and returning to his former practice of histories, he made use of a method quite different from that of Gioseppino, and followed the life as much too closely, as Gioseppino departed from it. He imitated the defects, as well as the beauties of nature; and used to say, that “those pictures, which were not drawn after nature, “ were but as so many rags, and the figures of which they “ were composed but as painted cards.” Hence his invention became so poor, that he could never draw any thing without his model before his eyes; and therefore understood but little, either of design or decorum in his compositions: however, though he wanted in design, he was admirable in colouring. We have observed of Michael Angelo Buonarroti, that he was incomparable in design, but knew little of colouring. The very reverse is true of Michael Angelo de Caravaggio, who had as good a goût in colouring, as he had a bad one in design. His pieces are to be met with in most of the cabinets in Europe. There are several of them at Rome and Naples; and one picture of his drawing is in the Dominican church at Antwerp, which Rubens used to call his master.

It is said of this painter, that he was as singular in his temper, as in his gusto of painting: full of detraction, and so strangely contentious, that his pencil was no sooner out of his hand, but his sword was in it. He treated his contemporaries very contemptuously, Gioseppino particularly, whom he used to make a jest of publicly; which however brought him sometimes into danger. Thus one day, in a dispute with Gioseppino, he ran a young man through the
body,

body, who was for adjusting the affair between them ; upon which he was forced to fly to the marquis Justiniani for protection. Justiniani obtained his pardon from the Pope ; but he was no sooner at liberty, than, giving a loose to his passions, he went to Gioseppino, and challenged him. The latter answered, “ He was a knight, and would not draw “ his sword against an inferior.” Michael Angelo, nettled at this answer, hastened to Malta, performed his vows and exercises, and received the order of knighthood as a serving-brother. While he was there, he drew the decollation of St. John Baptist for the great church, and the portrait of the grand master de Vigna-Court, which is in the king’s cabinet. After this he set out for Rome, in order to force Gioseppino to fight him ; but in his return a fever took him, and put an end to the quarrel and his life. This happened in 1609, when he was forty.

MICRELIUS (JOHN), professor of divinity at Stetin, and a very learned man, was born at Cuslin in Pomerania, 1597. He began his studies in the college of his own country ; and, in 1614, removed to Stetin, where he studied theology under professor Cramer. In 1616, he maintained a dispute “ de Deo uno & trino,” which gained him a great reputation ; and went the year after to the university of Koningsberg, where he disputed again “ de “ veritate transcendentali.” He received, in 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis “ de meteoris ;” and, some time after, went to Leipzig to finish his studies. He was made professor of rhetoric in the royal college at Stetin in 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity’s degree, in the university of Gripswald, and which he was, it seems, put upon asking ; because in a famous dispute he had with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists, the latter arrogantly boasted of his being an old doctor in divinity ; to which Micrelius could only answer, “ that he had received the degree of master in philosophy “ before Bergius.” He had obtained by his solicitations, in 1642, when he was made professor of rhetoric, that there might be also professors of law, physic, and mathematics, in the royal college ; and that a certain number of students might be maintained there at the public charge. He made a journey

Vit. Micrel.
ab Hartnac-
cio.

a journey to Sweden in 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This professor wrote several learned works, which were well received, and went through several editions: among which were, 1. "Ethnophronius contra Gentiles de principiis religionis Christianæ;" to which he afterwards added a continuation, "Contra Judaicas depravationes." 2. "Lexicon philosophicum." 3. Syntagma historiarum "ecclesiæ" 4. Syntagma historiarum politicarum, &c. " &c." He was married three times.

Stow's Survey of London, with Strype's additions, vol. i. edit. 1720.

MIDDLETON (Sir HUGH), a public-spirited man, and a great benefactor to the city of London, by bringing in thither the New River. He was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose; one in queen Elizabeth's, and two in king James the First's reign; granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till Sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles from London; and, having united their streams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various soils, some ouzy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with; as the spite and derision of the vulgar and envious; the many causeless hindrances and complaints of persons through whose grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord mayor and commonalty

monalty of London; but they refusing to interest themselves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great seal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Islington on Michaelmas-day 1613. Like all other projectors, Sir Hugh greatly impaired his fortune by this stupendous work: for though king James had borne so great a part of the expence, and did afterwards, in 1619, grant his letters patent to Sir Hugh Middleton, and others, incorporating them by the name of "The Governors and Company of the New River, brought from Chadwell and Amwell to London;" and empowering them to choose a governor, deputy-governor, and treasurer, to grant leases, &c. yet the profit it brought in at first was very inconsiderable. There was no dividend made among the proprietors till the year 1633, when 11l. 19s 1d. was divided upon each share. The second dividend amounted only to 3l. 4s. 2d. and instead of a third dividend, a call being expected, king Charles I. who was in possession of the royal moiety aforesaid, reconveyed it again to Sir Hugh, by a deed under the great-seal, Nov. 18, 1636, in consideration of Sir Hugh's securing to his majesty and his successors a fee-farm rent of 500l. per annum, out of the profits of the company, clear of all reprises. Sir Hugh charged that sum upon the holders of the king's shares. However, for many years the New River hath yielded a large revenue, and is so valuable; that the shares in it sell for thirty years purchase. In the mean time, although Sir Hugh was a loser in point of profit, yet he was a gainer in point of honour; for king James made him first a knight, and then a baronet, for the services he had done. When and where he died, we cannot tell; but, at his death he bequeathed a share in his New River water to the company of goldsmiths in London, for the benefit of the poor members of it. A portrait of him is preserved in their hall.

This short account was due to the memory of Sir Hugh Middleton, whose name deserves to be transmitted with honour and gratitude to posterity, as much as those of the builders of the famous aqueducts in ancient Rome.

MIDDLETON (Dr. CONYERS), a celebrated English divine, was the son of William Middleton, rector of Hinderwell near Whitby in Yorkshire, and born at York
Dec.

Art. BENT-
LEY.

Dec. 27, 1683. His father gave him a liberal education; and at 17 he was sent to Trinity-college in Cambridge, of which, in 1706, he was chosen fellow. In 1707, he commenced master of arts; and two years after joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley their master. However, he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

Oct. 1717, when George the First visited the university of Cambridge, he was created, with several others, a doctor of divinity by mandate; and was the person who gave the first motion to that famous proceeding against Dr. Bentley, which made such a noise in the nation. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. Upon this a warm dispute arose; the result of which was, that many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. It was determined against him, but still he kept the money: upon which Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy, and shewing all imaginable contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He petitioned the king for relief from that sentence: upon which Middleton, by the advice of friends, thought it expedient to put the public in possession of the whole affair. This occasioned him to publish, within the year 1719, the four following pieces:

1. "A full and impartial Account of all the late Proceedings in the University of Cambridge, against Dr. Bentley."
2. "A Second Part of the full and impartial Account, &c."
3. "Some Remarks upon a Pamphlet, intituled, "The Case of Dr. Bentley farther stated and vindicated, &c."

The author of the piece here remarked, was the well-known Dr. Sykes; and he is treated here by Dr. Middleton with great

great contempt and severity: who seems, however, afterwards to have changed his opinion of him, and to have been upon very charitable terms with him: for, in his “Vindication of the Free Enquiry into the Miraculous Powers,” which was published after his death, he appeals to his authority, and calls him “a very learned and judicious writer.” The last piece is intituled, 4. “A true Account of the present State of Trinity-College in Cambridge, under the oppressive Government of their Master Richard Bentley, late D. D.” But this regards only the quarrel betwixt him and his college, and is employed in exposing his misdemeanours in the administration of college affairs. It seems to have been written in order to take off a suspicion which many then had, that the proceedings of the university against Dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the court, the great promoter and manager of whose interest he was thought to be there: for, it must be remembered, that, in that season of his life, Dr. Middleton was a strong tory; though, like bishop Gouge and other considerable persons his contemporaries in the university, he afterwards became a very good whig.

Middleton's
works,
vol. i. p. 327.
4to edit.

But Middleton had not done with Bentley yet. The latter, in 1720, published “Proposals for a new Edition of the Greek Testament, and Latin Version.” The former, in 1721, published, 5. “Remarks, Paragraph by Paragraph, upon these Proposals, &c.” and at setting out, “only desires his readers to believe, that they were not drawn from him by personal spleen or envy to the author of them, but by a serious conviction, that he had neither talents nor materials proper for the work he had undertaken.” Middleton's motto to this piece was very happily chosen, and deserves to be transcribed. It is taken from an “oration of Peter Burman,” who, with a view of defending his brother critic against his adversaries, says, in a strain of irony, “Doctus criticus & adsuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere, & stylo exigere, continebitne ille ab integro & intaminato divinæ sapientiæ monumento crudeles unguis?” Bentley defended his “Proposals” against these “Remarks,” which however he did not ascribe to Middleton, but to Dr. Colbatch, a learned fellow of his college, and casuistical professor of divinity in the university. He knew the true author very well, but was resolved to dissemble it, for the double pleasure it would give him, of

Pet. Burm.
Orat. Lugd.
Bat. 1720.

abusing Colbatch, and shewing his contempt of Middleton. And indeed he did abuse Colbatch to that degree, that the vice-chancellor and heads of the university, at a meeting in Feb. 1720-1, pronounced his book to be a most scandalous and malicious libel, and resolved to inflict a proper censure upon the author, as soon as he should be discovered: for no names had yet appeared in the controversy. Middleton then published, with his name, an answer to "Bentley's Defence," intitled, 6. "Some farther Remarks, Paragraph by Paragraph, upon Proposals lately published for a new Edition of a Greek and Latin Testament, by Richard Bentley," 1721. His motto, "Occupatus ille eruditione secularium literarum scripturas omnino sanctas ignoraverit, &c." Hieron. These two pieces against Bentley are written with great acuteness and learning; and though the critic affected to despise them much, yet they destroyed the credit of his "Proposals" so effectually, that his intended publication of the "New Testament" came to nothing.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop More's books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon Dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece with this title, 7. "Bibliotheca Cantabrigiensis ordinandæ methodus quædam, quam domino procancellario senatuique academico consideranda, & perficiendam officii & pietatis ergo proponit." The plan is allowed to be laid out properly, and the whole performance expressed in elegant Latin. After the decease of his first wife, he travelled through France into Italy, and arrived at Rome early in 1724. Much leisure, with an infirm state of health, was the cause of his journey to Italy, where, though his character and profession were well known, he was yet treated with particular respect by persons of the first distinction both in church and state. The author of the account of MIDDLETON, in the *Biographia Britannica*, relates, that on his first coming there he met with an accident, which nettled him not a little. "Dr. Middleton," says he, "made use of his character of principal librarian, to get himself introduced to his brother-librarian at the Vatican; who received him with great politeness; but upon his mentioning Cambridge, said he did not know before that there was any university in England of that

*

"name,

He returned through Paris towards the end of 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole medical tribe, by the publication of a piece, intituled, 8. "De medicorum apud veteres Romanos degentium conditione dissertatio; qua contra viros celeberrimos Jacobum Sponium & Richardum Meadium servilem atque ignobilem eam fuisse ostenditur, Cant. 1726." See the article MEAD. Mead had just before published an "Harveian Oration," in which he had defended the dignity of his profession: so that his seeming attempt of Middleton to degrade it, was considered by the faculty as an open attack upon their order. Much resentment was shewn, and some pamphlets were written and published: one particularly with the title of "Responsio," of which the late professor Ward of Gresham-college was the author. Ward was supposed to be pitched upon by Mead himself for this task: for his book was published under Mead's inspection, and at his expence. Middleton defended his dissertation in a piece intituled, 9. "Dissertationis, &c. contra anonymos quosdam notarum brevium, responsionis, atque animadversionis auctores, defensio. Pars prima, 1727." The purpose of this piece seems to have been, not to pursue the controversy, for he enters little into it, but to extricate himself from it with as good a grace as he could: for nothing more was published about it, and the two doctors Mead and Middleton, without

troubling themselves to decide the question, became afterwards very good friends. We say published; for a “*Pars secunda*” was actually written, and printed, though not published, after his death, by Dr. Heberden, 1761, in 4to. In 1729, he published, 10. “*A Letter from Rome, shewing an exact Conformity between Popery and Paganism: or, The Religion of the present Romans derived from that of their Heathen Ancestors.*” This letter, though written with great politeness, good sense, and learning, yet drew upon the author the displeasure of some even of our own church; because he attacked in it the Popish miracles with a gaiety, which seemed, in their opinion, to condemn all miracles. A fourth edition came out in 1741, 8vo, to which were added, 1. “*A prefatory Discourse, containing an Answer to the Writer of a Popish Book, intituled, The Catholic Christian instructed, &c. with many new Facts and Testimonies, in farther Confirmation of the general Argument of the Letter:*” and 2. “*A Postscript, in which Mr. Warburton’s Opinion concerning the Paganism of Rome is particularly considered.*”

Hitherto Dr. Middleton stood well with mankind: for, notwithstanding the offence he had given to some bigots, by certain passages in the fore-mentioned letter, yet the reasonable part of Christians were very well pleased with it, as thinking, very justly, that he had done great service to Protestantism, by exposing the absurdities and impostures of Popery. He had several personal qualities, which had recommended him to the world: he was an excellent scholar, and an elegant writer: he was farther, what every good scholar and even fine writer is not, a very polite man; he seems to have been so naturally, yet was probably made more so by travelling into foreign countries, since this contributes more than any thing, to clear learning from pedantry, and religion from bigotry. In short, he was a general favourite with the public, as well as with the community in which he lived; when an affair fell out, which ruined all his hopes, proved fatal to his preferment, and disgraced him with his countrymen as long as he lived.

About the beginning of 1730, was published Tindal’s famous book called “*Christianity as old as the Creation:*” the design of which was to destroy revelation, and to establish natural religion in its stead. Many answers rose up against it, and, among the rest, the well-known Waterland, who published “*A Vindication of Scripture, &c.*”

Middleton,

Middleton, not liking his manner of vindicating Scripture, addressed, 11. "A letter to him, containing some remarks on it, together with the sketch, or plan, of another answer to Tindal's book, 1731." Two things contributed to make this performance as obnoxious to the clergy as possible: and those were, first, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; secondly, the very free things that himself had asserted, and more especially his manner of saying them. His name was not set to the piece, nor was it known for some time who was the author of it. While Waterland continued to publish more parts of "Scripture vindicated, &c." Pearce, the late bishop of Rochester, took up the cudgels in his behalf; which drew from Middleton, 12. "A Defence of the Letter to Dr. Waterland against the false and frivolous Cavils of the Author of the Reply, 1731." Pearce replied to this "Defence," and treated him now, as he had done before, as an infidel, or enemy to Christianity in disguise; who, under the pretext of defending it in a better manner, meant all the while to subvert it. Middleton was now known to be the author of the letter; and he was well-nigh being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every stumbling-block of offence. This he attempted to do in, 13. "Some Remarks on Dr. Pearce's second Reply, &c." wherein the author's sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised, 1732: and he at least effected so much by this piece, that Works,
vol. ii. he was suffered to be quiet, and to remain *in statu quo*; though he was esteemed ever after a very indifferent believer, and reproached by some of the flaming and bigoted clergy, by Venn in particular, with downright apostacy. There was farther published, in 1733, an anonymous pamphlet, intituled, "Observations addressed to the Author of the Letter to Dr. Waterland; which was written by Dr. Williams, public orator of the university; and to which Middleton replied in, 14. "Some remarks, &c." but Williams's was a poor performance, and hurt himself rather than Middleton. The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: after declaiming on which in a very low

and persecuting strain, he presses him to confess and recant in form. “But,” says Middleton, I have nothing to recant Works, vol. ii. p. 315 “on the occasion; nothing to confess, but the same four “articles that I have already confessed: first, that the Jews “borrowed some of their customs from Egypt; secondly, “that the Egyptians were possessed of arts and learning in “Moses’s time; thirdly, that the primitive writers, in vindicating Scripture, found it necessary sometimes to recur “to allegory; fourthly, that the Scriptures are not of absolute and universal inspiration. These are the only crimes “that I have been guilty of against religion: and by reducing “the controversy to these four heads, and declaring my “whole meaning to be comprised in them, I did in reality “recant every thing else, that through heat or inadvertency “had dropped from me; every thing that could be construed “to a sense hurtful to Christianity.” The truth is, Middleton had asserted nothing under any of these heads, but what had been asserted by eminent divines before him; but they did not say it in so exceptionable a manner: they did not mix satire and ridicule with what they said, as he did; nor did they level their artillery at popular divines, who, for their zeal and orthodoxy were revered, and almost adored by the clergy. Otherwise it is well known, that several have interpreted the story of the fall allegorically; that several have supposed the Jews to borrow rites from the Egyptians, as Spencer, &c. that several have held the Scriptures not to be of universal inspiration; among whom may be reckoned Grotius and Tillotson: and yet none of these were suspected of meaning ill to revelation.

During this terrible conflict, he was appointed, Dec. 1731, Woodwardian professor; and in July 1732, published his inauguration speech, with this title, 15. “*Oratio de novo physiologiæ explicandæ munere ex celeberrimi Woodwardi testamento instituto: habita Cantabrigiæ in scholis publicis.*” It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to his taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it, as he did, in 1734. Soon after this, he married a second wife, Mary, the daughter of the Rev. Conyers Place, of Dorchester; and upon her death, which by the way happened but a few years before his own, a third, who was Anne, the daughter of John Powell, esq; of Boughroya, of Radnor, in North Wales. In 1735, he published, 16. “*A Dissertation concerning the Origin of printing in England: shewing, that it was first introduced* “and

“ and practised by our countryman William Caxton, at
 “ Westminster, and not, as is commonly believed, by a
 “ foreign printer at Oxford ;” an hypothesis that has since
 been ably controverted in “ The Origin of Printing,
 “ 1776.”

In 1741, came out his great work, intituled, 17. “ The
 “ History of the Life of M. Tullius Cicero,” in two vols.
 4to. This is indeed a very fine performance, whether we
 regard the materials or the language ; and will probably be
 read, as long as taste and polite literature shall continue to
 prevail among us. It is written in the most correct and
 elegant style, and abounds with every thing that can instruct
 and entertain, that can inform the understanding, and polish
 the taste. Nevertheless there is one fault in it, which is
 commonly observed in the writers of particular lives, that
 they are apt to be partial and prejudiced in favour of their
 subject, and to give us sometimes panegyric instead of history.
 They work up their characters as painters do their portraits,
 taking the praise of their art to consist not in copying, but
 in adorning nature ; not in drawing a just resemblance, but
 in giving a fine picture, or exalting the man into the hero.
 This Middleton has certainly done in regard to Cicero : he
 has laboured every where to cast a shade over his failings, to
 give the strongest colouring to his virtues, and out of a good
 character has endeavoured to draw a perfect one ; which, in
 our opinion, Cicero’s was far from being. This, however,
 is a very slight blemish to his work ; and the learned reader
 especially has it always in his power to correct it, as he
 goes along. “ The life of Tully” was published by subscrip-
 tion, and dedicated to lord Hervey, who was much the
 author’s friend, and promised him a great number of sub-
 scribers. “ His subscription,” he tells us, “ was like to be
 “ of the charitable kind, and Tully to be the portion of two Works, vol.
 ii. p. 477.
 “ young nieces” (for he had no child living by any of his
 wives) “ who were then in the house with him, left by an
 “ unfortunate brother, who had nothing else to leave.” It
 has been printed several times in 8vo, and once in 4to, since
 the first edition.

In 1743 he published, 18. “ The Epistles of M. T. Ci-
 “ cero to M. Brutus, and of Brutus to Cicero, with the
 “ Latin text on the opposite page, and English notes to
 “ each epistle : together with a prefatory dissertation, in
 “ which the authority of the said epistles are vindicated, and
 “ all the objections of the rev. Mr. Tunstall particularly con-
 “ sidered and confuted.” Tunstall had, in a Latin perform-

Works,

vol. iv.

p. 249, 250.

ance addressed to Dr. Middleton, called in question the authority and genuineness of the said epistles, and attempted to prove them to be the forgery of some sophist: and Middleton thought it incumbent on him to vindicate their credit, and assert their real antiquity, having made much use of them in his "Life of Cicero." "The reasons," he tells us, "why he chose to give an English answer to a Latin epistle, are, first, the perpetual reference and connection which this piece will necessarily have with his Life of Cicero; and secondly, as it will be a proper preface to this English edition of the letters themselves." In 1745, he published, 19. "*Germana quædam antiquitatis eruditæ monumenta, quibus Romanorum veterum ritus varii tam sacri quam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac dissertationibus jam singulis instructa*," 4to: and in 1747, 20. "*A Treatise on the Roman senate*," in two parts: the first of which contains the substance of several letters, formerly written to the late lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body in old Rome.

The same year came out a piece, which laid the foundation of another terrible controversy with the clergy, intituled, 21. "*An introductory Discourse to a larger Work, designed hereafter to be published, concerning the miraculous powers which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the church after the days of the apostles. With a Postscript, containing some Remarks on an archidiaconal charge, delivered last summer by the reverend Dr. Chapman, to the clergy of the archdeaconry of Sudbury*." This undertaking alarmed the clergy exceedingly, since it was impossible to succeed, without intirely destroying the reputation of the fathers; and many were also of opinion, that the miracles of the three first centuries especially, could not be rejected as forgeries and impostures, without tainting in some degree the credit of the Scripture miracles. They thought too, that even the canon of Scripture must not be a little affected, if the fathers, on whose credit the authenticity of its books in some measure depends, were so utterly despised and set at nought. Be this as it will, the "Introductory Discourse" was immediately taken to task by the two famous polemic doctors, Stebbing and Chapman:

Chapman : the former of whom endeavoured chiefly to shew, that Dr. Middleton's scheme was inseparably connected with the fall of Christianity ; while the latter laboured to support the authority of the fathers. This attack Middleton repelled by, 22. "Some remarks on both their performances, 1748:" and Dec. the same year published his larger work, with this title, 23. "A free inquiry into the miraculous powers, which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries." Innumerable answerers now appeared against him ; two of whom, namely Dodwell and Church, distinguished themselves with so much zeal, that they were complimented by the university of Oxford with the degree of doctor in divinity.

Before Middleton thought proper to take notice of any of his antagonists, he surprised the public with, 24. "An examination of the lord bishop of London's Discourses concerning the use and intent of prophecy : with some cursory animadversions on his late Appendix, or additional dissertation, containing a farther enquiry into the Mosaic account of the fall, 1750." He tells us in the beginning of this "Examination," that though these discourses of Dr. Sherlock had been "published many years, and since corrected and enlarged by him in several successive editions, yet he had in truth never read them till very lately ; or otherwise these animadversions might have made their appearance probably much earlier." But, in our humble opinion, how necessary soever he might find it to make this assertion, in order to introduce his "Examination" with a good grace at this time of day to the public, it is not credible, that he should never have read these famous discourses ; he, whose whole life was devoted to books. Let it be remembered also that Middleton and Sherlock were formerly acquainted, and in friendship, of the same university, and nearly the same standing ; and that, how severely and spitefully soever the former may treat the latter in the present "Examination," yet there was a time when he triumphed in him, as "the principal champion and ornament of church and university." Different principles and different interests separated them afterwards : but is it possible to conceive that Middleton, who published his "Examination" in 1750, should never have read these discourses till just before, though they were published in 1725 ? In short, there is great reason to suppose, that this "Examination" was drawn from him by nothing but spleen and personal

personal enmity. Whether the bishop preferred had not been sufficiently mindful of the doctor unpreferred, or whether the bishop had been an abettor and encourager of those who opposed the doctor's principles, we cannot positively say: but we believe both these causes to have concurred, in creating an enmity between the doctor and the bishop, and the latter especially to have occasioned this "Examination." It was refuted by Dr. Rutherford, divinity professor at Cambridge: but Middleton, whose end seems to have been answered, which was to abuse the bishop a little, pursued the argument no farther. It is indeed to be wondered, that he should begin it from any motive whatever, when he had so much business upon his hands; when he had certainly antagonists enough, without raising up fresh ones. It does not appear, that he originally intended to reply to any of them separately, for he was meditating a general answer to all the objections made against the "Free enquiry;" but being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July, 1750, in his 67th year, at Hildersham in Cambridgeshire, an estate of his own purchasing. A little before his death, he thought it prudent to accept of a small living from Sir John Frederick, bart. A few months after was published his, 25. "Vindication of
 " the Free enquiry into the miraculous powers, &c. from
 " the objections of Dr. Dodwell and Dr. Church." The piece is unfinished, as we have observed, but very correct and pertinent as far as it goes, and that is about fourscore pages in quarto.

In 1752, were collected all the fore-mentioned works, except "The Life of Cicero," and printed in four volumes 4to, under the title of "Miscellaneous works;" among which were inserted these following pieces, never before published, viz. 26. "A Preface to an intended Answer to all
 " the objections made against the Free enquiry." 27.
 " Some cursory reflections on the dispute, or dissention,
 " which happened at Antioch, between the Apostles Peter
 " and Paul." 28. "Reflections on the variations, or in-
 " consistencies, which are found among the four Evangelists,
 " in their different accounts of the same facts." 29. "An
 " Essay on the gift of Tongues, tending to explain the
 " proper notion and nature of it, as it is described and de-
 " livered

“livered to us in the sacred Scriptures, and it appears also
 “to have been understood by the learned both of ancient and
 “modern times.” 30. “Some short Remarks on a Story
 “told by the Ancients concerning St. John the Evange-
 “list, and Cerinthus the Heretic ; and on the use which is
 “made of it by the Moderns, to inforce the duty of shunning
 “heretics.” 31. “An Essay on the allegorical and literal
 “interpretation of the creation and fall of Man.” 32. “De
 “Latinarum literarum pronuntiatione dissertatio.” 33.
 “Some Letters of Dr. Middleton to his Friends.” A second

edition of these “Miscellaneous works” has since been published, in five volumes, 8vo ; but we a little wonder that there should have been a call for them. Many of the pieces which compose them are now but little interesting ; and though they might be read with great eagerness, at the time they were first published, yet being mostly of the controversial kind, they are as naturally forgotten, as the things and persons which occasioned them. Some of them, however, discuss questions of the utmost importance ; and they are all written with the greatest acuteness and learning. As a writer, no man deserves better to be read than Middleton, no man having exceeded him in spirit, perspicuity, correctness, and elegance. He tells his patron lord Hervey, in his dedication of “The life of Cicero,” that “it was Cicero who instructed him to write ; your lordship,” he goes on, “who rewards me for writing : for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies.” Of this he often speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph : “I never
 “was trained,” says he, “to pace in the trammels of the
 “church, nor tempted by the sweets of its preferments, to
 “sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life : and from this very
 “circumstance, as often as I reflect upon it, I feel that
 “comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of
 “man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of
 “knowledge, and especially of that sort which relates to
 “our duty, and conduces to our happiness, &c.” All which sort of reflection is great, noble, solid, and comfortable, when it flows from good temper and true philosophy, and not from spleen and a spirit of resentment, as

Preface to
 Free enquiry.
 &c.
 p. vii.

with

with Middleton it is to be feared it did. And why this sourness and ill humour? Why, perhaps, for the want of two prebends, or two livings: that is, for the want of those trifling attainments and distinctions, which it is frequently neither excellence nor happiness in one man to have, nor imperfection nor misery in another to want. A list of Dr. Middleton's MSS. and several very singular traits in his character, may be seen in the "Anecdotes of Mr. Bowyer," pp. 62. 125. 553, 554. 641.

MIGNARD (NICHOLAS), an ingenious French painter, born at Troyes; whence, having learned the rudiments of his art, he went to Italy, to be made perfect in it. On his return he married at Avignon, which occasioned him to be called Mignard of Avignon. He was afterwards employed at the court and at Paris, and became rector of the academy of painting. He excelled principally in colouring; and there are a great number of portraits and historical pieces of his doing. He died of a dropy in 1668, leaving behind him a brother, Peter Mignard, who succeeded Mr. le Brun, in 1690, as first painter to the king, and as director and chancellor of the royal academy of painting. He died March 13, 1695, aged 84. His portraits are extremely beautiful.

Nichols's
Select Col-
lection of
Poems, vol.
iv. p. 320.

MILBOURNE (LUKE), M. A. of Pembroke-hall, Cambridge, was rector of St. Ethelburga's, and lecturer of St. Leonard, Shoreditch; author of a "Poetical Translation of Psalms, 1698;" of a volume, called "Notes on Dryden's Virgil, 1698;" of "Tom of Bedlam's Answer to Hoadly, &c." He is frequently coupled with Blackmore by Dryden in his Poems, and by Pope in "The Art of Criticism;" and is mentioned in "The Dunciad." He published 31 single "Sermons," between 1692 and 1720. A whimsical copy of Latin verses, by Luke Milbourne, B. A. is in the "Lacrymæ Cantabrigienses, 1670," on the death of Henrietta dutchess of Orleans. His abilities are very candidly discussed in the "Life of Dryden [A]." He died April 15, 1720.

[A] Dr. Johnson, speaking of Dryden's translation of Virgil, says, "It certainly excelled whatever had appeared in England, and appears to have satisfied his friends, and, for the most part, to have silenced his enemies. Milbourne, indeed, a clergyman, attacked it; but his out-

rages seem to be the ebullitions of a mind agitated by stronger resentment than bad poetry can excite, and pre-
"viciously resolved not to be pleased. His criticism extends only to the Preface, Pastorals, and Georgicks; and, as he professes to give this antagonist an opportunity of reprisal, he
"has

“ has added his own version of the first
 “ and fourth Pastorals, and the first
 “ Georgick. The world has forgotten
 “ his book ; but since his attempt has
 “ given him a place in literary history,

“ I will preserve a specimen of his cri-
 “ ticism, by inserting his remarks on
 “ the invocation before the first Geor-
 “ gick, and of his poetry, by annexing
 “ his own version.”

MILL (JOHN), a very learned English divine, was born Athen.
 at Shap in Westmoreland, about 1645. In 1661, he was Oxon.
 entered a servitor of Queen's college in Oxford, of which he
 was afterwards chosen fellow. Then he entered into holy
 orders, became an eminent preacher and tutor, and was made
 a minor prebendary of Exeter by Dr. Lamplugh, bishop of
 that see, to whom he was chaplain. In 1681, he took the
 degree of doctor in divinity, being about the same time ap-
 pointed chaplain in ordinary to Charles II : and in 1685, he
 was elected principal of St. Edmund's-hall in Oxford. He Ibid.
 published in 1676, at London, in 4to, “ A Sermon preached
 “ on the Feast of the annunciation of the blessed Virgin
 “ Mary, at St. Martin's in the Fields, Westminster, on
 “ Luke i. 28.” His edition of the “ Greek Testament,”
 for which he will be ever memorable, was published about a
 fortnight before his death, which happened June 23, 1707.
 This is the title of it ; “ Novum Testamentum Græcum,
 “ cum lectionibus variantibus MSS. exemplarium, ver-
 “ sionum, editionum, S. S. patrum & scriptorum eccle-
 “ siasticorum ; & in easdem notis. Accedunt loca Scrip-
 “ turæ parallela, aliaque exegetica. Præmittitur dissertatio
 “ de libris Novi Testamenti, canonis constitutione, & sacri
 “ textus novi fœderis ad nostra usque tempora historia.”
 This most elaborate work was undertaken by the advice of
 Dr. John Fell, bishop of Oxford ; and the impression was
 begun at his charge, in his lordship's printing-house near the
 theatre. But after the bishop's death, his executors were
 not willing to carry on the undertaking ; and therefore Dr.
 Mill refunded the costs which the bishop had been at, and
 finished the impression at his own expence. He was em-
 ployed thirty years upon this edition ; and if the expecta-
 tions of the learned foreigners, as well as English, were
 raised pretty high about it, we do not find, that they were
 at all disappointed. “ I own,” says Mr. L'Enfant, in a letter Biblioth.
 to Le Clerc, “ that the prolegomena especially have even choit. tom.
 “ exceeded mine.” It was however attacked at length by xvii. art. 5.
 the learned Dr. Daniel Whitby, in his “ Examen varian-
 “ tium lectionum Johannis Milli, S. T. P. &c. in 1710. or,
 “ An examination of the various readings of Dr. John Mill
 “ upon the New Testament : in which it is shewn, I.
 “ That

Philoleuth.
Llesient.
p. 90, &c.

Discourse on
free-think-
ing, p. 38.

“ That the foundations of these various readings are alto-
 “ gether uncertain, and unfit to subvert the present reading
 “ of the text. II. That those various readings, which are
 “ of any moment, and alter the sense of the text, are very
 “ few; and that in all these cases the reading of the text may
 “ be defended. III. That the various readings of lesser
 “ moment, which are considered at large, are such as will
 “ not warrant us to recede from the vulgarly received read-
 “ ing. IV. That Dr. Mill, in collecting these various
 “ readings, hath often acted disingenuously; that he abounds
 “ in false citations, and frequently contradicts himself.” It
 seems the various readings, which Mill had collected,
 amounted, as it was supposed, to above 30,000; and this
 alarmed Dr. Whitby, who thought that the text was made
 precarious, and a handle thereby given to the Free-thinkers.
 Thus Collins, in his “ Discourse upon Free-thinking,” urges
 a passage out of this book of Whitby’s, to shew that Mill’s
 various readings of the New Testament must render the text
 itself doubtful. But to this objection Bentley, in his “ Philo-
 “ leutherus Lipsiensis,” has given a full and decisive answer,
 the substance of which we will here transcribe for the benefit
 of the reader: “ The 30,000 various lections then,” says
 Bentley, “ are allowed and confessed; and if more copies yet
 “ are collated, the sum will still mount higher. And what
 “ is the inference from this? why one Gregory, here quoted,
 “ infers, that no profane author whatever has suffered so
 “ much by the hand of time, as the New Testament has
 “ done. Now if this shall be found utterly false; and if the
 “ Scriptural text has no more variations, than what must
 “ necessarily have happened from the nature of things, and
 “ what are common, and in equal proportion, in all classics
 “ whatever, I hope this panic will be removed, and the text
 “ be thought as firm as before. If,” says he, “ there had
 “ been but one MS. of the Greek Testament at the resto-
 “ ration of learning about two centuries ago, then we had had
 “ no various readings at all. And would the text be in a
 “ better condition then, than now we have 30,000? So far
 “ from that, that in the best single copy extant we should
 “ have had hundreds of faults, and some omissions irreparable:
 “ besides that the suspicions of fraud and foul play would
 “ have been increased immensely. It is good, therefore,”
 says he, “ to have more anchors than one; and another MS.
 “ to join with the first, would give more authority, as well as
 “ security. Now chuse that second where you will, there
 “ shall be a thousand variations from the first; and yet half or
 “ more

“ more of the faults shall still remain in them both. A third
 “ therefore, and so a fourth, and still on, are desirable ; that,
 “ by a joint and mutual help, all the faults may be mended ;
 “ some copy preserving the true reading in one place, and
 “ some in another. And yet the more copies you call to
 “ assistance, the more do the various readings multiply upon
 “ you : every copy having its peculiar slips, though in a
 “ principal passage or two it do singular service. And this
 “ is a fact, not only in the New Testament, but in all an-
 “ cient books whatever. It is a good providence and a great
 “ blessing,” continues he, “ that so many MSS. of the
 “ New Testament are still among us ; some procured from
 “ Egypt, others from Asia, others found in the western
 “ churches. For the very distances of the places, as well as
 “ numbers of the books demonstrate, that there could be no
 “ collusion, no altering or interpolating one copy by another,
 “ nor all by any of them. In profane authors, as they are
 “ called, whereof one MS. only had the luck to be pre-
 “ served, as Velleius Paterculus among the Latins, and
 “ Hesychius among the Greeks, the faults of the scribes are
 “ found so numerous, and the defects so beyond all redress,
 “ that notwithstanding the pains of the learnedest and acutest
 “ critics for two whole centuries, these books still are, and
 “ are like to continue, a mere heap of errors. On the con-
 “ trary, where the copies of any author are numerous, though
 “ the various readings always increase in proportion, there
 “ the text, by an accurate collation of them made by skilful
 “ and judicious hands, is ever the more correct, and comes
 “ nearer to the true words of the author. — It is plain there-
 “ fore to me,” concludes he, “ that your learned Whit-
 “ byus, in his invective against my dead friend, was suddenly
 “ surprised with a panic ; and under his deep concern for the
 “ text, did not reflect at all, what that word really means.
 “ The present text was first settled almost 200 years ago
 “ out of several MSS. by Robert Stephens, a printer and
 “ bookseller at Paris ; whose beautiful and, generally speak-
 “ ing, accurate edition, has been ever since counted the
 “ standard, and followed by all the rest. Now this specific
 “ text, in your doctor’s notion, seems taken for the sacred
 “ original in every word and syllable ; and if the conceit is
 “ but spread and propagated, within a few years that printer’s
 “ infallibility will be as zealously maintained, as an evange-
 “ list’s or apostle’s. Dr. Mill, were he alive, would confess
 “ to your doctor, that this text fixed by a printer is some-
 “ times, by the various readings, rendered uncertain ; nay,
 “ is

“ is proved certainly wrong. But then he would subjoin
 “ that the real text of the sacred writer does not now, since
 “ the originals have been so long lost, lie in any single MS.
 “ or edition, but is dispersed in them all. It is competently
 “ exact indeed, even in the worst MS. now extant: nor is
 “ one article of faith or moral precept either perverted or lost
 “ in them; chuse as awkwardly as you can, chuse the worst
 “ by design, out of the whole lump of readings. But the
 “ lesser matters of diction, and among several synonymous
 “ expressions, the very words of the writer must be found
 “ out by the same industry and sagacity, that is used in other
 “ books; must not be risked upon the credit of any particular
 “ MS. or edition; but be sought, acknowledged, and
 “ challenged wherever they are met with.—Not frightened
 “ therefore with the present 30,000, I for my part, and as
 “ I believe many others, would not lament, if out of the old
 “ manuscripts yet untouched, 10,000 more were faithfully
 “ collected: some of which without question would render
 “ the text more beautiful, just, and exact; though of no
 “ consequence to the main of religion, nay, perhaps, wholly
 “ synonymous in the view of common readers, and quite in-
 “ sensible in any modern version.”

Gent. Mag.
 1779,
 p. 537.

MILL (HENRY, Esq;) many years principal engineer to
 the New-river company; a man to whom the city of Lon-
 don and its environs have many and great obligations, was the
 son of a gentleman, and nearly related to the baronet of that
 name: he was born in London, in or near Red-Lion-Square,
 Holbourn, soon after the year 1680. He had a liberal educa-
 tion, and was for some time at one of our universities. We
 know by experience, that genius blazes forth at different ages,
 and often in so different a manner from what even parents
 and tutors themselves expected, as to fill them with surprize.
 Mr. Mill; at a very early period of life, displayed his skill in
 mechanics; and though we are unable to fix either his age,
 or the time, yet it is certain that he was very young when
 the New-river company engaged him as their principal en-
 gineer; in which station he continued, with the highest
 esteem, till his death. The almanacks tell us when the
 New-river was brought to London, by Sir Hugh Middleton,
 namely, in the year 1614 [A]; but of the chasm from Sir
 Hugh's death to the appointment of Mr. Mill we can say
 nothing. Mr. Mill has told his friends that Sir Hugh ac-

[A] It was brought to Islington on Michaelmas-day 1613.

accomplished two mains, as they are called, and no more; Mr. Mill completed many, as may be seen at the company's works at Islington. His attention to the interest of his employers, and to the accommodation of the town, was amazing. His general knowledge, the fruit of constant study, was great, but in hydraulics he was probably unequalled. The company placed implicit confidence in him, and with the utmost reason: for such, through his skill and labours, was the increase of their credit, of their power, and of their capital, that a share in their property, which, it is said, was originally 100*l.* is now worth between seven and eight thousand. Many particulars respecting Mr. Mill's assiduous attention to the service of the company, and in surmounting difficulties for the public good, are remembered by his friends; but he never boasted of his performances, contenting himself with deserving praise, without seeking it.

For the convenience of attending the weekly boards at the New-river company's office, Mr. Mill, early in life, took a lodging five or six doors eastward of Somerset-house in the Strand, where he resided till his death. He had by choice the second and third floors; and whoever occupied the house, he continued a lodger: it was usually inhabited by a milliner. From his windows, he saw the greatest part of the New-church in the Strand erected, on the spot where formerly stood a may-pole. From Mr. Mill's long continuance in the same situation he naturally contracted a fondness for it; and, even supposing it fanciful, the fancy was innocent, and it made him happy: he boasted, that, having, from his back windows, the river Thames immediately under him, beyond it the fine Surrey hills, and a vista [B] leading to Hampstead and Highgate before him, he needed not a country-house. Mr. Mill's great scientific skill in hydraulics supplied the town of Northampton with water, for which he was presented with the freedom of that corporation; an honour of which he was not ambitious. He had also a taste for architecture, and frequently gave his advice on that subject to his friends.

Many personages of rank esteemed Mr. Mill, and courted his acquaintance and company; to one in particular he was singularly serviceable, the first earl of Orford. When his lordship, while Sir Robert Walpole, had built his stately seat

[B] The vista is Drury-Lane, opposite to Mr. Mill's lodgings. The line continued from Drury lane is Bow-street, Bloomsbury, then Queen-street, to the wall at the British Museum in Great Russell-street.

at Houghton in Norfolk, he was greatly embarrassed for a commodious supply of water [c]. It is true, he had a river near it, but that was not like the convenience of London, which requires only the turning of a cock. After many ineffectual attempts, Mr. Mill was applied to, who, by great exertion of skill, brought water to the house in great plenty, and much to the satisfaction of his honourable employer. Mr. Mill, through age, becoming infirm, and particularly by having a few years before his death a slight paralytic stroke; an assistant was taken into the company's service, (Mr. Milne, the present engineer,) but without derogation to him; on the contrary, though he ceased to take an active part, he constantly attended on the board days, his advice was asked, and his salary was continued to his death. As a proof of the esteem in which the company held him, they had his picture drawn at whole length by the late Mr. Francis Cotes, for which they gave sixty guineas, and hung it in their office near Black-Fryars bridge, with which, a few years ago, it was accidentally consumed by fire. Though Mr. Mill was an old bachelor, and by his dress and manner looked like one, yet nothing testy, sour, or morose, escaped him: he was of a pleasing amiable disposition; his manners were mild and gentle, and his temper chearful. He gradually indeed acquired some singularities, the usual attendants on age; but they were so harmless in themselves, and what he expected from others being in general rather requested than required, no one could reasonably be offended at them, or refuse complying with them. He often declined giving even his own servants trouble; for though he always kept a man and a maid, he did as many things for himself, without their aid, as he could. Mr. Mill was a member of the church of England, and was regular in his attendance on public worship: at the same time he had no bitterness towards those of other persuasions; on the contrary, his deportment to them was friendly, and his conversation easy. He was a man of great simplicity of life and manners: in a word, it seemed to be his care to "have a conscience void of offence;" and, as far as we can see another's heart, his was wholly free from guile. His thoughts were of such a serious and elevated turn, and so just were his ideas of the Almighty, and the wonderful works of Creation, &c. that he seemed well qualified for the sacred function.

[c] Cibber being at Houghton, and observing the great deficiency of water in the gardens, exclaimed, "Sir Robert, Sir Robert, here is a crow that will drink
"up all your canal."

On Christmas-day, 1770, Mr. Mill dined, and sat the evening, with his landlady the milliner; and it was remarked that he was uncommonly chearful. Among his singularities he had that of ordering his breakfast (which was usually chocolate) to be always set down at his chamber-door; and when the servant was gone, he took it in, and required no farther attendance till he rung. This signal not being given at the usual time, his servant went up to his chamber-door, and found his breakfast not taken in. Alarmed at this, and recollecting that early in the morning they had heard a noise like something fallen down, the two servants, with the assistance of the landlady, forced their way into his room, where they found him on the floor senseless and speechless. A physician was immediately sent for, and all means used for his recovery, but in vain: he died before the next morning, viz. Dec. 26, 1770. His surviving sister, Mrs. Hubert (who, though in 1780 near 70 years of age, was then living, in full possession of her faculties), has erected a monument to his memory in the parish-church of Breemoore, near Salisbury; a tribute which several of Mr. Mill's friends have thought he justly merited from that company to which he had been so long and so eminently serviceable. We have said that Mr. Mill was one of the most valuable of men: and whether we consider him in his public capacity, labouring through a long life for the general benefit of the inhabitants of a great and opulent city, or view him in his private capacity, every way exemplary, pleasing to all, and giving offence to none, the assertion will not be denied. He was a good son, an affectionate father, a warm friend, and a kind master. But we should injure his memory if we concealed a circumstance of his life, which, though the dissolute and abandoned may disregard, the virtuous and good will esteem. Mrs. Mill, the mother of the subject of these memoirs, one day took her son aside, and thus accosted him: "My dear Harry, will you make me a promise?" "Of what kind?" says the son. "Excuse me, Harry, my declaring myself, unless you previously promise to comply with my request." "As I cannot, honoured madam," says Mr. Mill, "suppose you capable of asking impossibilities, I here solemnly promise to fulfil what you ask." "I thank you, my dear child," says Mrs. Mill. "You make me happy: and now my earnest request is, that till you shall be disposed to marry, you avoid all commerce with our sex." Mr. Mill repeated his promise, and kept it inviolably.

MILLER (JAMES), an English dramatic poet, was the son of a clergyman in Dorsetshire, and born in 1703. He was at first designed for a trade, and for some time with a merchant, who was a near relation, in London; but not being able to endure the drudgery it required, he was sent to Wadham-college in Oxford, where he received his education. While he was resident in that university, he composed part of his famous comedy called, "The humours of Oxford;" which was acted in 1729, at the recommendation of Mrs. Oldfield. He published afterwards other dramatic pieces: in 1733, "The mother-in-law, or, The doctor the disease," a comedy, taken from Moliere's *Malade imaginaire*, or, "The hypochondriac;" in 1736, "The man of taste, a comedy," which had a run of thirty nights; the same year, "Universal passion, a comedy, altered from Shakespear's All's well that ends well;" in 1737, "Art and nature a comedy;" the same year, "The coffee-house, a farce;" in 1739, "An Hospital for Fools, a farce;" in 1743, "Mahomet the impostor, a tragedy," during the run of which the author died. Miller was also the author of many occasional pieces in poetry; of which his "Harlequin's Horace" is the most considerable. This satire is dedicated to Mr. Rich, the manager of Covent-garden theatre in which with an ironical severity he lashes that gentleman on account of some offence Rich had given him. He published likewise a volume of "Sermons;" and was principally concerned in the translation of "Moliere's Comedies," published by Watts. He had no benefice till a few weeks before his death, but is said to have subsisted chiefly by his pen. He was then presented to the living of Upsun in Dorsetshire, which his father possessed before him; but did not live long enough to reap the fruits of it.

MILLETIERE (THEOPHILUS BRACHET, sieur de la) "a man who gained," as Bayle says, "more reputation than what was good, by meddling in religious affairs, and endeavouring to reconcile the Roman Catholics and Protestants of France." Samuel Marets, in his book "De antichristo revelato," tells us, "that Milletiere studied the law a little at Heidelberg, and was admitted advocate or barrister; that, not succeeding in this profession, he turned divine, studied Hebrew, and affected a mighty zeal against Arminianism; that, gaining an interest by degrees, he managed the conference between Camero and Tilenus, obtained the office of elder in the consistory of
" the

“ the church of Paris, and was afterwards elected a repre-
 “ sentative of the province at the assembly of Rochelle; that
 “ he had a principal share in the warm resolutions of this
 “ assembly, and wrote with an extraordinary vehemence
 “ against his adversary Tilenus.” Tilenus, it seems, under
 the name of Abraham Elintus, had, in 1621, addressed
 a book to the French Protestants assembled at Rochelle; in
 which he exhorted them earnestly to submit themselves to
 their prince, and by no means to take up arms in defence
 of the edicts granted in their favour. Milletiere, being se-
 cretary to this assembly, wrote an answer with this title,
 “ Discours des vraies raisons, &c. or, a Discourse setting
 “ forth the true reasons, for which the Protestants in France
 “ may and ought in good conscience to resist by force of
 “ arms the open persecution, which the enemies of their re-
 “ ligion and the state have raised against them.” Tilenus
 made a short reply to this book; but the chamber of the edict,
 sitting at Beziers, caused it to be burnt by the hand of the
 common hangman, and enquiry to be made after the name of
 the author. It is worth observing also, that Grotius highly Grot. epist.
174.
 disapproved of Milletier’s publishing a work, which was
 so likely to render the Protestants odious to crowned heads.
 Milletiere afterwards solicited for the duke of Rohan at the
 court; and being suspected of holding intelligence with fo-
 reign enemies, and of being engaged in a plot against the
 government, he was apprehended and sent to Thoulouse.
 There he was put to the rack, and suffered a long imprison-
 ment; but at last, being set at liberty by the intercession of
 friends, and the king’s clemency, he undertook to bring all
 the Hugonots to the Roman Catholic religion. To this
 purpose he printed several reconciling tracts; but, not taking
 any notice of the complaints of the consistory of Charenton, he
 was at last excommunicated; upon which some time after
 he abjured Protestantism in March 1645, and professed him-
 self of the Roman Catholic communion.

He continued to write controversy, and to testify his belief,
 that a re-union of religions might be brought about. Among
 other books, he published at Paris “ Le triomphe de la verité
 “ pour la paix de l’eglise, pour convier le roi de la Grand
 “ Bretagne d’embrasser la foi Catholique;” that is, “ The
 “ triumph of truth for the peace of the church, in order to
 “ persuade the king of Great Britain to embrace the Catholic
 “ faith.” This was dedicated to Charles II. in his exile:
 and though the king, we may be sure, was highly displeased
 with the dedication from the first, yet he had some incli-

nation to be ruled by those who advised him to despise it, and not to give any public testimony of his displeasure. But considering afterwards, that such an attempt must needs give a handle to the insults of his enemies, he commanded the learned bishop Bramhall, who attended him in his exile, to answer it, without taking any notice, but by the bye, of that pompous book, to which it was prefixed. This answer was printed at Geneva in 1655, with an advertisement prefixed; where it is observed, "that Milletiere, having once
 " passed this Rubicon, becomes one of our most cruel ad-
 " versaries. He has harassed," says the advertiser, "all the
 " Protestant ministers, &c. but what has surpris'd all sen-
 " sible people of both religions, is to see, that he has forgot
 " himself so far, as to dedicate his book to the king of Great
 " Britain; a prince, whom he knew very well to be of a
 " persuasion quite opposite to that which he has attempted to
 " establish in his book; and to whom he could not address
 " things of that nature, without drawing his just indignation
 " upon himself, and fomenting the unjust suspicions of his
 " rebellious subjects. His epistle dedicatory is no other than
 " a torrent of reproaches against the church which he has
 " abandoned, after having torn her entrails; than outrageous
 " attacks on the memory of the deceased king of England;
 " than flattering insinuations to his successor, and imaginary
 " victories over those, whom neither he nor the leaders of his
 " party durst fairly look in the face: and all this precious
 " stuff must have the pompous title truly of, The triumph of
 " truth for the peace of the church." It was indeed neces-
 " sary to correct the insolence, as well as folly of this dedicatory,
 " who could think of making his court to Charles II. by pre-
 " senting him with a book, in which he affirms, that Charles I.
 " died an invisible, but true member of the church of Rome: I
 " mean, if Charles II. had any thoughts of being ever restored
 " to the crown of England again.

Response à
l'épître de-
dicatoire de
la Mille-
tiere, p. 163.

Mercure
Françoise,
tom. vii. ad
ann. 1621.
Bayle's Dict.
Bramhall's
Works.
Hist. de
l'edit. Nants.
Life of Mil-
ton by Tol-
land, pré-
fixed to his
historical,
political, and
miscellane-
ous works,
printed in
1609: and
by Birch,
prefixed to
the same, in
1739.

It is said of Milletiere, that he was so shocked, after his conversion to Popery, upon hearing a bishop draw a parallel between the Virgin Mary and Jesus Christ, and upon his giving the superiority to the former, as frankly to declare, "that,
 " sooner than be obliged to hear such sermons often, he
 " would actually turn Protestant again."

MILTON (JOHN), a most illustrious English poet, and famous also for his politics, was descended from an ancient family at Milton near Abingdon, in Oxfordshire. His grandfather Mr. John Milton was under-ranger of the forest of Shotover

Shotover near Oxford, and a zealous Papist: his father, whose name was John Milton also, embraced the Protestant religion in his youth, and was on that account disinherited. Upon this he went to London, and applied himself to the business of a scrivener; and, marrying afterwards a gentlewoman of good family, he settled in a house which he purchased in Bread-street. Here our poet, his eldest son, was born Dec. 9, 1608, and was trained with great care from his infancy by his parents. He had first a private tutor at home, one Mr. Young, with whom he held an affectionate correspondence for several years: afterwards he was put to St. Paul's school, where he applied so intensely to books, that he hurt his constitution, which was none of the strongest; for from his twelfth year he generally sat up half the night at his studies, and this, with his frequent head-achs, is supposed to have been the first ruin of his eyes. He made an extraordinary progress, and gave some early specimens, both in Latin and English, of an admirable genius for poetry.

Fourth elegy
among his
Latin
poems.

In 1725, he was admitted of Christ's-college in Cambridge, under the tuition of Mr. William Chappel, afterwards bishop of Ross in Ireland; and, in 1628, proceeded bachelor of arts, having neglected no part of academical learning, although his chief pleasure lay in cultivating his poetical talents. His father designed him for the church, nor had himself any other intentions for some time; but afterwards, growing out of humour with the public administration of ecclesiastical affairs, and from thence dissatisfied with the established form of church-government, he dropped all thoughts of that kind. "By the intentions of my parents and friends," says he, "I was destined of a child, and in mine own resolutions, to the church, till coming to some maturity of years, and perceiving what tyranny had invaded it, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that could reach, he must either strain, perjure, or split his faith, I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing."

Reasons of
church go-
vernment.

After he had taken the degree of master of arts, in 1632, he left the university, and returned to his father; who having acquired a competency of fortune, with which he was satisfied, had quitted business, and settled himself at Horton near Colnbrook, in Buckinghamshire. In a five years retirement here, he enriched his mind with the choicest stores

of Grecian and Roman learning, drawn from the best authors in each language, constantly keeping his eye upon poetry, for the sake and service of which chiefly these treasures were collected: and the poems intituled, "Comus," "l'Allegro," "Il Penferoso," and "Lycidas," all written within this period, would have transmitted his fame to the latest posterity, if he had never performed any thing else. The mask of "Comus" was written in 1634, and afterwards printed under the following title, "A Mask presented at Ludlow castle, 1634, on Michaelmasse-night, before the right honourable John earl of Bridgwater, viscount Brackley, lord-president of Wales, and one of his majesty's most honourable privy-council;" and the dedication by Mr. Henry Lawes, who set the music, shews that Milton wrote it at the solicitation of the Bridgwater family. In his "Lycidas" he laments the death of Mr. Edward King, fellow of Christ's-college in Cambridge, who was drowned August 10, 1637, aged 25 years, in his passage from Chester to Ireland, where his father was secretary to Charles I. In the mean time he was not here so wrapped up in his poetry, but that he kept the best company, made frequent excursions to London to buy books, and even cultivated other arts, as mathematics and music.

See a letter
of his to
Milton,
printed in
Reliquiæ
Wottonia-
næ.

Upon the death of his mother, of whom he has spoken very respectfully, he obtained leave to travel abroad: and having procured some recommendations, as well as proper advice for his conduct, from his neighbour Sir Henry Wotton, then provost of Eton-college, he set out in the spring of the year 1638, accompanied with one servant, who attended him through his travels. He arrived in France, and passing a few days at Paris, where he had procured an introduction to the celebrated Hugo Grotius, by means of the English ambassador there, he took the direct road to Nice. There he embarked for Genoa, and passed from thence through Leghorn and Pisa to Florence; in which city he spent two months, and distinguished himself so much by his talent in poetry, that he was treated with singular respect and kindness by persons of the first rank both for quality and learning. He received also encomiums from Rome; one of which, written by Salvaggi, was this distich:

"Græcia Mæonidem, jactet sibi Roma Maronem:
"Anglia Miltonum jactat utrique parem."

Of which Dryden's celebrated epigram of six lines, constantly prefixed to "Paradise Lost," is little more than a translation:

- " Three poets in three distant ages born,
 " Greece, Italy, and England did adorn.
 " The first in majesty of thought surpass'd,
 " The next in gracefulness: in both the last.
 " The force of nature could no further go,
 " To make a third, she join'd the other two."

From Florence he passed through Sienna to Rome, where he stayed likewise two months, and was honoured with the acquaintance of several learned men; particularly with that of Holstenius, keeper of the Vatican library, who shewed him the curiosities of it, and introduced him also to cardinal Barberini, who shewed him extraordinary civilities. His next remove was to Naples, whence his design was to pass into Sicily and Greece: but, hearing of the commotions then beginning in England, his literary curiosity gave way to his religious zeal, which rose to such a fanatical height, that he returned all in a heat to Rome, and was with difficulty restrained from defending Protestantism openly. He paid little regard to Sir Henry Wotton's advice, which was, "to keep his thoughts close, and his countenance open:" he had greatly offended against it at Naples, where he had talked freely upon matters of religion; insomuch that the famous Giovanni Baptista Manso, who had done him considerable favours, and intended him more if he had been more reserved, dismissed him with the following distich, alluding to that indiscretion, and to Pope Gregory's remark upon the beauty of the English youths:

- " Ut mens, forma, decor, facies, mos, si pietas sic;
 " Non Anglus, verum hercle angelus ipse fores."

He stayed two months at Rome, and as long at Florence, making only a short excursion to Lucca; then crossing the Apennine, he passed by the way of Bologna and Ferrara to Venice; where staying only one month, he went through Verona, Milan, and along the Alps, down Lemman-lake to Geneva. After spending some time in this city, where he contracted a friendship with Giovanni Diodati, and Frederic Spanheim, he returned through France, and arrived in England after fifteen months absence. It was about the time of the king's second expedition against the Scots, in which his forces

forces under lord Conway were defeated by general Lesley, August 29, 1639.

His father, having left Horton, resided with a younger son at Reading in Berkshire; but our poet thought it expedient to continue in London, and hired a lodging in St. Bride's church-yard, Fleet-street, where he employed himself in educating his sister's two sons, Edward and John Phillips: and being solicited by several friends the same favour for their children, he took a handsome garden-house in Aldersgate-street fit for the purpose. Here he formed the plan of his academical institution, afterwards set forth in his "Treatise of education:" in which he leads his scholar from Lilly, as he expresses it, to his commencing master of arts. His method of teaching being designed to subvert the university education, of which he always thought ill, was totally the reverse of that commonly practised in schools; so that we are not to wonder if it never was followed. But though thus employed in the education of children, though at the same time projecting the plan of some great poem, for he was not yet determined as to the kind, from which he expected to reap immortal fame; yet in 1641, he found time to give vent to that wrath, which he had been treasuring up for some years against the prelates, by publishing the five following pieces: the first, intituled, "Of reformation touching church-discipline in England, and the causes that have hitherto hindered it;" the second, "Of Prelatical Episcopacy, and whether it may be deduced from the Apostolical times, by virtue of those Testimonies, which are alleged to that purpose in some late Treatises, one whereof goes under the name of James archbishop of Armagh;" the third, "The Reason of Church-government urged against the Prelacy;" the fourth, "Animadversions upon the Remonstrant's defence against Smectymnuus;" the fifth, "An Apology for Smectymnuus."

In 1643, he married a daughter of Richard Powell, Esq; of Foresthill in Oxfordshire, a gentleman of good estate and reputation, but a firm Royalist: who had not cohabited with her husband much above a month, when, under a pretence of visiting her friends, she deserted him. Mr. John Phillips, who wrote his uncle's life, imputes this desertion to the different principles of the two families; and supposes, that some of Mr. Powell's might begin to repent of having formed a connection, which they thought would be a blot in their escutcheon, whenever that court should come to flourish again, as they then expected it soon would. Milton sent
repeated

repeated messages and letters to her, but she took no notice of them, nor entertained the least thought of returning; upon which he became so incensed, that he made a resolution never to receive her any more, and wrote four pieces in defence of that resolution. The first is intitled, "The Doctrine and Discipline of Divorce restored to the good of both Sexes, from the bondage of the canon law and other mistakes, to the true meaning of Scripture in Law and Gospel compared, &c." The grand position which he maintains in this treatise is, that "indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, hindering, and ever likely to hinder, the main benefits of conjugal society, which are solace and peace, is a greater reason of divorce than natural frigidity; especially if there be no children, and that there be mutual consent." The second piece was, "The Judgement of Martin Bucer concerning divorce, &c." the third, "Tetrachordon, or expositions upon the four chief places in Scripture, which treat of marriage, or nullities in marriage, &c." the fourth, "Colasterion, a Reply to a nameless Answer against the doctrine and discipline of divorce." Milton did something more to convince the world of the sincerity of his opinion, and resolution founded hereon; he even proceeded to make his addresses to a young lady of great wit and beauty, with a design to marry her: but this proceeding, which was intended to cut off all thoughts of a restoration, proved the very means of effecting it.

In the mean time, he did not suffer this incident to affect his care and assiduity in the academy; and in 1644, at the request of his friend Mr. Samuel Hartlib, to whom it is addressed, he published his small piece "Upon Education;" and also another piece, intitled, "Areopagitica, or a speech for the liberty of unlicensed printing." His father being come to live with him upon the surrender of Reading, in April 1643, and his academy increasing, he hired a larger house in Barbican; but before his removal thither, visiting a relation in the neighbourhood, he was surprised with the entrance of his wife, who submitting herself, implored pardon and reconciliation on her knees. He took her again to his bosom, and received her, as soon as he was settled at his new house in Barbican, about July 1645. Mr. Elijah Fen-

Prefixed to
Paradise
Lost. edit.
1727, in
8vo.

the

the impression it made on his imagination, contributed much to the painting that pathetic scene in "Paradise lost," where Adam's reconciliation to Eve after her fall is thus described :

" ———Soon his heart relented
 " Towards her his life so late, and sole delight,
 " Now at his feet submissive in distress."

Book x. 909.

This same year 1645, he published his "Juvenile poems," both Latin and English; the songs of which were set to music by Mr. Henry Lawes.

Upon the death of his father, which happened about 1647, his wife's friends took their leave of him: for it may be said, much to his honour, that he had sheltered them under his roof, from the time of his re-union with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's interest with the victorious party. The same year he removed to a smaller house in Holborn, and kept close to his studies; pleased to observe the public affairs daily tending to the great end of his wishes, till all was completed in the destruction of kingly government by the death of the king. But after this blow was struck, the noise that was raised against it by the Presbyterians, making him apprehensive of a miscarriage in the design of settling a commonwealth, he appeared again publicly, in a piece intituled, "The tenure of Kings and Magistrates, proving
 " that it is lawful, and hath been held so through all ages,
 " for any, who have the power, to call to account a tyrant
 " or wicked king, and after due conviction to depose and
 " put him to death, if the ordinary magistrate have neglected
 " or denied to do it; and that they, who of late so much
 " blame deposing, are the men that did it themselves,
 " 1649." And the Scotch Presbyterians settled at Belfast in Ireland, revolting soon after from the parliament, and joining the marquis of Ormond, he set his pen to work, to prevent the dangers threatening the new establishment by these proceedings. The piece is intituled, "Observations on the
 " articles of peace between James earl of Ormond for king
 " Charles I. on the one hand, and the Irish Papists and rebels
 " on the other hand, &c. and animadversions on the Scotch
 " presbytery at Belfast, dated Feb. 15, 1648." This piece was no sooner dispatched, than he entered upon his "History of England," a work planned likewise in the same republican spirit; being undertaken, as he declares himself, with a view of preserving his country from submitting to
 any

any monarchical government in any future time, from the example of the past. The four first books were finished at this time, and the two following afterwards; the whole is inserted in the first volume of Kennet's "History of England."

It was his design to have gone on with his "History of England;" but he was prevented by being taken into the service of the commonwealth, and by being made Latin secretary to the council of state, who resolved neither to write to others abroad, nor to receive any answers, except in the Latin tongue, which was common to them all; and the famous "Εικων Βασιλικη, or the Pourtraiture of his Sacred Majesty in his Solitudes and Sufferings," coming out about this time, that is, in 1649, our author, by the command of his masters, wrote and published his "Εικονοκλασης" the same year. In 1651, he published his celebrated piece intituled, "Pro populo Anglicano defensio, contra Claudii Salmasii defensionem regiam;" which performance spread his fame over all Europe. He undertook it at the orders also of his masters; but, as he himself tells us, "without any view of a reward;" and Toland says, "that the 1000 l. which he received for it from the commonwealth, was given him afterwards." While he was writing this piece, he lost his eye-sight, which had been decaying for several years: nevertheless he persisted in defending the cause he had undertaken, with as much spirit and resolution as before. In 1652, was printed at London, "Joannis Phillippi Angli responsio ad apologiam anonymi cujusdam tenebrionis pro rege & populo Anglicano infantissimam:" by which title Milton had a mind to give the honour to his nephew and ward, Mr. John Phillips, who might indeed prepare the first draught; but that was so carefully examined and amended by Milton as to pass for his own. This year he lost his wife, who died soon after the delivery of her fourth child; but he soon married a second, going on in the mean time as usual with the business of his pen. In 1654, he published his "Defensio secunda pro populo Anglicano, contra infamem libellum anonymum, cui titulus, Regii sanguinis clamor ad cœlum adversus parricidas Anglicanos." Milton treats Alexander Morus as the author of the "Regii sanguinis clamor, &c." and abuses him terribly; but Morus was only the publisher, the book being actually written by Peter du Moulin the younger, afterwards prebendary of Canterbury. Morus replying, Milton attacked him the year after, in another piece, intituled, "Defensio

Defensio
secunda.

“pro se, &c.” in which, unwilling to own his mistake, he persists in Morus’s being the author of the above work; and so the controversy ended.

Being now at ease from state-adversaries and public contests, he had leisure again to prosecute his own studies and private designs; particularly his “History of Britain,” and his new “Thesaurus linguæ Latinæ,” according to the method of Robert Stephens. He had begun this last work long before, and went on with it at times to his dying day: yet the papers were found after his death so irregular and deficient, that they could not be made fit for the press. But they gave birth to the “Cambridge Dictionary,” published in 1693, 4to, the editors of which observe, “that they made
“three large folio volumes, containing a collection out of
“all the best and purest Roman authors.” In 1658, he published “Sir Walter Raleigh’s Cabinet Council, containing the chief Acts of Empire and Mysteries of State,
“&c.” and the year after two tracts, namely, “A Treatise of the Civil Power in Ecclesiastical Causes, and Considerations touching the likeliest Means to remove Hirelings out of the Church.” Upon the dissolution of the parliament by the army, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote a “Letter,” in which he lays down the model of a commonwealth; not such as he thought the best, but what might be the most readily settled at that time, to prevent the restoration of kingly government and domestic disorders, till a more favourable season and better dispositions for erecting a perfect democracy. He drew up likewise another piece with the same view, which seems to have been addressed to general Monk; and in Feb. this year, 1659-60, upon a prospect of the king’s return, he published, “A ready and easy Way
“to establish a free Commonwealth.” This was soon after attacked in a burlesque pamphlet, pretended to be written by Mr. James Harrington’s Republican club, and printed under the title of “The Censure of the Rota upon Mr. Milton’s Book, intituled, A ready and easy Way to establish a free Commonwealth, London printed by Paul
“Giddy, Printer to the Rota, at the Windmill in Turnagain-Lane, 1660.” A sermon being preached by Dr. Matthew Griffith at Mercer’s-chapel in March, and afterwards published with this title, “The Fear of God and
“the King;” Milton wrote and published immediately
“Brief Notes upon it,” which were as speedily remarked
upon

upon by Roger L'Estrange, in a piece intituled, "No blind Guides," printed in his "Apology" at London, 1660.

Perceiving the king's restoration unavoidable, he began to cast about for his own safety. He was removed from the office of Latin secretary to the parliament just before; and it is manifest, that he acquitted himself well in the execution of it. His "Letters," which are published, are an illustrious proof of his absolute mastery in that language: they are composed upon the most difficult subjects, and may serve as the best models to his successors in that post. To these are generally added the "Protector's Manifesto," containing the reasons of his making war with Spain in 1655, as being the undoubted production of Milton's pen; and some have, not without probability, given him the honour of the Latin verses sometimes ascribed to his friend Andrew Marvell, and sent with his picture as a present to Christina queen of Sweden. Mean while he withdrew to a friend's house in Bartholomew Close; and by this means, although his "Iconoclastes," and "Pro populo Anglicano defensio," were both burnt by the hangman, yet he escaped the particular prosecution at first intended against him. His friends, Andrew Marvell particularly, then member for Hull, acted vigorously in his behalf, and made a considerable party for him in the house of commons; and a just esteem for his admirable parts and learning having procured him many favourers, even among those who detested his principles, he was included in the general amnesty. As soon as the storm was quite blown over, he quitted his hiding-place, and took a house in Holborn near Red-Lion-Fields; for, ever since the year 1652, he had lived in Petty-France, Westminster, in a house which opened into St. James's Park. He soon removed to Jewen-street near Aldersgate; from whence, marrying a third wife, he not long after removed to a house in the Artillery-Walk leading to Bunhill-Fields. Mr. Phillips observes, that "this was his last stage in this world;" but it was of many years continuance, more, perhaps, than he had had in any other place. Here, we are told, that he used to sit in a grey coarse cloth coat, at the door in warm summer weather, to enjoy the fresh air; and thus, as well as in his own room, received the visits of persons of distinguished parts and quality.

Life of
Milton.

Though his circumstances were much reduced by considerable losses at the Restoration, yet his principles not suffering him to seek or to accept any public employment at court (for it is said that Charles II. would have continued him

him Latin secretary), he sat down to his studies, and applied himself diligently to finish his grand poem. In this pursuit he had a person to read to him; and Mr. Thomas Ellwood, afterwards an eminent writer among the Quakers, attended him for this purpose, and went every day, in the afternoon, except Sunday, to read to him some book in Latin. In 1665, he retired with his family from the plague to a small house, which was hired for him at St. Giles's Chalfont in Buckinghamshire: and there Mr. Ellwood visiting him, had "Paradise Lost," then finished, put into his hands by Milton, who desired, "that he would read it over, and give him his judgement." Upon returning it, he modestly and freely did so: "and after some farther discourse about it," says Mr. Ellwood, "I pleasantly told him, that he had said much of Paradise lost; but what had he to say of Paradise found?" From this hint he began his "Paradise Regained," and finished it not long after his return to London, which was as soon as the sickness was over in 1666. "Paradise Lost" was published in 1667; in 1670, "Paradise Regained," a poem in four books, to which was added, "Samson Agonistes, a Dramatic Poem." The second edition of "Paradise Lost" came out in 1674, in which, among other alterations, was this, that the poem, which at first contained only ten, was divided into twelve books. The third edition was published in 1678; and the fourth, a very pompous one in folio, with "Paradise Regained" and "Samson Agonistes" annexed to it, in 1688, by subscription: wherein appear the names of Dorset, Waller, Dryden, and all the men of distinguished talents in polite literature at that time. It has gone through numberless editions since; particularly one in 1727, 8vo, with an account of Milton's life by Mr. Elijah Fenton, and another in 1749, by Dr. Newton in 4to, and afterwards in 8vo, with notes of various authors. Dr. Bentley published an edition of this poem in 1732, 4to, but it did not grow into any credit; for it was attacked by several writers, particularly by Dr. Zachary Pearce, afterwards bishop of Rochester, who, in 1733, published, at London, in 8vo, "A Review of the Text of the Twelve Books of Milton's Paradise Lost, in which the chief of Dr. Bentley's Emendations are considered, and several other Emendations and Observations are offered to the Public." Dr. Pearce observes in this piece, "that Milton took the first hint of his design, to write a tragedy upon the subject of his poem, from an Italian tragedy called 'Il Paradiso perduto;'

Ellwood's
Life, p. 154.
edit. 1714.

" for

for it is certain, that Milton first designed a tragedy; and there is still extant several plans of 'Paradise Lost' in the form of a tragedy, in our poet's own hand-writing." It may be as well to observe here, that Dr. Newton afterwards published a third volume, in the same variorum manner as the two former, containing "Paradise Regained," "Samson Agonistes," and the rest of Milton's poems: which complete collection of his poetical works has since been printed in three volumes octavo.

To go on with our author. In 1669, he published his "History of Britain," which he had been so long about: but Toland observes, that "we have not this history as it came out of his hands; for the licensers," says he, "those sworn officers to destroy learning, liberty, and good sense, expunged several passages of it, wherein he exposed the superstition, pride, and cunning of the popish monks in the Saxon times; but applied by the sagacious licensers to Charles the Second's bishops." Milton however borrowed a copy of the unlicensed papers on the earl of Anglesea; and they have since been inserted in their proper places. In 1672, came out his "*Artis logicæ plenior institutio ad Rami methodum concinnata*:" he had published in 1661, "*Accidence commenced Grammar*;" and these pieces may serve as instances of one of the greatest geniuses that ever lived, stooping to the lowest and driest subjects, out of zeal for right education, which he shewed throughout his life. Upon the indulgence granted to the Dissenters in 1673, he published a defence of universal toleration for members of all denominations, except Papists, in a discourse intitled, "Of true Religion, Heresy, Schism, Toleration, and what best Means may be used against the Growth of Popery." There are some passages in this piece, which shew, that Milton had changed his opinion with regard to some nice points touching doctrines, since his younger days; and it is observable, that he also changed it more than once with regard to the several sects of religion. For, in his early years, he was a favourer of the Puritans; in his middle age, he was best pleased with the Independents and Anabaptists, as allowing more liberty than others, and coming nearest in his opinion to the primitive practice; but in the latter part of his life, he was not a professed member of any particular sect among Christians, frequented none of their assemblies, nor used any of their rites in his family.

In 1674, he published "*Epistolarum familiarium liber i. & Prolusiones quædam oratoriæ in Collegio Christi habita-*"
 VOL. IX. R "bitæ:"

“ bitæ :” and “ A Declaration of the Poles concerning the
 “ Election of their King John III. translated by him from
 “ the Dutch.” He died this year at his house at Bunhill,
 in the beginning of November, and was interred near his
 father in the chancel of St. Giles Cripplegate: but no
 monument being found there afterwards, a decent one was
 erected in 1737, in Westminster Abbey, by Mr. Benson.
 Though his death was occasioned by the gout, yet it was
 so easy, that the persons in the room did not perceive the
 time of his expiring. He left some pieces in manuscript;
 among the rest, “ The brief History of Muscovy, and of
 “ their less known Countries, lying Eastward of Russia as
 “ far as Cathay;” which was printed, 1682, in 8vo.
 His “ Historical, political, and miscellaneous works,” were
 printed in three thin volumes folio, 1698, at London,
 though Amsterdam is mentioned in the title-page, with the
 life of the author by Mr. Toland; but a more complete and
 elegant edition of them was published in two volumes folio,
 in 1738. To this edition is prefixed an account of the
 life and writings of Milton by Dr. Thomas Birch, with
 an appendix containing two dissertations: the first, con-
 cerning the author of “ *Εἰκὼν Βασιλική*,” and concerning
 the “ Prayer of Pamela,” subjoined to several editions of
 that book: the second, concerning the commission said to
 be given by king Charles I. in the year 1641, to the Irish
 Papists, for taking up arms against the Protestants in Ire-
 land. In this edition also the several pieces are disposed
 according to the order of their dates, with the addition of
 a Latin tract, omitted by Mr. Toland, concerning the
 reasons of the war with Spain in 1655; and several pages
 in the “ History of Britain,” expunged by the licensers
 of the press. These prose works of Milton have since been
 reprinted, under Dr. Birch’s inspection, in two volumes 4to,
 which, with Dr. Newton’s edition of his poems, completes
 all his works, in five volumes 4to. For a character of these,
 it would be unpardonable if we did not refer our readers to
 Dr. Johnson’s incomparable critique.

As to Milton’s person, in his youth he was remarkably
 handsome; on which account, while at Cambridge, he was
 called the “ lady of Christ’s-college :” “ a quibusdam au-
 “ divi nuper domina,” says he, in one of his academical
 prolusions. The colour of his hair was a light brown; the
 symmetry of his features exact, enlivened with an agreeable
 air, and a beautiful mixture of fair and ruddy, which gave
 occasion to the compliment paid him by John Baptista Man-
 so,

o, before related. He tells us himself, "he was blue-eyed;" "but his eyes," Mr. Wood says, "werè none of the 'quickest.'" His stature did not exceed the middle size: Faſti. He was neither too lean nor too fat: his limbs well-proportioned, nervous, and active: but his constitution was tender, and his health infirm. In his diet abſtemious, and averſe to ſtrong liquors. His deportment was erect, open, and affable; his converſation eaſy, chearful, and inſtructive. His genius and reading are ſeen in his works, in which, however, "ſuch inequalities are found, as ſhew him ſometimes to have been no more than one of the people." Fenton's Life of Milton. This may be owing to that peculiarity in his make, which Mr. Phillips relates as having received from himſelf, viz. "that his poetical vein flowed more happily at one ſeaſon of the year than another." His moral and religious character was excellent, but certainly pushed too far: for there were ſeaſons enough in his life, when his zeal carried both to a fanatical height, and when he might be ſaid to be mad with virtue and religion. Though the eſtate left him by his father was but ſmall, yet his frugality made it ſerve both himſelf and his family. Towards the latter end of his life, he ſold the greater part of his library, becauſe his heirs knew not how to uſe it, and becauſe he thought he could diſpoſe of it to better advantage than they. He died worth 1500l. and his houſehold goods. His three wives were all maidens when he married them; but he had no children except by the firſt. His three daughters ſurvived him, and the two younger uſed to read to him: they read to him in eight languages with readineſs and accuracy, though they underſtood nothing but Engliſh; for their father often uſed to ſay in their hearing, "one tongue was enough for a woman."

MIMNERMUS, an ancient Greek poet, was born at Colophon, according to Strabo; though Smyrna and Aſty-nale put in their claim for the honour. Geog. l. xiv. Suidas has placed him in the 37th olympiad, which is ſomewhat earlier than the ſeven wiſe men: whereas it ſhould ſeem, by "Laertius's Life of Solon," that he was their contemporary: for there we find the poet wiſhing in a diſtich to live only fourſcore years without pain and care, corrected by Solon, who adviſed him to wiſh for no more than ſixty. Strabo informs us, in the book juſt cited, that Mimnermus was a piper, as well as a writer of elegies, for that was the ſtrain he followed: and Nanno, the lady that paſſes for his miſtreſs,

Book i.
Eleg. 9.

is recorded to have got her livelihood by the same profession. There are but few fragments of him remaining, yet enough to shew him an accomplished master in his way. Quintilian has given Callimachus the preference in elegy; yet we find Horace postponing him to Mimnermus: and Propertius makes him, in love matters, and in the description of the softer pleasures, superior even to Homer, as the more easy and moving of the two.

“ Plus in amore valet Mimnermi versus Homero :
“ Carmina mansuetus lenia querit amor.”

“ Greater in love Mimnerm than Homer reigns :
“ For gentle love demands as gentle strains.”

Book i.
Epist. 6.

His temper seems to have been as truly poetical as his writings, wholly bent on love and pleasure, and averse to the lightest cares of common business. Horace has quoted his opinion about the insignificancy of all human enjoyments, if not tempered with pleasant humours and easy passions.

“ Si, Mimnermus uti censet, sine amore jocisque
“ Nil est jucundum, vivas in amore jocisque.”

“ If without love and jests, as Mimnerm proves,
“ All things are dull : live in your jests and loves.”

Indeed the Grecian poet was so entirely in this way of thinking, that it was a pleasant and a pardonable blunder of the honest old commentator upon Horace, to call Mimnermus an Epicurean, though he lived above 300 years before the author of that name and sect.

Vita J. Pici
operibus
præfixa.

MIRANDULA (JOHN PICUS, earl of), a prodigy of parts and learning, was the youngest child of John Francis Picus, earl of Mirandula and Concordia, and born Feb. 24, 1463. His father dying early, he was left to his mother, who took all imaginable care of his education; and the progress he made in letters was so extremely rapid, that it was matter of astonishment to see even a boy one of the first poets and orators of his age. What contributed to this progress, besides intense application, was great force of parts, and a memory so tenacious, as to let nothing be lost which he had ever read or heard of. At fourteen years of age, being designed for the church, he was sent to Bologna,
to

to study canon law ; and though he was soon disgusted with a study so little suited to his fine parts and fertile fancy, yet he acquired a knowledge of it sufficient to enable him to abridge the “Decretals,” and to comprise, in a short compass, the essentials in such a manner, as to merit the applause of the most learned canonists. Leaving Bologna, he spent seven years in visiting the most famous universities of France and Italy, and in conversing with the most eminent men in every science and profession ; and applied himself, in the mean time, to almost every thing which could exercise the wit and attention of man.

After this, replete with knowledge of every kind, he returned and went to Rome, where, in 1486, he published, to the astonishment of the universe, nine hundred propositions in logic, mathematics, physics, divinity, cabalistic learning, and magic, drawn not only from Greek and Latin, but even from Jewish and Arabian writers. He published them in all the schools of Italy, and engaged to maintain them openly : and, to encourage the learned to attack them, he promised, in an advertisement subjoined to them, that “if any philosopher or divine would come to Rome to dispute with him, upon any or all of them, he would defray the expences of his journey from the remotest corners of Italy.” Can any thing be more wonderful than this ? that a young man, who had not reached his twenty-fourth year, should undertake to perform a thing, which would have been too hard for the oldest and most learned man living ? Envy, however, was instantly roused ; and if she could not extinguish the glory of Picus, which already was spread far and near, was determined at least that it should not blaze higher. In short, the propositions were charged with heresy, and Picus could not obtain permission to dispute upon them. Pope Innocent VIII. appointed commissaries to examine them, and thirteen were picked out to support the charge. Picus published an “Apology,” in which he explained the propositions excepted against in a good sense, and submitted himself to the judgement of the Holy See : yet the Pope still forbade the reading of his theses ; and, when Picus retired from Rome, he caused him to be cited some time after, upon a false information that he had not obeyed his orders. While things were in this state, Alexander VI. ascended the papal throne, and granted him a brief of absolution, June 18, 1493. In the mean time we must not omit a little story in Picus’s “Apology,” because it may serve, as well as a volume, to

convince the half-learned tribe, how dangerous it is to talk upon what they do not understand. One of Ficus's censurers, and unfortunately a divine too, being asked the meaning of the word Cabala, replied very learnedly, that "Cabala was a very wicked and diabolical man, who had written against Jesus Christ, and that his followers had obtained the name of Cabalists."

In 1491, that is, at the age of twenty-eight, Picus bid adieu to profane literature, and applied himself wholly to the study of the holy Scriptures. He undertook to combat the Jews and Mahometans, and to confound judicial astrology, which then prevailed mightily: and in this manner he spent the few remaining years of his life. Some have related, that a spirit of resentment set him upon the astrologers, because they had foretold that he should die at the end of his 33d year. But there is no good reason to believe this: and if the astrologers did foretell this, though their predictions have usually been declared after the fact has come to pass, it is certain they foretold wrong: for Picus did not live so long, but died at Florence, Nov. 17, 1494, when he was only thirty-one years, eight months, and twenty-four days old. The same year, he sold his patrimony at Mirandula, for a small price, to his nephew John Francis Picus, and distributed part of it to the poor, and with the other part purchased some lands at Ferrara, to support himself and a few domestics. He had cultivated poetry much in his youth, and had composed five books of amorous poems in Latin, and a great number of verses in Italian; but all these he burned at the same time, and by that action gave birth to a pretty Greek epigram by Angelus Politianus, and to be found in his works. He was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a resolution, just before his death, to enter into that order; and upon his tomb was inscribed this epitaph:

"Joannes jacet hic Mirandula: cætera norunt
"Et Tagus, & Ganges; forsân & Antipodes."

Short as his life was, he composed a great number of works, which have often been printed separately and together. They have been printed together as Bologna, 1496; at Venice, 1498; at Strasburg, 1504; at Basil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. "Heptaplus, id est, de Dei Creatoris opere sex dierum libri septem." This is rather
an

an essay than a work, and seems to have been written chiefly with a view to authorise and support those Platonic ideas, with which his warm imagination was not a little inebriated. 2. "Conclusiones 900, quas olim Romæ disputandas exhibuit." But the editors have omitted the advertisement subjoined at their first publication, which runs thus: "Conclusiones non disputabuntur nisi post Epiphaniam, interim publicabuntur in omnibus Italiæ gymnasiis; & si quis philosophus aut theologus ab extrema Italia arguendi gratia Romam venire voluerit, ipse pollicetur dominus disputaturus, se viatici expensas illi soluturum de suo." 3. "Apologia adversus eos, qui aliquot propositiones theologicas carpebant." 4. "De ente & uno opus, in quo plurimi loci in Moise, in Platone & Aristotele explicantur." This is very metaphysical, and very Platonical. 5. "De hominis dignitate oratio." Mirandula discovers here many secrets of the Jewish cabala, of the Chaldean and Persian philosophers. 6. "Regulæ xii. partim excitantes, partim dirigentes hominem in pugna spirituali." 7. "In Psalmum xv. commentarius." 8. "In orationem Dominicam expositio." 9. "Auræ & familiares epistolæ." These are full of wit and learning; and, perhaps, at present, the most useful and entertaining part of his works: on which account the public is much obliged to the learned Christopher Cellarius, for giving a correct edition of them with notes, as he did in 8vo, 1682. 10. "Disputationum in astrologiam libri xii." Though this had not received his last hand, yet it is the most solid and best-reasoned of all his works. 11. "Commento sopra una canzone de amore, composta da Girolamo Benivieni, secondo la mente & opinione de Platonicis;" translated into English by Thomas Stanley, 1651, in 8vo. This was a fine subject for a man of Mirandula's imagination and principles. 12. "Elegia in laudem Hieronymi Benivieni;" in Latin and Italian.

All his works not only discover the sharpest wit, and the most extensive knowledge, but they are written also with the utmost ease and elegance. They have, most of them, been translated into French and Italian. As for himself, he may well be looked on, as he has often been called, the phoenix of his age; and Scaliger himself, not over fond of panegyriizing, was so struck with the combination of vast qualities in this uncommon man, that he could not forbear calling him "Monstrum sine vitio."

His life, prefixed to his works, and afterwards inserted in Bate's "*Vitæ illustrium virorum*," was written by his nephew, John Francis Picus, who was also a very extraordinary man; and of whom, therefore, we shall now give some account.

MIRANDULA (JOHN FRANCIS PICUS, prince of), was the son of Galeoti Picus, the eldest brother of John Picus, just recorded, and born about 1469. He cultivated learning and the sciences, after the example of his uncle; but he had dominions and a principality to superintend, which involved him in great troubles, and at last cost him his life. Upon the death of his father, in 1499, he succeeded, as eldest son, to his estates; but was scarce in possession, when his brothers Lewis and Frederic combined against him; and, by the assistance of the emperor Maximilian I. and Hercules I. duke of Ferrara, succeeded. John Francis, driven from his principality in 1502, was forced to seek refuge in different countries for nine years; till at length Pope Julius II. invading and becoming master of Mirandula, put to flight Frances Trivulce, the widow of Lewis, and re-established John Francis in 1511. But he could not maintain his post long: for the Pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and set up Frances Trivulce, who was his natural daughter. John Francis became a refugee a second time, and so continued for two years; when, the French being driven out of Italy, he was restored again in 1515. He lived from that time in the quiet possession of his dominions, till October 1533; and then Galeoti Picus, his nephew, i. e. the son of his brother Lewis, entered his castle by night with forty armed men, and assassinated him, with his eldest son Albert Picus. He died embracing the crucifix, and imploring pardon of God for his sins.

He was a great lover of letters, and applied himself intently, at the seasons of his leisure, to reading and writing. He seems to have been a more voluminous writer than his uncle; and such of his works as were then composed, were inserted in the Straßburgh edition of his uncle's, in 1504, and continued in those of Basil 1573 and 1601. Among these are, 1. "*De studio divinæ & humanæ philosophiæ, libri duo.*" In this he compares profane philosophy with the knowledge of Holy Scripture, and shews how preferable the latter

latter is to the former. 2. "De imaginatione liber." 3. "De imitatione ad Petrum Bembum epistolæ duæ, & ejus responsum." 4. "De rerum prænotione, libri ix." In this book of the Prescience of things, he treats of the divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiromancy, geomancy, and the like means, which he confutes at large. 5. "Examen vanitatis doctrinæ gentium & veritatis disciplinæ Christianæ, &c." wherein he opposes the errors of the philosophers, those of Aristotle particularly. 6. "Epistolarum libri quatuor." 7. "De reformandis moribus oratio ad Leonem X." These and some more pieces are to be found in the editions above-mentioned of his uncle's works; but there are other of his writings, which have never been collected together, but have always continued separate, as they were first published: as, "Vita Hieronymi Savonarolæ; De veris calamitatum temporum nostrorum causis liber; De animæ immortalitate; Dialogus cui nomen Strix, sive de ludificatione dæmonum; Hymni heroici tres ad Trinitatem, Christum, & Virginem; De Venere & Cupidine expellendis carmen heroicum; Liber de Providentia Dei contra philosophastros; De auro tum æstimando, tum conficiendo, tum utendo libri tres, &c." "There is not," says Du Pin, "so much wit, sprightliness, subtilty, and elegance, in the works of Francis Picus, as in those of his uncle; no, nor yet so much learning: but there is more evenness and solidity."

Eccles. authors of the fifteenth century.

MIRÆUS (AUBERTUS), a learned German, was born at Brussels in 1573; and was first almoner and librarian of Albert, Archduke of Austria. He was an Ecclesiastic, and laboured all his life for the good of the church and of his country. He died in 1640. His works are, 1. "Elogia illustrium Belgii scriptorum." 2. "Opera Historica & Diplomatica." This is a collection of charters and diplomas, relating to the Low Countries. The best edition is that of 1724, 2 vols. in folio, by Foppens, who hath made notes, corrections, and additions to it. 3. "Rerum Belgicarum Chronicon;" useful for the history of the Low Countries. "De rebus Bohemicis, 12mo." 5. "Bibliotheca Ecclesiastica." 6. "Vita Justii Lipsii, &c." Penetration and exactness in facts and citations are said to be the characteristics of this writer.

MISSON

MISSION (FRANCIS MAXIMILIAN), a distinguished person, whose pleadings before the parliament of Paris in favour of the Reformers bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nants, where he became a strenuous assertor of the Protestant religion. In 1687 and 1688, he was on his travels in Italy, in quality of governor to an English nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was published at the Hague, in 3 vols. 12mo. under the title of, "A New Voyage to Italy." L'Abbé Lenglet du Fresnoy, speaking of this performance, observes, "that it is well written; but that the author has shewn himself too credulous, and as ready to believe every insinuation to the disadvantage of the Roman Catholics, as they generally are to adopt whatever can reflect disgrace upon the Protestants." The translation of this work into the English language has been enlarged with many additions: the original has been several times reprinted. Addison, in his preface to his remarks on the different parts of Italy, says, that "Mons. Mission has written a more correct account of it, in general, than any before him, as he particularly excelled in the plan of the country, which he has given us in true and lively colours." He published, after his arrival in England, "The Sacred Theatre at Cevennes, or an Account of Prophecies and Miracles performed in that Part of Languedoc:" this was printed at London in 1707.

He has also left behind him, "The Observations and Remarks of a Traveller," in 12mo, published at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.

Biographia
Dramatica.

MITCHELL (JOSEPH), was the son of a stone-cutter in North Britain, and was born about the year 1684. Mr. Cibber tells us that he received an university education while he remained in that kingdom, but does not specify to which of the seminaries of academical literature he stood indebted for that advantage. He quitted his own country, however, and repaired to the metropolis of its neighbour nation, with a view of improving his fortune. Here he got into favour with the earl of Stair and Sir Robert Walpole; on the latter of whom he was for great part of his life almost entirely dependent. In short, he received so many obligations from that open-handed

handed statesman, and, from a sense of gratitude which seems to have been strongly Mr. Mitchell's characteristic, was so zealous in his interest, that he was even distinguished by the title of "Sir Robert Walpole's poet." Notwithstanding this valuable patronage, however, his natural dissipation of temper, his fondness for pleasure, and eagerness in the gratification of every irregular appetite, threw him into perpetual distresses, and all those uneasy situations which are the natural consequences of extravagance. Nor does it appear that, after having experienced more than once the fatal effects of those dangerous follies, he thought of correcting his conduct at a time when fortune put it in his power so to do: for when, by the death of his wife's uncle, several thousand pounds devolved to him, he seems not to have been relieved, by that acquisition, from the incumbrances which he laboured under; but, on the contrary, instead of discharging those debts which he had already contracted, he lavished away, in the repetition of his former follies, those sums which would not only have cleared his reputation in the eye of the world, but also, with prudence and œconomy, might have rendered him easy for the remainder of his life. As to the particulars of his history, there are not many on record, for his eminence in public character not rising to such an height as to make the transactions of his life important to strangers, and the follies of his private behaviour inducing those who were more intimate with him, rather to conceal than publish his actions, there is a cloud of obscurity hanging over them, which is neither easy, nor indeed much worth while attempting, to withdraw from them. His genius was of the third or fourth rate, yet he lived in good correspondence with most of the eminent wits of his time; particularly with Aaron Hill, whose estimable character rendered it an honour, and almost a stamp of merit, to be noticed by him. That gentleman, on a particular occasion, in which Mr. Mitchell had laid open the distressed situation of his circumstances to him, finding himself unable, consistently with prudence, to relieve him by an immediately pecuniary assistance (as he had indeed but too greatly injured his own fortune by acts of almost unbounded generosity), yet found means of assisting him essentially by another method, which was, by presenting him with the profits and reputation also of a very beautiful dramatic piece, in one act, intitled, "The Fatal Extravagance," a piece which seemed in its very title to convey a gentle reproof to Mr. Mitchell

Mitchell on the occasion of his own distresses. It was acted and printed in Mr. Mitchell's name, and the emoluments arising from it amounted to a very considerable sum. Mr. Mitchell was ingenuous enough, however, to undeceive the world with regard to its true author, and on every occasion acknowledged the obligations he lay under to Mr. Hill. The dramatic pieces, which appear under this gentleman's name, are, 1. "The Fatal Extravagance. Trag. 1721." 8vo. 2. "The Fatal Extravagance. Trag. enlarged, 1725." 12mo. 3. "The Highland Fair. Ballad Opera. 1731." 8vo. The latter of these is really Mr. Mitchell's, and does not want merit in its way. This author died Feb. 6, 1738; and Mr. Cibber gives the following character of him. "He seems to have been a poet of the third rate; he has seldom reached the sublime; his humour, in which he more succeeded, is not strong enough to last; his versification holds a state of mediocrity; he possessed but little invention; and if he was not a bad rhimester, he cannot be denominated a fine poet, for there are but few marks of genius in his writings." His poems were printed in two volumes, 8vo. 1729.

MODREVIUS (ANDREAS FRICIUS), secretary to Sigismund Augustus, king of Poland, was very eminent for his learning and writings. He was early inclined to Lutheranism; and, although he was very cautious, yet he fell under the suspicion of the Roman Catholics, and discovered himself so far, that they considered him as an apostate.

Starovolskius, in centum Polonorum eloquiis, p. 88.

In præfat. Silvæ Ter-tiæ.

One of their own writers speaks of him thus: "Regius secretarius, seu mavis, lutulenti illius subulci Lutheri, cujus nefariis dogmatibus imbutus infestabat ecclesiæ portas, dicendo quæ non oportuit, scribendo quæ non licuit, & agendo quæ non decuit." It appears by a preface, or dedication, of Modrevius, that Pius V. had ordered him to be punished: for he complains to that Pope "of the danger he was in, through the ill opinion his holiness had conceived of him, of being turned out of all his possessions, of being banished from his prince, his family, his country, and from society:" and concludes, "Hoccine humanum factum, sanctissime pater?" Nevertheless, the holy father was not influenced by any motives of humanity, to revoke his orders; and it is certain, that the author's circumstances were not better than before. He wrote several works. His five books "De emendanda re-

"publica"

“ publica” were much esteemed, and gained him a place among the most rational political writers. “ To be sure,” says Bosius, “ he deserves to be ranked among the ablest writers upon politics : for he reasons with great strength, and with great freedom of thought exposes vulgar errors in political matters.” These books were printed in 1554, together with two “ Dialogues” of the same author : 1. *De utrâque specie eucharistiæ a laicis sumenda ;*” and, 2. “ His Explication of those Words of St. Paul, 1 Cor. viii. 1. It is good for a man not to touch a woman.” He wrote another book intituled “ *Silvæ*,” by the command of the king his master, to reconcile the differences which prevailed in Poland upon the subject of the Trinity. He sent this “ *Silvæ*” to Basil, to be printed by Oporinus, who was to send copies of it to the Popish, Lutheran, and Calvinistical universities ; but Trecius, who was desirous to prevent the publication of that book, begged of Oporinus to shew him the manuscript, and having once got it into possession refused to return it. Modrevius complained of this usage to the palatine of Cracow, and earnestly demanded to have it restored, but in vain : so that he found himself obliged to write his work anew. The sceptical manner in which Modrevius treated that mystery gave offence, it seems, to both Papists and Protestants : but at the same time it must be owned, that, in order to fulfil the king his master’s command, he was under a necessity, as he says, of treating it in that manner. He was employed to state the case as a mediator between two parties ; and this office obliged him to throw aside all prejudices, and to give an impartial view of the arguments on both sides. Grotius has placed Modrevius in the class of the reconcilers of the different schemes of religion.

Diff-rt. Itag.
de compa-
randâ pru-
dentiâ civi-
li, p. 161.

Præf. ad
S. lv.

Grot. in
consult. Cas-
sandri.
Bayle’s Dict.

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and intituled, “ *Varia sacra*,” in 2 vols. 4to. ; besides which, he wrote other works.

MOINE (FRANCIS LE), an excellent French painter, was born at Paris in 1638, and trained up under Galloche, professor of the academy of painting, of which he himself became

became afterwards professor. Le Moine painted the grand saloon, which is at the entrance into the apartments of Versailles, and which represents the apotheosis of Hercules. He was four years about it; and the king, to shew how well pleased he was with it, made him his first painter in 1736, and some time after added a pension of 3000 livres to the 600 he had before. A fit of lunacy seized this painter the year after, during which he run himself through with his sword, and died, June 4, 1737, aged 49.

Lodge's
Peerage of
Ireland,
vol. iii.

MOLESWORTH (ROBERT), viscount Molesworth of Swordes in Ireland, an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife big with this only child, who raised himself and his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with a sister of Richard earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he distinguished himself by an early and zealous appearance for his country's liberty and religion; which rendered him so obnoxious to king James, that he was attainted, and his estate sequestered by that king's parliament, May 2, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy-council; and, in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till, some particulars in his conduct disoblighing his Danish majesty, he was forbid the court. Pretending business in Flanders, he retired thither without any audience of leave, and came from thence home: where he was no sooner arrived, than he drew up "An Account of Denmark;" in which he represented the government of that country to be arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and Scheel, the Danish envoy, first presented a memorial to king William, complaining of it, and then furnished materials for an answer, which was executed by Dr. William King. From King's account it appears, that Molesworth's offence in Denmark was, his boldly pretending to some privileges, which, by the custom of the country, are

See the article KING.

are denied to every body but the king ; as travelling the king's road, and hunting the king's game : which being done, as is represented, in defiance of opposition, occasioned the rupture between the envoy and that court.

In the mean time his book was well received by the public, and translated into several languages. The spirit of it was particularly approved by the earl of Shaftesbury, the celebrated author of the "Characteristicks;" who from thence conceived a great esteem for him, and afterwards entered into a close friendship with him. Moleworth's view in writing the "Account of Denmark," is clearly intimated in the preface, where he pretty plainly gives us his political, as well as his religious creed. He censures very severely the clergy in general, for defending the Revolution upon any other principles than those of resistance, and the original contract, which he maintains to be the true and natural basis of the constitution ; and that all other foundations are false, nonsensical, rotten, derogatory to the then present government, and absolutely destructive to the legal liberties of the English nation. And, as the preservation of these depends so much upon the right education of youth in the universities, he urges, in the strongest terms, the absolute necessity of purging and reforming those, by a royal visitation : so that the youth may not be trained up there, as he says they were, in the slavish principles of passive obedience and *jus divinum*, but may be instituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preservation of the law and public liberty : subservient to which they preached up moral virtues, such as fortitude, temperance, justice, a contempt of death, &c. sometimes making use of pious cheats, as Elysian fields, and an assurance of future happiness, if they died in the cause of their country ; and even deceived their hearers into greatness. This insinuation, that Christianity is nothing more than a pious cheat, and an useful state-engine, together with his pressing morality as the one thing necessary, without once mentioning the Christian religion, could not but be very agreeable to the author of the "Characteristicks." In reality, it made a remarkable strong impression on him, as we find him many years after declaring, in a letter to our author, in these terms : " You have long had my heart, even before I
" knew you personally. For the holy and truly pious man,
" who revealed the greatest of mysteries : he who, with a
" truly generous love to mankind and his country, pointed

Letters from
lord Shaftes-
bury to Mr.
Moleworth,
&c. let. viii.
dated Jan.

“ out the state of Denmark to other states, and prophesied
 “ of things highliest important to the growing age: he, I
 “ say, had already gained me as his sworn friend, before he
 “ was so kind as to make friendship reciprocal, by his ac-
 “ quaintance and expressed esteem. So that you may be-
 “ lieve it no extraordinary transition in me, from making
 “ you in truth my oracle in public affairs, to make you a
 “ thorough confidant in my private.” This private affair
 was a treaty of marriage with a relation of our author; and
 though the design miscarried, yet the whole tenor of the
 letters testifies the most intimate friendship between them.

He served his country in the house of commons in both
 kingdoms, being chosen for the borough of Swordes in Ire-
 land, and for those of Bodmyn, St. Michael, and East Ret-
 ford in England; his conduct in the senate being always firm
 and steady to the principles he embraced. He was a mem-
 ber of the privy-council to queen Anne, till the latter end of
 her reign; when, party running high, he was removed from
 the board, Jan. 1713. This was upon a complaint against
 him from the lower house of convocation, presented Dec. 2,
 by the prolocutor, to the house of peers, charging him with
 speaking these words, in the hearing of many persons: “ They
 “ that have turned the world upside-down, are come hither
 “ also;” and for affronting the clergy in convocation, when
 they presented their address in favour of lord chancellor Phipps.
 But as he constantly asserted, and strenuously maintained
 the house of Hanover’s right of succession to the throne,
 George I. on the forming of his privy-council in Ireland,
 made him a member thereof, Oct. 9, 1714, and the next
 month a commissioner of trade and plantations. His majesty
 also advanced him to the peerage of Ireland in 1716, by the
 title of baron of Philipstown, and viscount Molesworth of
 Swordes. His lordship was fellow of the Royal Society; and
 continued to serve his country with indefatigable industry,
 till the two last years of his life: when perceiving himself
 worn out with constant application to public affairs, he passed
 these in a studious and learned retirement. His death hap-
 pened May 22, 1725, at his seat at Breckenstown, in the
 county of Dublin. His lordship had a seat also in England,
 at Edlington, near Tickill, in Yorkshire. By his will he
 devised 50l. towards building a church at Philipstown. He
 had by his wife seven sons and four daughters; one of whom,
 named Mary, was a very extraordinary woman.

See the arti-
 cle MONK,
 Mrs. Mary.

Besides

Besides his "History of Denmark," he wrote an "Address to the house of commons," for the encouragement of agriculture; and translated "Franco-Gallia," a Latin treatise of the civilian Hottoman; giving an account of the state of France, and other parts of Europe, before the loss of their liberties. The 2d edition of this work, with additions, and a new "Preface" by the translator, came out in 1721, 8vo. He is likewise reputed the author of several pieces, written with great force of reason and masculine eloquence, in defence of liberty, the constitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly esteemed by men of learning. In the printed correspondence between Locke and Molyneux, there are letters which shew the high regard those gentlemen had for him: "I am here at Dublin," says Mr. Molyneux to Mr. Locke, "very happy in the friendship of an honourable person, Mr. Molesworth, who is an hearty admirer and acquaintance of yours. We never meet but we remember you. He sometimes comes into my house, and tells me, 'tis not to pay a visit to me, but to pay his devotion to your image that is in my dining-room." To which Mr. Locke answers: "I must beg you to return my acknowledgments to Mr. Molesworth, in the civilest language you can find, for the great compliment you sent me from him. I have been not a little troubled, that I could not meet with the opportunities I sought, to improve the advantage I proposed to myself, in an acquaintance with so ingenious and extraordinary a man as he is."

Locke's
Works;
vol. iii.

MOLIERE, a famous French comedian, whose true original name was John Baptist Pacquelin, was born at Paris about 1620. He was both son and grandson to valets de chambres, tapestry-makers to Lewis XIII. and was designed for the same business, with a view of succeeding his father in that place. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de Bourgoigne; which presently roused up Moliere's natural genius and taste from dramatic representations, and created in him such a disgust to the trade of tapestry-making, that at last his father consented to let him go, and study under the Jesuits, in the college of Clermont. He finished his studies there in five years time, in which he contracted an intimate friendship

ship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. It was here that Moliere deeply drank of that sound philosophy, and stored himself with those great principles of knowledge, which served as a foundation to all his comic productions. When Lewis XIII. went to Narbonne, in 1641, his studies were interrupted: for his father, who was grown infirm, not being able to attend the court, Moliere was obliged to go there to supply his place. However, upon his return to Paris, when his father was dead, his passion for the stage, which had induced him first to study, revived more strongly than ever; and if it be true, as some have said, that he studied the law, and was admitted an advocate, he soon yielded to the influence of his stars, which had destined him to be the restorer of comedy in France.

The taste for theatrical performances was almost universal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little societies made it a diversion to act plays in their own houses; in one of which, known by the name of "The illustrious Theatre," Moliere entered himself; and it was then, for some reason or other, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which caused disturbances in Paris; but it is probable, that he was employed in composing some of those pieces which were afterwards exhibited to the public. La Bejart, an actress of Campagne, waiting, as well as he, for a favourable time to display her talent, Moliere was particularly kind to her; and as their interests became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his first play, called "Etourdi, or the Blunderer." This drew almost all the spectators from the other company of comedians, which were settled in that town; some of which company joined with Moliere, and followed him into Languedoc, where he offered his services to the prince of Conti, who gladly accepted them. About the latter end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journies to Paris privately, he had the good luck to
please.

leave the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, Oct. 1658, upon a stage erected on purpose, in the hall of the guards of the Old Louvre; and were so well approved, that his Majesty gave orders for their settlement at Paris. The king of the Petit Bourbon was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a pension of a thousand livres: and in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much and very justly applauded: and if we consider the number of works which he composed in about the space of twenty years, while he was himself all the while an actor, and interrupted, as he must be, by perpetual avocations of one kind or other, we must needs admire the quickness, as well as fertility of his genius; and we shall rather be apt to think with Despreaux, "that rhyme came to him," than give credit to some others, who say he "wrote very slowly."

His last comedy was "Le malade imaginaire, or The hypochondriac;" and it was acted for the fourth time Feb. 1673. Upon this very day Moliere died; and there was something in the manner of his death very extraordinary. The chief person represented in "Le malade imaginaire" is a sick man; who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead man. Now it has been said, by many people, that he expired in that part of the play; and that when he was to make an end of it in order to discover that it was only a feint, he could neither speak nor get up, being actually dead. The poets took hold of this incident to shew their wit: they handed about a great many small pieces. But of all that were made upon Moliere's death, none were more approved than these four Latin verses:

" Roscius hic situs est tristi Molierus in urna,
 " Cui genus humanum ludere, ludus erat.
 " Dum ludit mortem, mors indignata jocantem
 " Corripit, & mimum fingere sæva negat."

" Here Moliere lies, the Roscius of his age,
 " Whose pleasure, while he liv'd, was to engage

- “ With human nature in a comic strife,
 “ And personate her actions to the life.
 “ But furly death, offended at his play,
 “ Would not be jok’d with in so free a way.
 “ He, when he mimick’d him, his voice restrain’d,
 “ And made him act in earnest what he feign’d.”

This account would probably be sooner credited, as it afforded plentiful matter to the poets for witty conceits and ingenious allusions: else the truth is, that Moliere did not die in such a manner, but had time enough, though very ill, to make an end of his part. Thus the best accounts of him relate, that, during the time of the play, he was so much troubled with a defluxion upon his lungs, that he had much ado to act his part; that he did end it however, though he was seen to be in great pain; that when the comedy was over, he went home and was got to bed; that his cough increasing violently, a vein broke in his lungs, and that he was suffocated with blood in about half an hour after. He died in his 53d year: and the king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. For we must observe, that as Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, so he had drawn upon himself the resentment of the ecclesiastics in particular, by exposing the hypocrites of their order, and the bigots among the laity, in that inimitable master-piece of art, called the “Tartuffe.” They took the advantage of this play, to stir up Paris and the court against its author; and if the king had not interposed between him and harm, he had then fallen a sacrifice to the fury and indignation of the clergy. The king stood his friend now he was dead; and the archbishop, through his majesty’s intercession, permitted him to be buried at St. Joseph’s, which was a chapel of ease to the parish church at St. Eustace.

Siècle des
 Louis XIV.
 tom. ii.

Many are of opinion, that Moliere’s plays exceed, or equal, the noblest performances of that kind in ancient Greece and Rome. “He was,” says Voltaire, “the best comic poet that ever lived in any nation. And it must be confessed, that if we compare the art and regularity of our theatre, with the irregular scenes of the ancients, their weak intrigues, the strange practice of declaring by actors, in cold and unnatural monodies, what they had

“ done,

done, and what they would do; it must be confessed, I say, that Moliere retrieved comedy out of chaos, as Corneille had tragedy, and that the French have been superior in this respect to all the people upon earth." We will leave the critics to dispute the point with this Frenchman, if they shall think it worth their while; and conclude our account with observing, that this excellent comedian, however blessed in other respects, was particularly unhappy as a wife. He has succeeded extremely well in describing the jars of married people, and the uneasiness of jealous husbands; and it is no wonder if he has; for it is said, that he knew it by experience, as well as any man in the world. His wife was the daughter of Mrs. La Bejart above-mentioned, and was born when her mother was with him at Languedoc. Moliere married her some time after he had settled his company at Paris; notwithstanding which, some have suspected that he was her father. Be that as it will, he was extremely jealous of her; and it is agreed on all hands, that he had reason to be so.

MOLINÆUS (CAROLUS), or CHARLES DU MOULIN, famous lawyer, was born at Paris in 1500. His family was noble, and Papyrius mentions a thing very singular, viz. that those of the family of Moulin were related to Elizabeth queen of England; which she acknowledged herself in 1572, speaking with Francis duke of Montmorency, marshal of France and ambassador to England. This relation probably came by Thomas Bulloigne, viscount of Rochefort, that queen's grandfather by the mother's side: for anderus and others say, "that this Rochefort being ambassador to France, gave his daughter Anne of Bulloigne to a gentleman of Brie, a friend and relation of his, to take care of her education; and this gentleman is supposed to be the lord of Fontenay in Brie, of the family of du Moulin." This branch came from Denys du Moulin, lord of Fontenay in Brie, archbishop of Thoulouse, patriarch of Antioch, and bishop of Paris, where he died in 1447. Charles du Moulin was a very learned man, and composed several works, which were collected into three volumes in folio. He was called, "the French Papinian, the French and German lawyer;" and died at Paris in 1566, a Roman Catholic, as it is said, though a Protestant before.

MOLINÆUS (PETER), or PETER DU MOULIN, a celebrated French Protestant minister, and of the same family

with Charles du Moulin, was born at Vexin in 1568. He first imbibed the rudiments of literature at Sedan: and, when he arrived at twenty years of age, was sent to finish his education in England, where he became a member of Christ-college in Cambridge. After four years stay in England, he went to Holland among the retinue of the duke of Wittenberg, and had the ill luck to be shipwrecked in his passage, when he lost all his books and baggage. This gave occasion to his writing an elegant poem intituled, "*Votiva tabula*," which did him great credit, and procured him many friends. The French ambassador countenanced him greatly (for Henry IV. at that time sent Protestant ambassadors into Protestant countries) and recommended him to the queen-mother; by whose interest he obtained the professorship of philosophy at Leyden, then vacant. This he held for five or six years, and had several disciples, who afterwards became famous; among the rest Hugo Grotius. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing; of which he made himself so great a master, that he was always the scourge and terror of the Papists. Scaliger was very much his patron; and when du Moulin published his *Logic* at Leyden in 1596, was so gracious as to say of the epistle prefatory, "*hæc epistola non est hujus ævi*." He taught Greek also in the divinity schools, in which he was extremely well skilled, as appears from his book intituled, "*Novitas Papismi*," where he exposes cardinal Perron's ignorance of that language.

In 1599, he went to Paris, to be minister at Charenton, and chaplain to Catharine of Bourbon, the king's sister, who was then married to Henry of Lorraine duke of Bar. This lady continued a determined Protestant in spite of all attempts to convert her. The Pope applied to Henry IV. about the conversion of his sister, and Henry set his divines upon her; but du Moulin preserved her sound and orthodox in the faith against all their artifices. Perron and Cotton were the men chiefly employed, with whom du Moulin had frequent conflicts; and Henry begged of her himself, only to hear his chaplains preach. She consented to hear father Cotton, who was immediately ordered to preach before the king and his sister in the very place where du Moulin had preached before. However, to secure herself the better against the wiles of this Jesuit, she contrived to have du Moulin so placed, that he might hear all that Cotton said. Cotton's discourse was upon the Holy Spirit's inhabiting the hearts of men, and it began in this manner: "I once had the curiosity to visit an
" hospital

hospital of mad persons; upon my entrance into which, a grave old gentleman very courteously received me, and leading me about, shewed me all the different kinds of them. That, pointing to one, fancies himself to be snow, and would not come near a fire, for fear he should be melted. This, says he, takes himself for an earthen vessel, and keeps carefully from walls, lest he should be broken into pieces. Those four are still madder; for they imagine themselves inspired with the spirit of prophecy. One calls himself Elias, another Jeremiah, another Daniel, and another St. Paul; but I, who am the Holy Ghost, know that they are all mad and impostors, for they never were sent by me. Thus the reverend old gentleman, after he had acquainted me with the different distempers of other madmen, discovered at last his own: for he talked so very soberly, and with so much gravity, that I did not perceive in him the least symptom of madness, till he declared himself to be the Holy Ghost. The same kind of madness may be seen among the pretended reformed. Wife and religious princesses (meaning the king's sister), wife and faithful counsellors (the duke of Sully), wife and learned senators (Philip de Mornay), all these you may see wise and prudent in every respect, except that they fancy they have the Holy Spirit, which they really have not." So it is, that one part of the world continues to call the other foolish and mad, while in the mean time, perhaps, they themselves are not less so: for that it is, I pray, which is to hinder us from concluding, that the Jesuit Cotton, like his reverend guide in the hospital, was not only mad himself, but even madder than those very Protestants, whom he takes upon him to reproach? Observe, by the way, the pious use that was here made of the pulpit; and consider the great comfort that must needs spring up in the breasts of the righteous, upon seeing it dedicated to such holy purposes.

Though Henry IV. was very angry at du Moulin for affliging the Jesuit, and defeating his endeavours to convert his sister; yet the king had always a great regard for him, which du Moulin well knew, and of which he ever retained a very grateful remembrance. After the death of Henry, therefore, which happened in 1610, du Moulin published a book, in which he charged the murder of that monarch upon Cotton, and the whole order of Jesuits. It had been said, that Ravillac was excited to that desperate act by some

S 4

notions.

Lettres de
M. Bayle,
p. 518. edit.
Amlt. 1729.

notions, which he had picked up in the writings of the Jesuits, of Mariana in particular, touching the persons and authority of kings: upon which account father Cotton published an "Apologetical Piece," to shew that the doctrine of the Jesuits was exactly conformable to the decrees of the council of Trent. This was answered by du Moulin in a book intituled, "Anticotton, or A refutation of father Cotton:" wherein is proved, that the Jesuits were the real authors of that execrable parricide: though some indeed have doubted whether he was the author of that book. In 1615, James I, who had long correspondence with du Moulin by letters, sent to invite him into England; which invitation his church at Paris would not suffer him to accept of, till he had given a solemn promise in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and at his departure from England, presented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable disputes with the Jesuits; and when they found that nothing was to be done with him this way, they made use of others. They tried to bring him over to them by the promise of great rewards; and they attempted more than once his life, so that he was obliged at length always to have a guard. In 1617, when the United Provinces desired the Reformed churches of England, France, and Germany, to send some of their ministers to the synod of Dort, du Moulin and three others were deputed by the Gallican church; but were forbidden to go by the king upon pain of death. In 1618, he had an invitation from Leyden to fill their divinity chair, which was vacant, but refused to accept of it. In 1620, when he was preparing to go to the national synod of the Gallican church, baron Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son-in-law the king of Bohemia, who then stood in need of it. Du Moulin declined the office; but the ambassador, knowing his interest with James, would not admit of any excuse. This brought him into trouble; for it was soon after decreed by an order of parliament, that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the Protestant churches. Apprised of this, he secretly betook himself to the ambassador Herbert, who suspected that his letters to the king were intercepted; and advised

vised him to fly, as the only means of providing for his safety. He went to Sedan, where he accepted the divinity-professorship and the ministry of the church; both which he held to the time of his death, which happened March 10, 1658, in his 30th year. He took a journey into England in 1623, when cardinal Perron's book was published against king James: and, at that king's instigation, undertook to answer it. This answer was published at Sedan, after the death of James, under the title of "*Novitas Papismi, sive Perronii confutatio, regisque Jacobi, sed magis sacræ veritatis defensio.*" He was the author of many other learned works.

MOLINOS (MICHAEL). See QUIETISTS.

MOLLOY (CHARLES, Esq;) descended from a very good family in the kingdom of Ireland, and was himself born in the city of Dublin, and received part of his education at Trinity College there, of which he afterwards became a fellow. At his first coming to England he entered himself of the Middle-Temple, and was supposed to have had a very considerable hand in the writing of a periodical paper, called, "*Fog's Journal,*" as also since that time to have been almost the sole author of another well-known paper, intituled, "*Common Sense.*" All these papers give testimony of strong abilities, great depth of understanding, and clearness of reasoning. Dr. King was a considerable writer in the latter, as were lords Chesterfield and Lyttelton. Our author had large offers made him to write in defence of Sir Robert Walpole, but these he rejected: notwithstanding which, at the great change in the ministry in 1742, he was entirely neglected, as well as his fellow-labourer Amherst, who conducted "*The Craftsman.*" Mr. Molloy, however, having married a lady of fortune, was in circumstances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deserved. He lived many years after this period, dying so lately as July 16, 1767. He also wrote three dramatic pieces, 1. "*Perplexed Couple.*" 1715," 12mo. 2. "*The Coquet,*" 1718." 8vo. 3. "*Half-pay Officers,*" 1720," 12mo. None of which met with any very extraordinary success.

MOLSA (FRANCIS MARIA), an eminent poet of the 16th century, was born at Modena. La Monnoie, in a letter to Bayle, has given a particular account of him; which we

Bayle's
Dict. art.
MOLSA.
note C.

In elegiis,
cap. 104.
p. 243.

we will insert as much of, in the course of this memoir, as is necessary to illustrate his character. "Molfa," says la Monnoie, "had a happy genius, which was ripened by study into perfection. Learning and politeness were combined in him. He understood the Greek, and, as Lilius Gyraldus says, even the Hebrew, together with the Latin, and his own language. He succeeded both in prose and verse, in the serious and the comic; insomuch, that, far beyond the judgement which his countryman Sadolet made of him, viz. that he would have excelled in every kind of composition to which he could have attached himself, he excelled in all, without attaching himself to any one." He gained so prodigious a reputation by his Latin and Italian poetry, that, as Paul Jovius tells us, "for thirty years together the patrons of wit at Rome strove to promote him." If he had behaved with the least prudence, he might easily have raised himself to considerable preferments and fortunes in the world; but he managed so ill, that it was not possible to serve him. He was intirely debauched; but that was not all: he did not use precaution enough to secure him from the last contempt: for, as Bayle observes upon this occasion, "in spite of the great corruption of mankind, even such as are not over virtuous themselves, regard with contempt and horror those who neglect decency in the pursuit of unlawful pleasure." Hence it came to pass, that Molfa destroyed his reputation, and put an absolute stop to the progress of his fortunes; which would probably not have happened, if his debaucheries had been managed with more discretion. He died in 1544, of the French disease, which la Monnoie "suspects he caught of a mistress, one Furnia, whom he loved so passionately, that he took the name of Furnius from her; but who became a public courtesan, soon after his death." What his age was at his death, cannot precisely be determined; but it appears from some lines of a beautiful elegy, which he made a few days before, that he was not old:

"Hic jacet ante annos crudeli tabe peremptus
"Molfa: ter injecto pulvere pastor abi."

That is, "Here lies Molfa, who fell untimely by cruel infection. Swains, pass not his grave, without performing the rites due to his shade." So again:

"Ante diem Elyfios cogor cognoscere campos."

"I am obliged to go to the Elysian fields before my time."
Boccalini

Boccalini has diverted himself abundantly with this misfortune of Molsa's. He introduces Christopher Columbus, Fernando Cortes, Magellan, Americus Vesputius, and others, desiring of Apollo, that since the discovery of the new world, and the bringing forth its advantages, was owing to them, their memories should be consecrated to immortality by monuments, proportioned to their services. The chancellor of Parnassus had already drawn up the decree, when Molsa appeared to oppose their request. His head was quite bald; he had not a hair upon his chin; his nose was decayed, and his face covered with scabs and plaisters. "Behold," says he, "shewing his wounds,

Boccalini
Ragguagli
di Parnasso,
cant. 2. cap.
90.

"behold the jewels and fine commodities, which these gentlemen have brought us from the new world! They have brought us a cursed malady, unknown to our forefathers; contagious, infamous, and fatal to generation: a damned Neapolitan disease, the effects of which you see upon my face, and with which my whole body is affected." Upon this, turning to Christopher Columbus, he began to unbutton his breeches; but the Muses, fearing lest too indecent an object should defile the purity of their eyes, caused him to be stopped from proceeding any farther. "It is hard," says la Monnoie, "to apologise for him upon the article of licentiousness, unless we admit those principles in morals, of which he was himself most firmly persuaded, viz. that, provided a man abstains from great crimes, such as murder, robbery, and every kind of violence, he may with an innocent liberty enjoy the sensual pleasures at large. And, according to his way of reckoning, his was one of the purest and most blameless lives that ever was led. He flatters himself in the elegy above-mentioned, that somebody upon examining it would propose it as an example, and that this shall be the subject of his panegyric:

"Tum faciles memoret mores, & puriter acta

"Percurrat vitæ tempora quæque meæ."

That is, "let him take notice of the softness of my manners, and run over all the stages of my blameless life." It has been said of him, among other things, that he died in such a christian-like disposition, that no body can doubt but his soul went directly to heaven. This one of his friends makes use of, among other topics of consolation, for those who were afflicted with the loss of so fine a genius. "But," says Bayle, "whatever good dispositions he might discover in his last moments, his former life gives great cause

Luca Con-
tile, lettere,
lib. i.

“ to be afraid, that he had occasion for several years pur-
“ gatory.”

Jovius in
elogiis, cap.
104.

We must not forget to observe, that Molsa was a great orator, as well as a great poet. He met once with a favourable opportunity of displaying his talent this way: for having seen the people of Rome highly incensed against Lorenzo de Medicis, who had cut off the heads of a great number of ancient statues, he accused him of that action, and made so lively an oration upon it, that he perfectly overwhelmed him with confusion and despair: and it was generally believed, that Lorenzo de Medicis was so confounded at the infamy, with which he was branded in that oration, that, in order to efface it, he resolved to restore the city of Florence to its liberty, by assassinating Alexander de Medicis his near relation, which he did in 1537.

Hieron de
Coste,
Eloges des
dames
illustres,
tom. ii.

MOLSA (TARQUINIA), daughter of Camillo Molsa, knight of the order of St. James of Spain, and grand-daughter of Francis Maria Molsa, was one of the most accomplished ladies that ever appeared in the world; wit, learning, beauty, and virtue, all uniting in her in a most extraordinary degree. Her father observing, while she was yet very young, the goodness and excellence of her genius, procured her the best masters in every branch of literature and science. Lazaro Labadini, a celebrated grammarian of those times, taught her polite literature; and her Latin compositions in prose and verse shew, that she attained the art of writing well, and composing correctly. She became learned in Aristotle, under Camillo Corcapani. Anthony Guarini, the mathematician, taught her the doctrine of the sphere. She learned poetry under Francis Patricius the famous philosopher; and logic and philosophy under P. Latoni, who also instructed her thoroughly in the Greek tongue. The rabbi Abraham taught her the principles of the Hebrew language; and John Maria Barbier formed her in the politeness of the Tuscan tongue; in which she has not only written a great number of easy and elegant verses, but likewise several letters, and other pieces, which are in high esteem with the polite and learned in Italy. Besides her original works, she has translated several things from Greek and Latin in a manner which shews her to have understood those languages as well as her own. Afterwards she learned music, as a relaxation and diversion from her more serious studies; and in this art she attained the highest degree of perfection. She used to play upon the violin,

as well as upon the lute, and sing to it at the same time in so exquisite a taste, as charmed every hearer: and she instituted at length a choir of ladies, over which she herself used to preside. The elogium, which Francis Patricius, one of her tutors has given her, is curious and worth transcribing; as it is not supposed to exceed the truth, although it is written in the highest strains of panegyric. “Non tu,” says he, “ut aliæ solent, summis labris libros attigisti. Tu non modo Hetruscam politissimam linguam, sed Latinam, sed Græcam, optime calles, &c.” That is, “You have not superficially read books, as other ladies use to do. You have not only a perfect knowledge of the Tuscan tongue in its greatest purity, but likewise of the Latin and Greek: in the latter of which you can read and understand, not only historians and orators, but also philosophers, and even Plato himself, Jove’s rival in eloquence, and likewise the poets of any kind, even Pindar; and that without the least difficulty. And what may surpass the admiration of all, you learnt this language, by my reading Plato to you, within the compass of three months. In Latin you compose verses of all sorts; and in Tuscan you write poems, good gods! how full of wit and ingenuity! You can solve all the difficulties in logic. You are a perfect mistress of the ethics of Plutarch, Aristotle, and Plato. You have made a vast proficiency in natural philosophy; and have drunk very deep of Catholic theology. What need I mention music of every kind, when the whole band, not of the musicians only, but of the Muses themselves, look upon you with admiration and astonishment! The most skilful man in music is so far from excelling, that he does not so much as equal you. When you sing to the lute, when you perform bass and tenor at the same time, the one on the lyre, and the other with your voice, all the Graces adorn, surround, and admire you. Would I were able to express myself so, that those, who read this, might imagine they heard you. Good gods! what eloquence, what spirit, what wit, what agreeableness in conversation, what sweetness of temper, what politeness of behaviour! The most judicious Benedictus Manzolus your countryman, and bishop of Reggio, very justly prefers you, not only to your most eloquent father Camillus, but also to your grandfather Francis Maria Molsa, a great man in every respect.”

This

F. Patricius,
in epist. de-
dicat. dis-
cussionum
peripateti-
corum,
vol. ii.

Hilarion de
Coste, ut
supra.

This lady was in high repute at the court of Alphonfus II. duke of Ferrara, a prince of great judgement, and a passionate lover of every thing that was elegant; and we are told, that he stood ravished with admiration, upon finding so many more accomplishments than he had been taught to expect in her. But the most authentic testimony and declaration of her high merit and character, was that which she received from the city of Rome; which, by a decree of the senate, in which all her excellences and qualifications are set forth, honoured her with the title of Singular, and bestowed the rights of a Roman citizen upon her, and the whole family of Molza. Part of the patent runs thus: “*Etsi novum at-*
“*que inusitatum est in civium numerum a senatu scēminas*
“*cooptari, quarum virtus ac fama domesticorum parietum*
“*finibus contineri cum debeat, raro publicis in negotiis*
“*usui reipublicæ esse solet; tamen si aliqua inter eas un-*
“*quam extiterit, quæ non solum cæteras sui ordinis, sed*
“*viros etiam virtutibus pæne omnibus supergrediatur,*
“*æquum est, ut novo exemplo, novisque inusitatisque meritis,*
“*novi itidem honores inusitatique persolvantur. Cum itaque*
“*Tarquinia Molza Mutinæ, &c. celebres illas Romanas*
“*heroinas æmulatur virtutibusque exprimat, ut ei nihil*
“*præter patriam Romanam deesse videatur, ne hoc unum ad*
“*absolutam ejus gloriam desiderari possit, senatus popu-*
“*lusque Romanus civitate donandam censuit, &c.*” That is, “*Though it be new and uncommon for the senate to*
“*admit women into the number of citizens, whose excel-*
“*lences and fame, as they ought to be confined to family*
“*affairs, are seldom of service to the commonwealth in*
“*public matters; yet if there be any one among them,*
“*who not only surpasses the rest of her own sex, but even*
“*the men in almost all virtues, it is reasonable, that by*
“*a new example new and unusual honours should be paid*
“*to new and unusual merit. Since therefore Tarqui-*
“*nia Molza, a native of Modena, &c. resembles by her*
“*virtues those famous Roman heroines, so that she seems*
“*to lack nothing but being a Roman citizen, that this*
“*alone might not be wanting to complete her glory, the*
“*senate and people of Rome have decreed to present her*
“*with the freedom of the city, &c.*” The decree was passed at the capitol, Dec. 8, 1600, when Curtio Martolo and Angelo Fosco were chancellors of the senate and people of Rome.

Molza was married; but, losing her husband without having any children, would never consent to be married again,

again, although she was very young. She gave such lively tokens of her grief, that Patricius compares her to another Artemisia. Epist. dedicat. ut supras.

MOLYNEUX (WILLIAM, Esq;), an excellent mathematician and astronomer, was born, April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived. Being of a tender constitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the university of Dublin, under the care of Dr. Palliser, afterwards archbishop of Cashell. He distinguished himself here by the probity of his manners, as well as by the strength of his parts; and having made a remarkable progress in academical learning, and particularly in the new philosophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years spent in this university, he left it; and being sent to London, was admitted into the Middle-Temple in June 1675. He staid there three years, and applied himself to the study of the laws of his country, as much as was necessary for one who was not designed for the profession of the law; but the bent of his genius, as well as inclination, lying strongly to philosophy and mathematics, he spent the greatest part of his time in these enquiries, which, from the extraordinary advances newly made therein by the Royal Society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland in June 1678, and shortly after married Lucy, daughter of Sir William Domville, the king's attorney-general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy as were most agreeable to his fancy; wherein astronomy having the greatest share, he began, about 1681, a literary correspondence with Flamsteed the king's astronomer, which he kept up for several years. In 1683, he formed a design of erecting a philosophical society at Dublin, in imitation of the Royal Society at London; and, by the countenance and encouragement of Sir William Petty, who accepted the office of president, they began a weekly meeting that year, when our author was appointed their first secretary. The reputation of his parts and learning, which by means of this society became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whose influence chiefly he was appointed that year, jointly with Sir William Robinson, sur-
veyor-

veyor-general of his majesty's buildings and works, and chief engineer. In 1685, he was chosen fellow of the Royal Society at London; and that year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders. Accordingly he travelled through that country and Holland, and some part of Germany and France; and carrying with him letters of recommendation from Flamsteed to Cassini, he was introduced to him, and others, the most eminent astronomers in the several places through which he passed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "*Sciothericum telescopium*," containing a description of the structure and use of a telescopic dial invented by him: another edition of which was published at London in 1700, 4to. Upon the coming out of Sir Isaac Newton's "*Principia*" the following year, 1687, our author was struck with the same astonishment as the rest of the world; but declared also, that he was not qualified to examine the particulars. Halley, with whom he constantly corresponded, had sent him the several parts of this inestimable treasure, as they came from the press, before the whole was finished, assuring him, that he looked upon it as the utmost effort of human genius: and some time after it was published, Flamsteed desiring his opinion of it, he sent the following, in a letter dated at Dublin, May 19, 1688. "You desire
 " to know our thoughts in this place of Mr. Newton's
 " book; and to this I answer, that I have not yet had time
 " to settle to it seriously; for I find I must rub up all the
 " little notions I have of conics and the doctrine of ratios,
 " which are half slipped out of my head, before I venture
 " upon it: and I question, after all, whether I shall be able
 " to master it, for I perceive it is a piece, that requires
 " great application, or else it is invincible. Neither do I
 " know any mathematic head in this place, that has thoroughly
 " considered the whole, unless it be the honourable Mr.
 " Roberts, the earl of Radnor's younger son, who is at pre-
 " sent in town.—He tells me, he has run through Mr.
 " Newton's book, and finds it really admirable. One ob-
 " servation in Mr. Newton's book, though not first started
 " there, is truly to be wondered at by all mortals; and that
 " is the *sesquialtera ratio* between the periods and distances
 " of the planets, and this not only among the primary er-
 " ratics, but even among the lesser sets of dancers.—It is in
 " my opinion a most amazing thought to consider, how uni-
 " versally

“versally this great law runs through the whole frame of nature, and agrees to bodies at such vast distances, and that seem to have no tie or respect to each other. It is to me beyond exception the strongest argument that can be drawn from the frame of this universe for the proof of a God, to see one law so fixed and inviolable among those vast and distant *chori*, who certainly could not therefore be put into this posture and motion by chance, but by an omnipotent intelligent Being.”

In 1688, the philosophic society at Dublin was broke up and dispersed by the confusion of the times. Mr. Molynceux had distinguished himself as a member of it from the beginning, by presenting to it several discourses upon curious subjects; some of which were transmitted to the Royal Society at London, and afterwards printed in the “Philosophical Transactions.” In 1689, among great numbers of other protestants, he withdrew from the disturbances in Ireland; and, after a short stay in London, fixed himself with his family at Chester. In this retirement, he employed himself in putting together the materials he had some time before prepared for his “Dioptrics,” in which he was much assisted by Flamsteed; and in August 1690, went to London to put it to the press, where the sheets were revised by Halley, who, at our author’s request, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glasses. Accordingly the book came out, 1692, in 4to, under the title of “*Dioptrica nova: a Treatise of Dioptrics*, in two parts; wherein the various effects and appearances of spherical glasses, both convex and concave, single and combined, in telescopes and microscopes, together with their usefulness in many concerns of human life, are explained.” He gave it the title of “*Dioptrica nova*,” not only because it was almost wholly new, very little being borrowed from other writers, but because it was the first book that appeared in English upon the subject. This work does not contain any of the more curious speculations thereon, that being foreign to his design; but several of the most generally useful propositions for practice are demonstrated in clear and easy manner, for which reason it was many years much used by the artificers: and the second part is very entertaining, especially in his history which he gives of the several optical instruments, and of the discoveries made by them. The dedication of the “*Dioptrics*” being addressed to the Royal Society, he takes notice, among other improvements in philosophy, by building it upon experience, of the

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advances that had been lately made in logic “ by the incomparable Mr. John Locke, who, in his ‘ Essay upon human Understanding,’ had rectified,” says he, “ more received mistakes, and delivered more profound truths, established upon experience and observation, for the direction of man’s mind in the prosecution of knowledge, which may be properly termed logic, than are to be met with in all the volumes of the ancients; and that he had clearly overthrown all those metaphysical whimsies, which affected men’s brains with a species of madness, whereby they fancied a knowledge where they had none, by making a noise with sounds without clear and distinct significations.” This compliment, together with a present of his book, drew a letter of thanks from Mr. Locke to our author; whence began an acquaintance that presently grew into an intimate friendship; and from this time a constant correspondence, in the most affectionate terms, was carried on between them, as long as Mr. Molyneux lived; to whom many improvements made in the second edition of the “ Essay on Human Understanding” must be attributed.

Locke to
Molyneux,
Mar. 8,
1694, in
Locke’s
Works,
vol. iii.

Before he left Chester, he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eye-sight twelve years before, that is, soon after she was married; from which time she had been very sickly, and afflicted with extreme pains of the head. As soon as the public tranquillity was settled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament, in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated by the lord lieutenant one of the commissioners for the forfeited estates, to which employment was annexed a salary of 500l. a year; but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he published “ The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England:” in which he is supposed to have delivered all, or most, that can be said upon this subject, with great clearness and strength of reasoning. This piece (a second edition of which, with additions and emendations, was printed in 1720, 8vo) was answered by John Cary, merchant of Bristol, in a book called:

called, “A Vindication of the Parliament of England, &c.” dedicated to the lord chancellor Somers: What occasioned Molyneux to write the above tract, was his conceiving the Irish woollen manufactory to be oppressed by the English government; on which account he could not forbear asserting his country’s independency. He had given Mr. Locke a hint of his thoughts upon this subject, before it was quite ready for the press, and desired his sentiments upon the fundamental principle on which his argument was grounded; in answer to which that gentleman, intimating that the business was of too large an extent for the subject of a letter, proposed to talk the matter over with him in England. This, together with a purpose which Molyneux had long formed of paying that great man, whom he had never yet seen, a visit, prevailed with him to cross the water once more, although he was then in a very infirm state of health; and accordingly he did so in July this year, 1698, and stayed in England till the middle of September. But the pleasure of this long-wished-for interview, which he intended to have repeated the following spring, seems to have been purchased at the expence of his life; for, shortly after, he was seized with a severe fit of his constitutional distemper, the stone, which occasioned such retchings, as broke a blood-vessel, and two days after put a period to his life. He died, Oct. 11, 1698, having spoken several times of Mr. Locke in his last illness, and wrote the following clause in his will with his own hand: “I give and bequeath to my excellent friend John Locke, Esq; author of the ‘Essay concerning Human Understanding,’ the sum of five pounds to buy him a ring, in memory of the value and esteem I had for him.” Besides the “*Sciothericum telescopicum*” and the “*Dioptrica nova*” already mentioned, he published several pieces in the “*Philosophical Transactions*.”

His son Samuel Molyneux was born at Chester in July, 1689, and educated with great care by his father, according to the plan laid down by Locke upon that subject. When his father died, he fell under the management of his uncle Dr. Thomas Molyneux, an excellent scholar and physician at Dublin, and also an intimate friend of Mr. Locke; who executed his trust so well, that Mr. Molyneux became afterwards a most polite and accomplished gentleman, and was made secretary to his late majesty, when he was prince of Wales. Astronomy being his favourite study, as it had been his father’s, he projected many schemes for the ad-

Letters of
Locke and
Molyneux.
Locke’s
Works,
vol. iii.

Book iii.
c. i. Upon
the method
of forming
and grinding
glasses for
telescopes,
&c.

vancement of it, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; one of which, of his own making, he had presented to John V. king of Portugal. In the midst of these thoughts, being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these enquiries any farther; and gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr. Molyneux dying soon after, Dr. Smith lost the opportunity; yet, supplying what was wanting from Mr. Huygens and others, he published the whole in his "Complete Treatise of Opticks."

MONARDES (NICHOLAS), a physician of Seville in Spain, flourished in the 16th century, and deservedly acquired a great reputation by his practice, as well as by the books he published. His book intituled, "De secunda vena in pleuritide inter Græcos & Arabes concordia," was printed at Seville, 1539, in 4to. His treatise "De rosa & partibus ejus; de succi rosarum temperatura; de rosis Percifis seu Alexandrinis; de malis, citris, aurantiis, & limoniis," was printed at Antwerp, 1565, in 8vo. He was well acquainted by long experience with the sovereign virtues of the American drugs; and the Spanish book which he published, "De las drogas de las Indias," was extremely useful, and gained him the highest esteem and glory. The two first parts of this work were printed one after another, namely, in 1569 and 1571; to which he added a third part in 1574. This edition was dedicated to Pope Gregory XIII. and it was to oblige the Pope, that the author published it in this manner: "Since the fruits of my studies," says he in the dedication, "are of such a nature as to please your holiness, and since you have caused them to be brought to Rome from the remotest part of Spain, I thought it would oblige you, if I should join both parts of this work together; and now for the first time, and chiefly on your account, add a third." The Spanish works of Monardes have been translated into Latin by Clusius; into Italian by Annibal Brigantus; and those upon the American drugs into English by somebody, whose name we cannot at present recover. He died probably about 1578; but at what age we know not.

Nicol. Anton. Biblioth. script. Hispan. tom. ii. p. 122.

MONGAULT (NICHOLAS HUBERT), an ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris in 1674. At sixteen, he entered into the congregation of the Fathers of the Oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then obtained in the schools, and was the only one which was permitted to be taught: nevertheless Mongault, with some of that original spirit which usually distinguishes men of uncommon abilities from the vulgar, ventured, in a public thesis, which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the Oratory in 1699; and soon after went to Thoulouse, and lived with Colbert archbishop of that place, who had procured him a priory in 1698. In 1710, the duke of Orleans, regent of the kingdom, committed to him the education of his son, the duke of Chartres; which important office he discharged so well, that he acquired an universal esteem. In 1714, he had the abbey of Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, chose the abbé Mongault to fill the place of secretary-general; made him also secretary of the province of Dauphiny; and, after the death of the regent, his father, raised him to other considerable employments. All this while he was as assiduous as his engagements would permit, in cultivating polite literature; and, in 1714, published at Paris, in 6 vols. 12mo, an edition of "Tully's Letters to Atticus," with an excellent French translation, and judicious comment upon them. This work has been often reprinted, and is justly reckoned admirable; for, as Middleton has observed, in the preface to his "Life of Cicero," the abbé Mongault "did not content himself with retailing the remarks of other commentators, or out of the rubbish of their volumes with selecting the best, but entered upon his task with the spirit of a true critic, and by the force of his own genius has happily illustrated many passages, which all the interpreters before him had given up as inexplicable." He published also a very good translation of "Herodian" from the Greek, the best edition of which is that of 1745, in 12mo. He died at Paris, Aug. 15, 1746, aged almost 72.

He was a member of the French academy, and of the academy of inscriptions and belles lettres; and was fitted to do honour to any society. In the first volume of the "Mé-

“moirs of the Academy of Inscriptions,” there are two fine dissertations of his : one “upon the divine honours paid to the governors of the Roman provinces, during the continuance of the republic ;” the other, “upon the temple, which Cicero conceived a design of consecrating to the memory of his beloved daughter Tullia, under the title of *Fanum*.”

Skinner's
Life of
Monk.

MONK (GEORGE), duke of Albemarle, memorable for having restored Charles II. to his crown and kingdoms, was descended from a very ancient family, and born at Potheridge in Devonshire, Dec. 6, 1608. He was a younger son ; and, no provision being expected from his father Sir Thomas Monk, whose fortune was reduced, he dedicated himself to arms from his youth. He entered a volunteer under Sir Richard Greenville, then lying at Plymouth, and just setting out under lord Wimbledon on the expedition against Spain. This was in 1625, when he was not quite seventeen. The year after he obtained a pair of colours, in the expedition to the Isle of Rhee ; whence returning in 1628, he served the following year as ensign in the Low Countries, where he was promoted to the rank of a captain. In this station he was concerned in several sieges and battles ; and having, in ten years service, made himself an absolute master of the art military, he returned to his native country, just on the breaking out of the war between Charles I. and his Scottish subjects. His reputation, supported by proper recommendations, procured him the rank of lieutenant-colonel, in which post he served in both the king's northern expeditions ; and afterwards he served as colonel, when the Irish rebellion broke out. In quelling this, he did such considerable service, that the lords-justices appointed him governor of Dublin : but, the parliament intervening, that authority was vested in another. Soon after, on his signing a truce with the rebels, by the king's order, Sept. 1643, he returned with his regiment to England ; but, on his arrival at Bristol, was met by orders both from Ireland and Oxford, directing the governor of that place to secure him. The governor, however, believing the suspicions conceived against him groundless, suffered him to proceed to Oxford on his bare parole ; and there he so fully justified himself to lord Digby, then secretary of state, that he was by that nobleman introduced to the king ; but his regiment was given to colonel Warren, who had been his major. As some amends for this, the king made him major-general in the Irish brigade, then

then employed in the siege of Nantwich in Cheshire; to which place he arrived just soon enough to share in the unfortunate surprisal of that whole brigade by Sir Thomas Fairfax. He was sent to Hull, and thence conveyed in a short time to the Tower of London, where he remained in close confinement, till Nov. 13, 1646; and then, as the only means to be set at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Irish service. Some have charged him with ingratitude for thus deserting the king, who had been very kind to him during his confinement, and in particular had sent him from Oxford 100 l. which was a great sum for his majesty, then much distressed: but it may be said in his favour, that he never listened to any terms made him by the parliamentarians, while the king had an army on foot: now indeed, when his majesty was in the hands of his enemies, he readily accepted of a colonel's commission; and, as he had been engaged against the Irish rebels before, he thought it consistent with the duty he owed, and which he had hitherto inviolably maintained, to the king, to oppose them again. He set out for Ireland, Jan. 28, 1646-7, but returned in April on account of some impediments. Soon after he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him: upon which he went again, and for the following two years performed several exploits, worthy of an able and experienced soldier. Then he was called to an account for having treated with the Irish rebels; and summoned to appear before the parliament, who, after hearing him at the bar of the house, passed this vote, Aug. 10, 1649: "That they did disapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Irish rebel Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are easily persuaded, that the making the same by the said major-general was, in his judgement, most for the advantage of the English interest in that nation; and, that he shall not be further questioned for the same in time to come." This vote highly offended the major-general, though not so much as some passages in the house, reflecting on his honour and fidelity. He was perhaps the more offended at this treatment, as he was not employed in the reduction of Ireland under Oliver Cromwell; who, all accounts agree, received considerable advantage from this very treaty with O'Neal. Monk's friends endeavoured to clear his reputation; his reasons for

agreeing with O'Neal were also printed ; yet nothing could wipe off the stain of treating with bloody Irish rebels, till it was forgot in his future fortune.

About this time, his elder brother died without issue male ; and the family estate by entail devolving upon him, he repaired it from the ruinous condition in which his father and brother had left it. He had scarce settled his private affairs, when he was called to serve against the Scots, who had proclaimed Charles II. under Oliver Cromwell ; by whom he was made lieutenant-general of the artillery, and had a regiment given him. He was so extremely serviceable, and did such great things, that Cromwell left him commander in chief in Scotland, when he returned to England to pursue Charles II. In 1652, he was seized with a violent fit of illness, which obliged him to go to Bath for the recovery of his health : after which, he set out again for Scotland, was one of the commissioners for uniting that kingdom with the new-erected commonwealth ; and, having successfully concluded it, returned to London. The Dutch war having now been carried on for some months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at sea ; in which service, June 2, 1653, he contributed greatly by his courage and conduct to the defeat then given to the Dutch fleet. Monk and Dean were both on board the same ship ; and, Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know that we had lost one of our admirals. Cromwell, in the mean time, was paving his way to the supreme command, which, Dec. 16, 1653, he obtained, under the title of Protector ; and in this capacity soon concluded a peace with the Dutch. Monk remonstrated warmly against the terms of this peace ; and his remonstrances were well received by Oliver's own parliament. Monk also, on his return home, was treated so kindly by them, that Oliver is said to have grown jealous of him, as if he had been inclined to another interest. But, receiving satisfaction from the general on that head, he not only took him into favour ; but, on the breaking out of fresh troubles in Scotland, sent him down there commander in chief. He set out in April 1654, and managed so well as to finish the war by August ; when he returned from the Highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleugh, within five miles of Edinburgh : and here he resided during the remaining time that he stayed in Scotland, which was five years,

years, amusing himself with rural pleasures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exercised this government, as one of the protector's council of state in Scotland, whose commission bore date in June 1655. Cromwell however could not help distrusting him at times, on account of his popularity; nor was this distrust entirely without the appearance of foundation. It is certain the king entertained good hopes of him, and to that purpose sent to him the following letter from Colen, Aug. 12, 1655.

“ One who believes he knows your nature and inclinations very well assures me, that, notwithstanding all ill accidents and misfortunes, you retain still your old affection to me, and resolve to express it upon the first seasonable opportunity; which is as much as I look for from you. We must all patiently wait for that opportunity, which may be offered sooner than we expect: when it is, let it find you ready; and in the mean time have a care to keep yourself out of their hands, who know the hurt you can do them in a good conjuncture, and can never but suspect your affection to be, as I am confident it is, towards

“ Your, &c.

“ CHARLES REX.”

However, Monk make no scruple of discovering every step taken by the cavaliers, which came to his knowledge, even to the sending the protector this letter; and joined in promoting addresses to him from the army, one of which was received by the protector March 19, 1657, in which year Monk received a summons to Oliver's house of lords. Upon the death of Oliver, Monk joined in an address to the new protector Richard, whose power nevertheless he foresaw would be but short-lived; it having been his opinion, that Oliver, had he lived much longer, would scarce have been able to preserve himself in his station. And indeed Cromwell himself began to be apprehensive of that great alteration which happened in his government after his death, and fearful that the general was deeply engaged in those measures which procured it; if we may judge from a letter written by him to general Monk a little before, to which was added the following remarkable postscript: “ There be that tell

“ me, that there is a certain cunning fellow in Scotland

“ called George Monk, who is said to lie in wait there to

“ introduce

Echard's
Hist. of
England.—
Life of
Cromwell.
Skinner.&c.

“ introduce Charles Stuart; I pray you, use your diligence
 “ to apprehend him, and send him up to me.” It is not
 our business to relate all the steps which led to the resto-
 ration of Charles II. but only to give a general idea of the
 man who was the instrument of it: we shall only say
 therefore, that, upon the deposition of Richard Cromwell
 and the anarchy that ensued, general Monk furnished a
 hand to the heart of the nation, and restored the king; and
 in this did the greatest service that ever was performed by a
 subject to his sovereign.

He was immediately loaded with pensions and honours,
 was made knight of the garter, one of the privy-council,
 master of the horse, a gentleman of the bedchamber, first lord
 commissioner of the treasury; and soon after created a peer,
 being made baron Monk of Potheridge, Beauchamp, and
 Tees, earl of Torrington, and duke of Albemarle, with a
 grant of 7000*l.* per annum estate of inheritance, besides
 other pensions. He received a very peculiar acknowledge-
 ment of regard on being thus called to the peerage; almost
 the whole house of commons attending him to the very door
 of the house of lords, while he behaved with great modera-
 tion, silence, and humility. This behaviour was really to
 be admired in a man who by his personal merit had raised
 himself within the reach of a crown, which he had the pru-
 dence or the virtue to wave; yet he preserved it to the end
 of his life: inasmuch that the king, who used to call him
 his political father, said, very highly to his honour, “ The
 “ duke of Albemarle demeaned himself in such a manner to
 “ the prince he had obliged, as never to seem to overvalue
 “ the services of general Monk.” An high eloge! and what
 gives us a vast idea of his temper and wisdom.

He spent the remainder of his life in as high glory as a
 subject could possess: consulted and employed upon all great
 occasions by the king his master, and, what is very rare and
 extraordinary, at the same time perfectly esteemed and be-
 loved by his fellow-subjects. In 1664, on the breaking
 out of the first Dutch war, he was, by his royal highness the
 duke, who commanded the fleet, intrusted with the care of
 the admiralty: and, the plague breaking out the same year
 in London, he was intrusted likewise with the care of the
 city by the king, who retired to Oxford. He was at the
 latter end of this year appointed joint admiral of the fleet
 with prince Rupert, and distinguished himself, as is well
 known, with great bravery against the Dutch. Sept. 1666,
 the fire of London occasioned the duke of Albemarle to be
 recalled

recalled from the fleet, to assist in quieting the minds of the people; who expressed their affection and esteem for him, by crying out publicly, as he passed through the ruined streets, that, "if his grace had been there, the city had not been burned." The many hardships and fatigues he had undergone in a military life began to shake his constitution somewhat early; so that about his 60th year he was attacked with a dropfy: which being too much neglected, perhaps on account of his having been hitherto remarkably healthy, gained ground upon him pretty fast, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He died in the esteem of his sovereign and his brother the duke of York, as appears not only from the high posts he enjoyed under, and the great trust reposed in him by both, but also from the tender concern shewn by them, in a constant enquiry after his state during his last illness, and by the public and princely regard paid to his memory after his decease: for his funeral was honoured with all imaginable pomp and solemnity, and his ashes admitted to mingle with those of the royal blood; he being interred, April 4, 1670, in Henry the VIIth's chapel at Westminster, after his corpse had lain in state many weeks at Somerset-house.

This extraordinary man was an author: a light, in which he is by no means generally known; and yet in which he did not want merit. After his death was published, by authority, a treatise in his own profession, which he composed while a prisoner in the Tower: it is called, "Observations upon military and political Affairs, written by the most honourable George duke of Albemarle, &c. Lond. 1671," a small folio. Besides a dedication to Charles II. signed John Heath, the editor, it contains thirty chapters of martial rules, interspersed with political observations, and is in reality a kind of military grammar. We have besides, "The Speech of General Monk in the House of Commons, concerning the settling the Conduct of the Armies of three Nations, for the safety thereof;" another delivered at Whitehall, Feb. 21, 1659, to the members of parliament at their meeting, before the re-admission of their formerly-secluded members; and "Letters relating to the Restoration, Lond. 1714-15."

Buckingham's Works, vol. i.
Somers's Tracts, vol. iii.

MONK (the honourable Mrs.), was the daughter of the lord Moleſworth, a nobleman of Ireland, and wife of George Monk, Esq. By the force of natural genius, she acquired

acquired a perfect knowledge of the Latin, Italian, and Spanish tongues; and by constant reading of the finest authors in those languages, became a great mistress in the art of poetry. She wrote many poems for her own diversion, yet with such accuracy, that they were deemed worthy of publication; and soon after her death, which happened about 1715, they were printed with the following title, “Miranda: Poems and Translations upon several Occasions, 1716,” 8vo. They were dedicated to the princess Caroline, afterwards queen, by her father, lord Moleworth; who speaks of the poems and of the author in the following manner: “Most of them,” says he, “are the product of
 “the leisure hours of a young gentlewoman lately dead,
 “who, in a remote country retirement, without any assistance but that of a good library, and without omitting the
 “daily care due to a large family, not only perfectly acquired the several languages here made use of, but the
 “good morals and principles contained in those books, so
 “as to put them in practice, as well during her life and
 “languishing sickness, as at the hour of her death. In
 “short, she died not only like a Christian, but a Roman
 “lady; and so became at once the object of the grief and
 “comfort of her relations. As much as I am obliged to
 “be sparing in commending what belongs to me, I cannot
 “forbear thinking some of these circumstances uncommon
 “enough to be taken notice of. I loved her more because
 “she deserved it, than because she was mine; and I cannot
 “do greater honour to her memory, than by consecrating
 “her labours, or rather her diversion, to your royal highness, as we found most of them in her scrutore after her
 “death, written with her own hand; little expecting, and
 “as little desiring, the public should have any opportunity
 “either of applauding or condemning them.”

Vol. ii.
p. 107.

Jacob tells us, in his “Lives of the Poets,” that these poems and translations shew the true spirit and numbers of poetry, a delicacy of turns, and justness of thought and expression: but let us just transcribe a specimen. There is among them a translation from Tasso, intituled, “Runaway love;” in which piece, Venus having lost Cupid, offers this reward to any that should apprehend him:

“And he that finds the boy, shall have
 “The sweetest kiss I ever gave:
 “But he that brings him to my arms,
 “Shall master be of all my charms.”

The

The following is an epitaph on a lady of pleasure :

“ O’er this marble drop a tear,
 “ Here lies fair Rosalind ;
 “ All mankind were pleas’d with her,
 “ And she with all mankind.”

MONNOYE (BERNARD DE LA), was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of fine parts and great learning. He was admirably formed for poetry; and, in 1671, had a fair opportunity of displaying his talents in that way. It was on occasion of the prize of poetry, founded by the members of the French academy; the subject of which at this time was, on “The suppressing of duelling by Lewis XIV.” This prize, which was just before founded, making the candidates more eager on that account, and inspiring the greatest emulation, all the French, who had any genius for poetry, strove for the palm on this occasion; but la Monnoye gained it from them all, and was therefore the first who won the prize founded by the French academy; by which he gained a reputation, that increased ever after. In 1673, he was a candidate for the new prize, the subject whereof was, “The protection with which his Gallic majesty honoured the French academy;” but his poem came too late. He won the prize in 1675, the subject whereof was, “The glory of arms and learning under Lewis XIV;” and that also of 1677, whose subject was, “The education of the dauphin.” On this occasion, the highest compliment was made him by the abbé Regnier; who said, that “it would be proper for the French academy to elect Mr. de la Monnoye upon the first vacancy, because, as he would thereby be disqualified from writing any more of those pieces, such as should then be candidates would be the more encouraged to write.” And it was said, that he discontinued to write for these prizes at the solicitation of the academy; a circumstance which, if true, would reflect higher honour on him than a thousand prizes. He wrote many other pieces, all in a most exquisite taste; and was no less skilful in Latin poetry than in the French. Menage and Bayle have both bestowed the highest encomiums on his Latin poetry. “None of Catullus’s poems,” says Menage, “are finer, or have more of that grace which arises from beautiful simplicity, according to the words of Hermogenes; Sweetness is properly that which results from perfect simplicity.” His Greek poems are likewise looked

Menagiana,
 tom. ii.
 p. 192.

looked upon as very good ; and so are his Italian, which are written with great spirit.

But poetry was not la Monnoye's only province : to a perfect skill in poetry, he joined a very accurate and extensive knowledge of the languages. He had great skill in criticism and no man applied himself with greater assiduity to the study of history, ancient and modern. He was perfectly acquainted with all the scarce books, that had any thing curious in them ; very well versed in the history of the learned ; and what completes all, is the wonderful clearness with which he possessed these various kinds of knowledge. He wrote "Remarks on the Menagiana : " in the last edition of which in 4 vols. 12mo, printed in 1715, are included several pieces of his poetry, and a curious dissertation on the famous book " De tribus impostoribus." His "Dissertation on Pomponius Lætus," at least an extract of it, is inserted in the new edition of Baillet's " Jugemens des sçavans," published in 1722, with a great number of remarks and corrections by la Monnoye. He also embellished the " Anti-Baillet ou Menage," with a multitude of corrections and notes. It would employ several pages to enumerate the various services this ingenious and learned man did to the republic of letters ; as well by enriching it with the productions of his own, as by the assistance which he communicated very freely, upon all occasions, to the learned of his times. Thus, among others, he favoured Bayle with a great number of curious particulars for his " Dictionary," and was highly applauded by him on that account. " I am infinitely obliged to you," says Bayle to the abbé Nicaise, " for communicating to me the elegant, " learned, curious, and judicious remarks of Mr. de la " Monnoye. I am heartily glad to be acquainted with him " in that part of his character. I knew him before to be an " excellent poet, crowned with laurels and the prizes of the " academy ; but I did not know that he loved so passionately, " as I find he does, the researches in which I am engaged ; " and I am proud to have a man of his high merit and reputation of the same taste with myself. This animates " me more in proportion, than the judgement of several " others discourages me, &c." And in another place he tells the same correspondent, that " he should think himself the happiest man in the world, had he frequent opportunities of consulting an oracle so well versed in the " most curious parts of literature, and so safely to be relied " on, as Mr. de la Monnoye, whose admirer and humble

" servant

* servant he had a long time been." He died at Paris, Oct. 15, 1728, in his 88th year.

Mr. de Sallongre published at the Hague "A Collection of poems by la Monnoyè," with his elogium, from whence are taken many of the particulars given above. He also left behind him "A Collection of Letters," mostly critical; several curious "Dissertations;" three hundred "Select Epigrams from Martial, and other poets ancient and modern, in French verse;" several other works in prose and verse, in French, Latin, and Greek, all ready for the press. It was but just, that the French academy should admit into their list as one of their members, a person on whom they had so often bestowed their laurels. He might, doubtless, have obtained that honour sooner, had he sued for it: but, as he did not care to do this, he was not elected till 1713, to fill the seat vacant by the death of abbé Reignier des Marais. He married Claude Henriot, whom he survived, after living many years with her in the strictest amity; as appears from a copy of his verses, and also from the epitaph he wrote for himself and his wife. He always lived in a very decent manner; but having laid out great sums in purchasing books (for he had a very curious and valuable library), and the bank-bills failing, he was forced at length, in order to support his family, to propose the selling of his library. This the duke de Villeroy hearing, was pleased to settle an annual pension of 500 livres upon him: for which he expressed his gratitude, in a poem addressed to that nobleman. It is said, however, that the duke did it only upon condition, that himself should inherit the library after the death of la Monnoye; who accordingly enjoyed the use of it, in the same manner as he had always done, so long as he lived.

MONSON (Sir WILLIAM), a brave English admiral, Campbell's Naval history, vol. ii. Athen. Oxon. vol. i. was the third son of Sir John Monson of South Carlton in Lincolnshire, and born in 1569. For about two years he was student in Baliol-college, Oxford: but, being of an active and martial disposition, he soon grew weary of a contemplative life, and applied himself to the sea-service, wherein he arrived at great perfection. In the beginning of queen Elizabeth's war with Spain, he became a soldier, and seems to have been led to this profession by the wildness of youth: for he entered himself a private man at sixteen, without the knowledge of his parents. The first voyage he engaged in was in 1585: in 1587, he went out commander of a vessel: in 1588, he served in one of the queen's ships, but had not the

the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores islands; and at the taking of Fayal; but in their return suffered such hardships; and contracted such a violent illness from them, as kept him at home the whole year 1590. "The extremity

Sir William Monson's Naval tracts, in Churchill's Collection of voyages, vol. iii. p. 496. edit. 1745. "we endured;" says he, "was more terrible than befalling any ship in the eighteen years war: for laying aside the continual expectation of death by shipwreck, and the daily mortality of our men, I will speak of our famine, that exceeded all men and ships I have known in the course of my life. For sixteen days together we never tasted a drop of drink, either beer, wine, or water; and though we had plenty of beef and pork of a year's salting, yet did we forbear eating it for making us the drier. Many drunk with salt water, and those that did died suddenly, and the last word they usually spake was, Drink, drink, drink! And I dare boldly say, that, of five hundred men that were in that ship seven years before; at this day there is not a man alive but myself and one more."

In 1591, he served a second time under the earl of Cumberland; and the commission was, as all the former were, to act against the Spaniards. They took several of their ships; and captain Monson, being sent to convoy one of them to England, was surrounded and taken by six Spanish galleys, after a long and bloody fight. What was worse, they detained him as an hostage for the performance of certain covenants, and carried him to Portugal; where he was kept prisoner two years at Cascais and Lisbon. Not discouraged with this ill luck, he entered a third time into the earl's service, in 1593; and he behaved himself in this, as in all other expeditions, like an undaunted soldier and able seaman. In 1594, he was created master of arts at Oxford; in 1595, he was married; in 1596, he served in the expedition to Cadiz, under Walter Devereux, earl of Essex, to whom he did great service by his wise and moderate counsel, and was deservedly knighted. He was employed in several other expeditions, and was highly honoured and esteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the death of the queen, who was both gracious and bountiful to Sir William, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the services he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which station he continued till 1616: during which time he supported the honour of the English

English flag, against the sauciness of the infant commonwealth of Holland, of which he frequently complains in his "Naval Tracts;" and protected our trade against the encroachments of France.

Notwithstanding his long and faithful services, he had the misfortune to fall into disgrace; and, through the resentment of some powerful courtiers, was imprisoned in the Tower in 1616: but, after having been examined by the chief justice Coke and secretary Winwood, he was discharged. He wrote a vindication of his conduct, intituled, "Concerning the insolences of the Dutch, and a justification of Sir William Monson;" and directed it to the lord chancellor Ellesmere, and Sir Francis Bacon, attorney-general and counsellor. His zeal against the insolences of the Dutch, and in promoting an enquiry into the state of the navy, contrary to the sense and inclination of the earl of Nottingham, then lord high admiral, seems to have been the occasion of his troubles. He had also the misfortune to bring upon himself a general and popular odium, in retaking the lady Arbella Stuart, after her escape out of England in June 1611, though it was acting agreeably to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, Esq; as was pretended; but the true cause of her confinement was, her being too high allied, and having a title or claim to the crown of England. However, Sir William soon recovered his credit at court: for, in 1617, he was called before the privy council, to give his opinion, how the pirates of Algiers might be suppressed, and the town sacked. He shewed the impossibility of taking Algiers, and was against the expedition; notwithstanding which, it was rashly undertaken by Villiers duke of Buckingham. He was also against two other ill undertakings, and as ill managed, in 1625 and 1628, namely, the expeditions to Cadiz and the isle of Rhee. He was not employed in these actions, because he found fault with the minister's measures: but, in 1635, it being found necessary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed his duty with great honour and bravery. After that he was employed no more, but spent the remainder of his days in peace and privacy, at his seat at Kinnerley in Surrey, where he digested and finished his "Naval Tracts." He died there, Feb. 1642-3, in his 73d year, and left a numerous posterity.

He divided his "Naval Tracts" into six books: the first of which is chiefly a collection of every year's actions in the wars against Spain, during queen Elizabeth's reign. The second contains a justification of himself, after his imprisonment in the Tower; his actions and conduct, while he was admiral of the Narrow Seas; his expedition against the pirates in 1614: his advice and thoughts about the ill-managed design against Algiers, and against Cadiz, &c. The third treats of the admiralty; that is, of all things relating to the royal navy, from the lord high admiral to the meanest person employed ashore, and to the cabin-boys at sea, &c. The fourth is a collection of the discoveries made by the Spaniards and Portuguese, and their conquests in Africa, Asia, and America, with the voyages of Sir Francis Drake, Mr. Cavendish, and other Englishmen; and also some Dutch voyages, &c. The fifth contains divers projects and stratagems, for managing affairs at sea, to the benefit and advantage of this nation. The sixth and last treats of a fishery to be set up on the coast of England, Scotland, and Ireland, with the benefit that will accrue from it to the three kingdoms. Part of these "Naval Tracts" was printed in 1682, folio; and they were afterwards all inserted in the third volume of the "Collection of Voyages" published in 1703, folio, and commonly known by the title of "Churchill's Collection of Voyages;" reprinted since more than once. The first and second books of his "Naval Tracts" have addresses prefixed to his eldest and second sons, in which he gives them very good advice. The conclusion of the address to the first runs in these words: "Let me, good son, be your pattern of patience: for you can witness with me, that the disgraces I have unjustly suffered (my estate being through my misfortunes ruined, my health by imprisonments decayed, and my services undervalued and unrecompensed) have not bred the least distaste or discontent in me, or altered my resolution from my infancy: that is, I was never so base as to insinuate into any man's favour, who was favoured by the times: I was never so ambitious as to seek or crave employment, or to undertake any that was not put upon me. My great and only comfort is, that I served my princes both faithfully and fortunately."

Athen.
Oxon. vol. i.

MONTAGUE (Dr. RICHARD), a learned English bishop, was son of Laurence Montague, minister of Dorney in Buckinghamshire, and born about 1577. He was educated

educated at Eton-school; and, in 1594, removed to King's-college in Cambridge, of which he became in due time fellow. He was from the first distinguished for his uncommon parts and learning; and he gave a public specimen of them in 1610, by publishing "Gregory Nazianzen's two invectives against Julian." He was afterwards appointed chaplain to James I. and, in 1616, installed dean of Hereford; which, it seems, he exchanged the year after for the archdeaconry of Hereford. He was also canon of Windsor; and, for eight years together, read the theological lecture in the chapel there. He had been already possessed of two or three livings successively, besides a prebend in the church of Wells, for he was strangely moved from place to place; and he was at last rector of Petworth in Sussex. In 1621, he published, in 4to, his "Diatribæ upon the first part of Seluden's History of Tythes;" with which performance king James, to whom it was dedicated, was exceedingly pleased. Upon this ground, says Wood, the king considered him as the fittest person, and therefore commanded him to view and purge the church history, which was then judged to be corrupted and depraved with various figments, by certain writers of the Roman Catholic party, especially by Baro-rius: and this he accordingly did with great industry, and gave much satisfaction by his "Analec̃ta ecclesiasticarum exercitationum," which he published in 1622.

In 1624, he was brought into great trouble on the following occasion. Some Popish priests and Jesuits were executing their mission at Stanford-Rivers in Essex, of which he was then rector; upon which, to secure his flock against their attempts, he left some propositions at the place of their meeting, to which he subjoined, that, if any of those missionaries could give a satisfactory answer to the queries he had put, he would immediately become their proselyte. Instead of returning any answer, a small pamphlet was left at last for him, intituled, "A New gag for the Old Gospel." To this he replied, in "An Answer to the late Gagger of the

Protestants, 1624," which gave great offence to the Calvinists, and drew upon him enemies from a quarter he did not expect: and their indignation against him ran so high, that Ward and Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to favour Popery and Arminianism, in order to have them presented to the next parliament. Montague, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to

make his defence in print. Upon this, he wrote his book intituled, “ Appello Cæsarem ; A just appeal against two “ unjust informers : ” which, having the approbation of Dr. White, dean of Carlisle, whom king James ordered to read it over, and give his sense of it, was published in 1625, 4to ; but addressed to Charles I., James dying before the book was printed off. But Montague’s troubles were not yet over : for, in the first place, his appeal, although to a king, was confidently attacked by several writers ; and in the next place, which was much worse, he was by the first parliament of Charles I., in June 1625, ordered to appear before the house of commons. Being brought to the bar, in July, the speaker told him, “ It was the pleasure of the house, that “ the censure of his book should be postponed for some time, “ but that in the interim he should be committed to the custody of the serjeant at arms ; ” and he was afterwards obliged to give 2000*l.* security for his appearance. Laud, and some other bishops, applied to the duke of Buckingham in his favour ; and not in his favour chiefly, but in favour of the church of England, whose cause they represented to be the same with his. They intreated the duke to lay his case before the king, who was much displeased with the parliament’s proceedings against him. Nevertheless, in the next parliament in 1626, his “ Appello Cæsarem ” was referred to the committee for religion, from whom Mr. Pym brought a report, concerning several erroneous opinions contained in it : upon which the house of commons resolved, 1. “ That “ Mr. Montague had disturbed the peace of the church, by “ publishing doctrines contrary to the articles of the church “ of England, and the book of homilies. 2. That there are “ divers passages in his book, especially against those he “ calleth Puritans, apt to move sedition between the king “ and his subjects, and between subject and subject. 3. “ That the whole frame and scope of his book is, to discourage the well-affected in religion from the true religion established in the church, and to incline them, and “ as much as in him lay, to reconcile them to Popery.” Accordingly articles were exhibited against him ; but it does not appear that this impeachment was laid before the house of lords : so that we may conclude, the commons proceeded against him no farther.

This prosecution from the parliament seems to have recommended him more strongly to the court : for, in 1628, he was advanced to the bishopric of Chichester, and in 1638 translated thence to Norwich ; at which last place he died,

died, in 1641. Besides what has been mentioned already,
 he was the author of other learned works, relating to the
 doctrines and discipline of the church; and there was printed
 of his at London, 1651, "Versio & notæ in Photii episto-
 las." He assisted likewise Sir Henry Savile, in his edition
 of "St. Chrysostom's works," printed at Eton in 1613,
 folio. He was at great charge in supporting scholars abroad,
 to procure him manuscripts, which he used in his writings
 against the Papists: upon his death his chaplain, as we are
 told, turned Papist, and carried them all away. Fuller Church
history,
b. ii. gives this character of him: "his great parts," he says,
 "were attended with a tartness of writing; very sharp the
 nib of his pen, and much gall in the ink against such as
 opposed him. However, such the equability of this
 sharpness of his style, he was impartial therein: be he
 ancient or modern writer, Papist or Protestant, that stood
 in his way, they should all equally taste thereof." Selden De diis
Syris. was one of those against whom he exercised not a little of
 this sharpness of style; and yet, which is a considerable testi-
 mony in his favour, "he owns him to have been a man
 well skilled in ancient learning."

MONTAGUE (CHARLES), earl of Halifax, a distin- Life of lord
Halifax,
with his po-
etical works,
printed in
1716, 8vo.
 guished wit and statesman, was the fourth son of the hon.
 George Montague, of Harton, in Northamptonshire, Esq;
 where he was born April 16, 1661. He was educated at
 Westminster-school, and removed thence, in 1682, to Tri-
 nity-college in Cambridge. In 1684, he wrote "A Poem
 on the Death of Charles II." in which he displayed his
 genius to such advantage, that the earl of Dorset invited
 him to London, and brought him acquainted with some of
 the choicest wits. Here he soon increased his reputation by
 new productions in the way of poetry; and particularly by a
 piece, which he wrote in conjunction with Prior, and pub-
 lished 1687, in 4to, under the title of "The Hind and Pan-
 ther, transversed to the Story of the Country and City
 Mouse:" in which the laureate champion Dryden was
 well cudgelled with his own weapon. In 1688, he signed,
 with many others, the invitation to the prince of Orange
 to come over to England: and, upon the abdication of
 James II. was chosen one of the members of the conven-
 tion, where he voted for declaring the throne vacant. About
 this time he married the countess dowager of Manchester,
 and went to London with a design to enter into holy orders,
 but was diverted from pursuing it. Not long after, the earl

of Dorset introduced him to king William in the most engaging manner, saying, "May it please your majesty, I have brought a mouse to have the honour of kissing your hand;" at which the king smiled, and having been told the history of the above-mentioned poem replied, "You will do well to put me in a way of making a man of him:" and immediately ordered him a pension of 500*l.* a year out of the privy-purse, till an opportunity of promoting him should offer.

March 1691, he displayed his abilities in the debates upon the bill, for regulating trials in cases of high treason; which was the first opening of his talents as a speaker in the house. The design of the bill, among other things, was to allow counsel to prisoners charged with that offence, while it was depending. Montague rose up to speak for it; and, having begun his speech, was struck suddenly with such a surprise, that for a while he was not able to go on. But, recovering himself, he took occasion from this very surprise, "to enforce the necessity of allowing counsel to prisoners, who were to appear before their judges; since he, who was not only innocent and unaccused, but one of their own members, was so dashed when he was to speak before that wise and illustrious assembly:" which dextrous turn of wit shewed him to be master of very great address. This year, 1691, he was made one of the commissioners of the treasury; in 1694, second commissioner and chancellor of the exchequer, and under treasurer. In 1695, he entered into the design of recoinage all the current money of the nation; which, though great difficulties attended it, he undertook and completed in the compass of two years. In 1696, he projected the scheme for a general fund, which was the first stone laid towards erecting the sinking fund, as was afterwards done by Sir Robert Walpole. The same year, he found out a method to raise the sinking credit of the bank of England; and, in 1697, he provided against the mischiefs from the scarcity of money, by raising for the service of the government above two millions in exchequer notes; on which occasion he was sometimes called the British Machiavel. Before the end of this session of parliament, it was resolved by the house of commons, that "Charles Montague, Esq; chancellor of the exchequer, for his good services to the government, did deserve his majesty's favour:" which vote, when we consider what nice and critical times he lived in, when the exigence of the public affairs called for the utmost skill of the ablest statesmen, and that this happy con-
ductor

ductor of them was not more than thirty-six years of age, must needs suggest an high idea of his abilities.

In 1698, he was appointed first commissioner of the treasury, and one of the lords justices of England during the king's absence in Holland; in 1699, auditor of the exchequer; and in 1700 a peer, by the title of baron of Halifax. In 1701, he was attacked by the house of commons, who impeached him of high crimes and misdemeanors in six several articles, which, however, were dismissed by the house of lords; and he continued in king William's favour till the death of that prince. In 1702, he was attacked again, but with no better success. He constantly opposed, and was greatly instrumental in defeating, the attempts of the house of commons upon the occasional conformity bill; and, in 1704, wrote "An Answer to Mr. Bromley's speech" upon that subject. In 1706, he was one of the commissioners for the union with Scotland; and, upon passing the bill for the naturalization of the house of Hanover, was made choice of to carry that act thither. In 1709, he gave his vote against Dr. Sacheverell; and, the year after, published "Seasonable enquiries concerning a New Parliament." During the rest of this reign he strenuously opposed the terms of the peace of Utrecht, and struggled upon all occasions to support the honour and interest of the duke of Marlborough. He appeared also warm for securing the Hanover succession, which he conceived to be in danger; and, in 1714, projected a scheme for procuring a writ to call the electoral prince of Hanover, as duke of Cambridge, to the house of peers. In consequence of this conduct, upon the decease of the queen, he found himself appointed one of the regency, during her successor's absence from his kingdoms; and, as soon as George I. had taken possession of the throne, he was created earl of Halifax, installed knight of the garter, and a second time appointed first commissioner of the treasury. But he enjoyed these accumulated honours a very short time: for, while he appeared to be in a very vigorous state of health, he was suddenly taken ill May 15, and died the 19th, 1715.

This nobleman raised himself entirely by his abilities and eloquence. Addison has celebrated him in his account of the greatest English poets: Steele has drawn his character in the dedication to the second volume of the "Spectator," and of the fourth of the "Tatler;" but Pope in the portrait of Bufo, in the epistle to Arbuthnot, has returned the ridicule, which his lordship, in conjunction with Prior, had heaped on Dryden's "Hind and Panther." Some poems,

with several of his speeches, were published in 1716, 8vo; with "Memoirs of his life," and have since been collected among the "Works of the English Poets."

"Of him who from a poet became a patron of poets," says Dr. Johnson, "it will be readily believed that the works would not miss of celebration. Addison began to praise him early, and was followed or accompanied by other poets; perhaps by almost all, except Swift and Pope; who forbore to flatter him in his life, and after his death spoke of him, Swift with slight censure, and Pope in the character of Bufo with acrimonious contempt. He was, as Pope says, 'fed with dedications;' for Tickell affirms that no dedicator was unrewarded. To charge all unmerited praise with the guilt of flattery, and to suppose that the encomiast always knows and feels the falsehood of his assertions, is surely to discover great ignorance of human nature and human life. In determinations depending not on rules, but on experience and comparison, judgement is always in some degree subject to affection. Very near to admiration is the wish to admire. Every man willingly gives value to the praise which he receives, and considers the sentence passed in his favour as the sentence of discernment. We admire in a friend that understanding that selected us for confidence; we admire more, in a patron, that judgement which, instead of scattering bounty indiscriminately, directed it to us; and those performances which gratitude forbids us to blame, affection will easily dispose us to exalt. To these prejudices, hardly culpable, interest adds a power always operating, though not always, because not willingly, perceived. The modesty of praise wears gradually away; and perhaps the pride of patronage may be in time so increased, that modest praise will no longer please. Many a blandishment was practised upon Halifax, which he would never have known, had he had no other attractions than those of his poetry, of which a short time has withered the beauties. It would now be esteemed no honour, by a contributor to the monthly bundles of verses, to be told, that, in strains either familiar or solemn, he sings like Montague."

MONTAGUE (EDWARD), earl of Sandwich, an illustrious Englishman, who shone from the age of nineteen, and united the qualifications of general, admiral, and statesman: and yet there were strange inconsistencies in his character. He acted early against Charles I; he persuaded Cromwell,

Cromwell, whom it is said he admired, to take the crown; and he was zealous for restoring Charles II. All this is imputed to a fond and unaccountable passion, which he had for royalty. His advising the Dutch war, as it might have been fatal to his country and to the liberty of Europe, so it proved so to him: for his vice-admiral, Sir Joseph Jordan, thinking the duke of York's life better worth preserving, abandoned him to the Dutch fireships. We have of his writing, "A Letter to Secretary Thurloe," in the first volume of "Thurloe's State-papers;" "Several Letters during his embassy to Spain," published with "Arlington's Letters;" and "Original Letters and Negotiations of Sir Richard Fanshawe, the Earl of Sandwich, the Earl of Sunderland, and Sir William Godolphin, wherein divers matters between the Three Crowns of England, Spain, and Portugal, from 1603 to 1678, are set in a clear light," in 2 vols. 8vo. He was also the author of a singular translation called, "The Art of Metals, in which is declared the manner of their generation, and the concomitants of them, in two books, written in Spanish by Alvaro Alonzo Barba, M. A. curate of St. Bernard's parish, in the imperial city of Potosi, in the kingdom of Peru in the West-Indies, in 1640: translated in 1669, by the right hon. Edward earl of Sandwich, 1674," a small octavo. A short preface of the editor says: "The original was regarded in Spain and the West-Indies as an inestimable jewel; but that falling into the earl's hands, he enriched our language with it, being content that all our lord the king's people should be philosophers."

Catalogue
of royal and
noble au-
thors, vol. ii.

MONTAIGNE (MICHAEL de), a French gentleman and celebrated writer, was born at Perigord of an ancient and noble family, in 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother-tongue. The expedient he found out for this was, that while he was at nurse, and before he began to speak, he delivered him to the care of a German, who was totally ignorant of the French, but very well versed in the Latin tongue. To this man two others were added, who continually entertained him with Latin; and it was an inviolable rule with the rest of the family, that no other language should be spoken in his hearing. He was above six years old, before he understood any more of French, than he did of Arabic; but he had learned to speak as pure Latin as his masters: and Nicholas Gronchi, who has written a
book

book "De consiliis Romanorum;" William Goerans, who wrote "Notes upon Aristotle;" the celebrated Buchanan, and Mark Anthony de Mureta, his domestic tutors, have often told him since, that he had that language so very ready in his childhood, that they were almost afraid to accost him. He was also taught Greek by way of recreation; and because some think, that the brains of children may be hurt by being roused too suddenly out of sleep, his father caused him to be awakened every morning by the sound of a musical instrument. About his sixth year, he was sent to the college of Guyenne, then the most flourishing in France, where he was provided with the best tutors. At thirty-three, he married; though, as he gives us to understand, had he been perfectly free, he would not have married even "widom" herself, had she been willing. He was put upon this marriage, and led to it by a train of very odd accidents; and, as great a libertine as he confesses himself to be, he observed his matrimonial vow more strictly, than he either expected or proposed to himself. He obtained the collar of the order of St. Michael, which, when young, he coveted above all other things; it being at that time the utmost mark of honour among the French noblesse, and very rare. He was counsellor in the parliament of Bourdeaux for a while; and messieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and expected no such thing. He died, in 1592, a very constant and philosophic death, when he was some months short of sixty; and was buried at Bourdeaux, having, like his ancestors, passed over his life and death in the Catholic religion.

His "Essays" were first published in 1580; and they were wrote purely, as he tells us, to give a picture of himself, and to represent his own humours and inclinations, excellences and infirmities, to the public. His very scheme therefore led him to speak often of himself; and perhaps he is the greatest egotist that ever appeared in the world. This gave those, who did not like his person or principles, a fair handle to abuse him as much as they pleased. "For my part," says Montaigne, "I am a great lover of your white wines." "What the devil signifies it to the public," says the younger Scaliger, "whether he is a lover of white wines, or of red wines? Que diable a-t-on a faire de sçavoir ce qu'il aime?" The reception these essays first met with, was, as it has been ever since, very various; and they were approved or disapproved, just as men's systems happened to determine their judgments of them. They who

thought

thought contemptibly of human nature, were partial to Montaigne; they who thought highly of it, of course disliked him: and as the greater part of mankind embrace this latter way of thinking, so it is, that he has had more enemies than friends. His parts however have been acknowledged by all parties. "Montaigne," says father Malbranche, "has a fine and debonaire way with him, and gives so lively and natural a turn to his thoughts, that it is impossible to read him without being prejudiced in his favour. His affected negligence admirably becomes him, and endears him to most men without making him contemptible; and his arrogance is that of a gentleman, if we may say so, which makes him respected, and not disliked. That air of gentility and gallantry, supported with some degree of learning, works so powerfully on the mind, that a man always admires him, and often yields to his decisions, without daring to enquire into them, and sometimes without understanding them. It is not by the strength of his reasons that he persuades, since he seldom brings reasons for what he advances. For a touch of history is no argument, nor a little story a demonstration: a verse of Horace, or an apophthegm of Cæsar, are not sufficient to persuade men of reason, &c." One would not think that this was, what it really is, the introductory paragraph to a chapter, written on purpose to prove that Montaigne, "with all his gallantry, was an arrant pedant; that, as much as he pretended to philosophy, he had a very imperfect knowledge of the mind; that, to make an ostentation of science, falsely so called, he quoted all sorts of authors, right or wrong: talked merely for talking sake, and to be admired by the ignorant; and, that without any judgement at all, he amassed together apophthegms and passages of history, to prove, or at least to pretend to prove things, which cannot be proved by any thing but reason." The same account, although in softer terms, is given of "Montaigne's Essays" in the "Huetiana;" which shews, that the bishop of Avranches had the same opinion of them. They who are inclined to be favourable to Montaigne, cannot perhaps clear him from scepticism, but most certainly not from obscenity, of which he is notoriously guilty. These charges were brought against him, to which he replied as well as he could; and, says the Dictionary, comes near the licentiousness of Montaigne's Essays, either with regard to scepticism or obscenities?

"But,"

Recherch.
de la vérité,
livr. ii. c. 5.

Sect. vi.

Dict. vol. v.
p. 798.
Engl. trans.

Biblioth.
anc. &
modern,
tom. xxvii.
p. 308.

Institut.
orat. lib. x.
c. 1.

“But,” continues he, “did not Montaigne publish several
“editions of his book, without being called to an account
“for it? Has it not been printed an hundred times over?
“Was it not dedicated to the great cardinal de Richelieu?
“Has it not a place in every library? What a hardship and
“injustice would it be, if I was denied that liberty in Hol-
“land, which Montaigne enjoyed in France!” Le Clerc
says, “that the judgement which Quintilian makes of Seneca,
“is perfectly applicable to Montaigne.” We will tran-
scribe the passage at length from that excellent rhetorician,
and beg of our readers to understand it in the original, as we
find it extremely difficult to do it justice in a translation.
“In philosophia parum diligens, egregius tamen vitiorum
“infectator fuit. Multæ in eo claræque sententiæ, multa
“etiam morum gratia legenda: sed in eloquendo corrupta
“pleraque, atque eo perniciosissima, quod abundant dulcibus
“vitiis. Velles eum suo ingenio dixisse, alieno iudicio.
“Nam si aliqua contempsisset, si parum concupisset, si non
“omnia sua amasset, si rerum pondera minutissimis senten-
“tiis non fregisset, consensu potius eruditorum, quam pue-
“rorum amore, comprobaretur. Verum sic quoque jam
“robustis, & severiore genere satis firmatis legendus, vel
“ideo, quod exercere potest utrumque iudicium. Multa
“enim probanda in eo, multa etiam admiranda sunt: eligere
“modo curæ sit, quod utinam ipse fecisset. Digna enim
“fuit illa natura, quæ meliora vellet, quæ quod voluit
“effecit.”

But whatever hard fortune, if it be hard fortune, Mon-
taigne has met with at home, or among his neighbours upon
the continent, he has been favourably enough received by us
here in England. The ingenious Charles Cotton, Esq;
who may deservedly be reckoned among our wits, has been
at the pains to translate his “Essays,” and makes a sort of a
doubt of it, “whether there be a better book of the kind in

Dedication.
L. 1. to
Charles Cot-
ton, Esq;
prefixed to
the 2d edit.
of his trans-
lation.

“the original.” And the famous lord Halifax, to whom
this translation was dedicated, declares it to be “the book
“in the world he was the best entertained with:” and he
says, that “to translate and to make it ours, is not only
“a valuable acquisition to us, but a just censure of the cri-
“tical impertinence of those French scribblers, who have
“taken pains to make little cavils and exceptions, to lessen
“the reputation of this great man, whom nature hath made
“too big to confine himself to the exactness of a studied
“style. He let his mind have its full flight, and sheweth
“by a generous kind of negligence, that he did not write
“for

for praise ; but to give to the world a true picture of himself and of mankind. He scorned affected periods, or to please the mistaken reader with an empty chime of words. He hath no affectation to set himself out, and dependeth wholly upon the natural force of what is his own, and the excellent application of what he borroweth." So that the case of Montaigne, as far as we can judge, seems to have been in part like that of our great chancellor Bacon ; who, after the publication of his excellent works, received that right from foreigners, which was not paid him, nor even acknowledged, for some years at least, by his own countrymen.

The best edition of " Montaigne's Essays" is that by Peter Coste. It is augmented with several letters of the author, and illustrated throughout with notes by the editor.

MONTANUS, an ancient heresiarch among the Christians, who founded a new sect in the 2d century of the church, which were called Montanists. They had also the name of Phrygians and Cataphrygians, because Montanus was either born, or at least became first known, at Ardaba, a village of Mysia, which was situated upon the borders of Phrygia. Here he set up for a prophet, although it seems he had but lately embraced Christianity : but it is said, that he had an immoderate desire to obtain a first place in the church, and that he pitched upon this as the most likely means of raising himself. In this assumed character, he affected to appear inspired with the Holy Spirit, and to be seized and agitated with divine furies and ecstasies ; and under these disguises he uttered prophecies, in which he laid down doctrines, and established rites and ceremonies, entirely new. This wild behaviour was attended with its natural consequences and effects upon the multitude ; some affirming him to be a true prophet ; others, that he was actually possessed with an evil spirit. To carry on this fine farce the better, Montanus associated to himself Priscilla and Maximilla, two rich and wealthy ladies, who acted the part " of prophetesses ; and " by the power of whose gold," as Jerome tells us, " he first seduced many churches, and " then corrupted them with his abominable errors." He seems to have made Pepuza, a town in Phrygia, the place of his first residence ; and he artfully called it Jerusalem, because he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous Christians to him.

Here

Cleric. Hist.
eccles. ad
ann. 157,
158, and
Cave Hist.
Liter. tom i.
p. 74.

Opera, tom.
iv. col. 477.
ed. Paris.

Here he employed himself in delivering obscure and enigmatical sayings, under the name of prophecies: and made no small advantage of his followers, from whom he received great sums of money and valuable presents, by way of offerings. Some of these prophecies of Montanus and his women are preserved by Epiphanius; in which we may observe, that they considered themselves only as mere machines and organs, through which God spake unto his people.

Jerome, as
above.

The peculiarities of this sect of Christians are pretty explicitly set forth by St. Jerome. They are said to have been very heterodox in regard to the Trinity; inclining to Sabellianism, “by crowding,” as Jerome expresses it, “the Father, Son, and Holy Ghost into the narrow limits of one person.” It is, however, but justice to observe on this occasion, that Epiphanius contradicts this, and affirms them to have agreed with the church in the doctrine of the Trinity; and Epiphanius, it is well known, was never partial to heretics. The Montanists held all second marriages to be no better than fornication and adultery; to support which, they were forced to say that the apostle Paul permitted them, because he “only knew in part, and prophesied in part;” but that, since the Holy Spirit had been poured in full measure, and without reserve, upon Montanus and his prophetesses, they were not to be permitted any longer. But the capital doctrines of the Montanists, and what may well enough be looked upon as constituting their creed are these. “God,” they say, “was first pleased to save the world, under the Old Testament, from eternal damnation by Moses and the prophets. When these agents proved ineffectual, he assumed flesh and blood of the Virgin Mary, and died for us in Christ, under the person of the Son. When the salvation of the world was not effected yet, he descended lastly upon Montanus, Priscilla, and Maximilla, into whom he infused that fulness of his Holy Spirit, which had not been vouchsafed to the apostle Paul; for Paul only knew in part, and prophesied in part.”

However shocking we may fancy such blasphemous doctrines to have sounded in the ears of the primitive Christians, yet it is certain that they gained ground very fast; and that Montanus soon found himself surrounded with a tribe of people, who would probably have been ready to acknowledge his pretensions, if they had really been higher than they were. The arch-heretic, indeed, seems to have used no small art in propagating his imposture: for he observed a
wonderful

wonderful strictness and severity of discipline: was a man of mortification, and of an apparently most sanctified spirit; and outfasted and outprayed the Christians of the Catholic church by many degrees: He disclaimed all innovations in the grand articles of faith; and only pretended, as an humble instrument in the hands of the Paraclete, to perfect what was left unfinished by the saints. By these means he supported for a long time the character of a most holy, mortified, and divine person: the world rung with the visions and prophecies of him and his two damsels Priscilla and Maximilla; and thus the face of severity and saintship consecrated their reveries, and made real possession pass for inspiration. Several good men immediately embraced the delusion; some great men soon after, if Tertullian, whose works declare him to have had parts, learning, and eloquence, may be deemed a great man. The churches of Phrygia, and afterwards other churches, grew divided upon the account of these new revelations; and, for some time, even the very bishop of Rome espoused the vanity, and cherished the imposture.

Montanus, together with his coadjutress Maximilla, is said by ancient writers to have hanged himself; which, if we believe it, and let us hope it may be true, must naturally prepare us to entertain a better and more favourable opinion of the man, than we can otherwise do: for then, instead of a knave, it will be but common charity to suppose him to have been a madman.

MONTANUS (BENEDICT ARIAS), a most learned Du Pin's Eccles. authors of the 16th century. Spaniard, was born at Frexenal de la Sierra, in the diocese of Badajoz, about 1528: He calls himself a Sevillian, perhaps because he was educated and maintained by some persons of fashion in that city; for though his parents were noble, yet they were so poor, that they had not wherewithal to give him a learned education. He made a great progress in all branches of literature, and afterwards went to Alcalá, where he not only made himself perfect in the Greek and Latin languages, but learned also the Hebrew, Arabic, Syriac, and Chaldee. Then he travelled into France, Germany, England, Italy, and the Low Countries, where he picked up the living languages. He was afterwards received as clerk of the order of St. James, and was ordained priest. He went with the bishop of Segovia to the council of Trent. At his return to Spain, he shut himself up in the mountains of Andalusia, where he chose an agreeable place near Arcena,

cena, and gave himself up wholly to study: but, his merits and writings having soon made him known, Philip II. of Spain employed him in publishing a new "Polyglott Bible," after the Complutensian edition, which was printed by the care of cardinal Ximenes. Arias Montanus, being a master of Hebrew and the Oriental languages, was a very proper person to execute that design. He put all the Chaldee paraphrases that he could find into that "Bible," together with "Pagninus's Version," which he has corrected in several places, to make it more conformable to the letter of the Hebrew text. He has added to the Greek and Latin of the books of the New Testament a Syriac version, in Syriac and Hebrew characters; and has also prefixed to that edition several little critical tracts, relating to Jewish antiquities, which were afterwards reprinted in the "Critici sacri." This Bible was printed at Antwerp, whither Montanus went in 1571: who, prodigious as his labour was, did not however escape envy, on account of the glory that accompanied it. Among other things, he was accused of resting too much upon the explications of the Rabbins; and this accusation had such weight, that he was obliged to take a journey to Rome, to justify himself. On his return to Spain, king Philip offered him a bishopric for his reward; but he refused it, and spent the rest of his days at Seville, where he died in 1598, or 1600, for authors differ as to the year.

Besides the critical tracts above mentioned, he made translations of, and wrote commentaries upon, almost all the Scriptures, which are judicious as well as learned; for he had not only vast erudition, but also abundance of good sense. He never drank any wine, and seldom eat flesh. He loved solitude, and was indefatigably laborious. He is thought to have been one of the ablest scholars that Spain ever produced.

MONTANUS (JOHN BAPTIST), an Italian physician of so much reputation, that he was regarded by his countryman as a second Galen. He was born of a good family at Verona in 1488, and sent to Padua by his father to study the civil law. But his bent lay towards physic; which, however, though he made a vast progress, and excelled in it, so displeased and alienated his father, that he entirely withdrew from him all support, and left him to shift for himself as he could. He therefore travelled abroad, and practised physic in several cities with success. He was also a great orator and poet, as well as physician: and, in short, his

his reputation was so wide and so illustrious, that he fell under the notice of all the academies, and all the great personages of his country. He lived some time at Rome with cardinal Hyppolitus; then he removed to Venice; whence, having in a short time procured a competency, he retired to Padua. Here he grew so respected and venerable, that, within two years after his arrival, he was preferred by the senate to the professor's chair; and he was so attached to his situation, and to the republic which was always kind to him, that, though tempted with vast offers from the emperor Charles V. Francis I. of France, and Cosmo duke of Tuscany, he never could be seduced to stir. He was greatly afflicted with the stone in his latter days, and died in 1551. He was the author of many works; part of which were published by himself, and part by his pupil John Crato after his death: but, besides medical productions, he described the years of his time in heroic verse, &c. &c.

MONTESPAN (MADAM DE), a French lady, was the wife of the marquis of Montespan, and one of the mistresses of Louis XIV. Her maiden name was Athenais de Mortemart; and herself, two sisters, and her brother the duke of Vivonne, who was a marshal of France, were universally agreeable for a turn of conversation, a mixture of pleasantry, wit, and elegance, so peculiar, that it was called at that time, "the spirit of the Mortimars." The wit and beauty of this lady gained an ascendant over the monarch, in 1669: but however without the highest indignation on the part of the marquis of Montespan, who was so far from thinking himself honoured with his wife's preferment, that, not content with reproaching her, he even ventured to strike her; and this too in the very palace, where her cries raised such an alarm, that her apartment was filled in an instant with persons of the first quality, among whom was the queen. The king, incensed at this behaviour, forbade the marquis to appear at court. He afterwards banished him to his own estates; and was now obliged to declare almost publicly a passion, which he had hitherto been desirous of concealing. M. de Montespan found in the Pyrenean mountains few friends, but many creditors; his resentment at length subsided, and he condescended to receive benefits, or rather recompences, from the court; a hundred thousand crowns purchased his wife, his silence, and his honour. However, the king could not help secretly condemning himself for this passion for a married woman: "Henry IV." he often said, VOL. IX. X "attempted

Siècle de Louis XIV. c. 25.

Memoires pour servir à l'histoire de M. Maintenon, liv. iii.

“ attempted the honour of a princess, whose husband might
 “ have defended her with his sword ; but mine is an easy
 “ conquest, a conquest over one whom I can annihilate
 “ by a single glance.”

Madam de Montespan, no longer troubled with a husband, and depending upon her charms, as well as upon her fruitfulness, for the preservation of the king's affections, began to shew her power, and to reign with ostentation. She accompanied the king to Flanders in 1670, when the ruin of the Dutch was concerted in the midst of pleasure ; and had so far overcome every principle of virtue, every nicer sense of shame, and regard to decency, that she shewed herself to the world without a blush, in the character of mistress to the king. Till then, she had appeared either uncertain of her place, or anxious of her reputation ; but, secure of her influence over the king, she threw off all restraint, and openly braved the queen, madam la Valliere the king's former mistress, and the whole kingdom. In the mean time, she endeavoured to reconcile imperious vice with humble piety ; and formed a set of morals for herself, too loose for a Christian, too severe for a mistress. She did not disdain to work for the poor ; and, like many others, brought herself to believe, that frequent alms and exterior practices of devotion would purchase a pardon for every thing. She even presented herself at the holy table ; favoured by absolutions, which she either purchased from mercenary, or procured from ignorant priests. One day she endeavoured to obtain absolution from the curate of a village, who had been recommended to her on account of his flexibility. “ What,” said this man of God, “ are you that marchioness de Montespan, whose crime is an offence to the whole kingdom ? ” “ Go, madam, renounce your wicked habits, and then come to this awful tribunal.” She went, not indeed to renounce her wicked habits, but to complain to the king of the insult she had received, and to demand justice upon the confessor. The king, naturally religious, was not sure that his authority extended so far, as to judge of what passed in the holy sacraments ; and therefore consulted Bossuet, preceptor to the dauphin and bishop of Condom, and the duke de Montauzier his governor. The minister and the bishop both supported the curate, and tried, upon this occasion, to detach the king from madam de Montespan. The strife was doubtful for some time ; but the mistress at length prevailed.

This

This was in 1673; but, in Feb. 1675, she retired from court; and though she soon returned thither, and made innumerable attempts to reinstate herself in Lewis's affections, yet she was not able to do it, that monarch being now altogether attached to madam de Maintenon. At length she ceased to please; and the haughty and insolent expressions of her grief could not reclaim a heart, which had voluntarily forsaken her. Nevertheless she still remained at court, where she had an important employment, which was superintendant of the queen's household; and still preserved some interest with the king by her children, by habit, and by a long established influence. All the appearances of friendship and respect continued to be shewn her, which however she did not think a sufficient compensation for the want of the reality. She had indeed no professed rival, but found herself treated with great coldness and indifference, and no longer in possession of a heart weary of her and her complaints. While madam de Maintenon was increasing, and madam de Montespan declining, in the favour of the king, these two rivals saw each other every day; sometimes with a secret bitterness, at other times with a transient confidence, which the necessity of speaking, and weariness of constraint, introduced into their conversations. They agreed each of them to write "Memoirs of all that passed at Court;" but the work was not carried to any great length. Madam de Montespan used to divert herself, in the last years of her life, with reading some passages out of these "Memoirs" to her friends. In the mean time devotion, which mingled itself in all these intrigues, confirmed madam de Maintenon in favour, and removed madam de Montespan. The king reproached himself with this passion for a married woman, and felt the force of this scruple the more, as he no longer felt the passion of love. This perplexing situation lasted till 1685, when mademoiselle de Nantes, the king's daughter by madam de Montespan, was married to the grandson of the great Condé. The king afterwards married two more children he had by her, mademoiselle de Blois to the duke de Chartres, who has since been regent of France; and the duke de Maine to Louisa Benedicta of Bourbon, grand-daughter of the great Condé, a princess celebrated for her wit, and her taste in the fine arts.

After the marriage of her daughter, madam de Montespan appeared no more at court, but lived with great dignity at Paris. She had a great revenue, though but for her life. The king paid her a pension of 1000 louis-d'ors a month.

Liv. xiii.
c. 8.

She went every year to drink the waters of Bourbon, and used to marry the girls about that place, and give them portions. Though removed from court, she is said to have retained all the vices she had acquired there; luxury, caprice, distrust, ambition. As soon as she could be ridiculed with impunity and safety, La Bruyere employed some of his colouring upon her. He has painted her in his "Characters," as still adoring her beauty, contemplating with pleasure its precious remains; and, at 60 years of age, asking her physician, "Why those wrinkles in her face, that stomach so weak, that peevishness of temper, and perpetual lassitude?" She died at Bourbon, in 1717; and in her will, say the "Memoirs" referred to above, ordered, that her bowels should be carried to the community of St. Joseph. The great heat of the weather made the smell of them so offensive, that the person who was employed to carry them was not able to pursue his journey; but, turning back, delivered them to the capuchins at Bourbon. The warden of the monastery, almost stifled with the smell of these bowels, threw them to the dogs: which when it was known at court, one of her old friends said laughing, "And had she any bowels then?"

Such was the end of madam de Montespan, famous for her beauty, her wit, her power, her irregularities, her fall. She had many accomplishments, but few good qualities. She dishonoured her husband, stained the glory of her lover, and enriched herself at the expence of her fellow-citizens. She was neither regretted by the king, her children, nor the nation. One half of her life was spent in grandeur, and the other half in contempt. She was rather ashamed of her faults, than penitent for them. In a word, her reign was so intolerable and fatal, that it was looked upon in France as a judgement from heaven.

M. d'Alembert's Eloges on baron de Montesquieu.

MONTESQUIEU (CHARLES DE SECONDAT, baron of), an illustrious Frenchman, late president à mortier of the parliament of Bourdeaux, member of the French academy, of the royal academy of sciences and belles lettres of Prussia, and of the royal society of London, was descended of an ancient and noble family of Guyenne, and born at the castle of La Brede near Bourdeaux, Jan. 18, 1689. The greatest care was taken of his education; and, at the age of twenty, he had actually prepared materials for his "Spirit of Laws," by a well-digested extract from those immense volumes, which compose the body of the civil law; and

and which he had studied, not barely as a civilian, but as a philosopher. He became a counsellor of the parliament of Bourdeaux, Feb. 24, 1714; and was received president à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy. A taste for music, and for works of pure entertainment, had at first assembled the members who composed it: but the societies for belles lettres being grown in his opinion too numerous, he proposed to have physics for their chief object. Luckily the duke de la Force, by a prize just founded at Bourdeaux, seconded this just and rational proposal: and so Bourdeaux got an academy of sciences.

Montesquieu, not at all eager to shew himself to the public, seemed, according to the expression of a great genius, to wait for "an age ripe for writing." It was not till 1721, when he was thirty-two years of age, that he published his "Persian Letters." The description of Oriental manners, real or supposed, of the pride and phlegm of Asiatic love, is but the smallest object of these "Letters;" it only serves as a cloak for a delicate satire upon French manners, and for treating of several important subjects, which the author goes to the bottom of, while he only seems to glance at them. Though this work was exceedingly admired, yet he did not openly declare himself the author of it. He expresses himself sometimes freely about matters of a nice nature; and he knew that the religious would be upon him at once. He was not mistaken: for he was no sooner pointed at for the author, than zeal without knowledge, and envy under the mask of it, rose and united themselves against him.

A place in the French academy becoming vacant by the death of Monsieur de Sacy, Montesquieu, by the advice of his friends, and supported also by the voice of the public, offered himself for it. Upon this, the minister wrote a letter to the academy, informing them, that his majesty would never agree to the election of the author of the "Persian Letters;" that he had not read the book; but that persons in whom he placed confidence, had informed him of their poisonous and dangerous tendency. Montesquieu, thinking it prudent to strike at the root of this rising humour against him, waited on the minister, and declared to him, that, for particular reasons, he had not owned the "Persian Letters," but that he would be still farther from disowning a work,

for which he believed he had no reason to blush; and that he ought to be judged after a reading, and not upon an information. At last, the minister did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. The French academy was not deprived of one of its greatest ornaments, nor France of a subject, which superstition or calumny was ready to deprive her of: for Montesquieu, it seems, had frankly declared to the government, that he could not think of continuing in France, after the affront they were about to put upon him, but should seek among foreigners for that safety, repose, and honour, which he might have hoped for in his own country. He was received into the academy, Jan. 24, 1728; and his discourse upon that occasion, which was reckoned a very fine one, is printed among his works.

Some time before his admission into the academy, he had given up his civil employments, and devoted himself entirely to his genius and taste: he was no longer a magistrate, but only a man of letters. Thus quite at liberty, he resolved to travel, and went first to Vienna, where he often saw prince Eugene; in whom he thought he could discover some remains of affection for his native country. He left Vienna to visit Hungary; and, passing from thence through Venice, went to Rome. In this ancient capital of the world, for so it is still in some respects, he applied himself chiefly to examine that which distinguishes it most at present: the works of Raphael, of Titian, and of Michael Angelo. He had not made the fine arts a particular study; but that expression which shines in master-pieces of this kind infallibly strikes every man of genius. After having travelled over Italy, he came to Switzerland, and carefully examined those vast countries which are watered by the Rhine. There was nothing more for him to see in Germany: "for," says his elogist, "Frederic did not yet reign." He stopped afterwards some time in the United Provinces; and at last went to England, where he stayed three years, and contracted intimate friendships with the greatest men then alive: "for" "Locke and Newton were dead, and he had nothing to regret, but that he had not made this voyage sooner. But he had often the honour of paying his respects to their protectress, the celebrated queen Caroline of England, who cultivated philosophy upon a throne, and who properly esteemed and valued Monsieur de Montesquieu." He brought back from his travels neither a saucy disdain for

for foreigners, nor a still more misplaced contempt for his own country. It was the result of his observations, that “Germany was made to travel in, Italy to sojourn in, Alembert, England to think in, and France to live in.” &c.

After his return, he retired for two years to his estate at a Brede, and peaceably enjoyed that solitude, which our having viewed the tumult and hurry of the world, serves to render more agreeable. There he finished his work “On the Causes of the Grandeur and Declension of the Romans,” which appeared in 1734. In this small volume he has explained and unfolded to us a vast and interesting picture. By neglecting a detail, and seizing only the most fruitful branches of his subject, he has presented within a small compass a great variety of objects; and though he has pointed out much, leaves us still more to reflect upon. His book might have been intitled, “A Roman History for the Use of Statesmen and Philosophers.” Whatever reputation he had acquired by this last work, and by those which had preceded it, he had only cleared the way for a far grander undertaking, which will immortalise his name, and render it respectable to future ages. He had long ago formed the design, and had meditated for twenty years upon the execution of it: or, to speak more properly, his whole life had been a perpetual meditation upon it. He had first studied his own country with the utmost severity; he had afterwards travelled over Europe, and profoundly studied the different people who inhabit it. “The famous island,” says M. d’Alembert, “which glories so much in her laws, and which makes so bad an use of them, had been to him in this long tour, what the isle of Crete had formerly been to Lycurgus, a school where he had known well how to instruct himself, yet without approving every thing that occurred. In a word, he had examined those celebrated nations and men, who only exist at present in the annals of the world; and by this means attained the noblest title which a wise man can deserve, namely, that of ‘legislator to nations.’”

Scarce had the “Spirit of Laws” appeared, for this is the work we mean, than it was attacked by the same adversaries as had before attacked the “Persian Letters.” It was treated at first with much levity of wit: even the title of it was made a subject of ridicule; and, in short, one of the finest literary monuments which any nation had produced, was regarded with indifference, and in danger of being neglected. But the false judgement which the superficial

readers passed upon this important work, was soon corrected by the judges: and then the enemies of letters and philosophy, for such there are in all countries, united themselves against it. Hence a multitude of anonymous pamphlets, in which the author was accused of propagating irreligion, of Spinosism, and Deism, of having followed the system of Naturalism laid down in "Pope's Essay on Man," &c. Montesquieu did not think these reproaches to be neglected, lest he should seem to be conscious of having deserved them: and therefore drew up "A Defence of the "Spirit of Laws;" which work, on account of that moderation, truth, and delicacy of ridicule, which all along run through it, ought to be regarded as a model in its way. It is not pretended, even by his friends, that the "Spirit of "Laws" is without faults, that every point advanced in it is undeniably right; "but," says M. d'Alembert, "that "which ought to render the author dear to all nations, "that which would serve to cover far more and greater "faults than are in it, is that spirit of patriotism which "dictated it. The love of the public good, a desire of seeing men happy, discovers itself in every part of it; and "had it no other merit but this, which is so rare and so "valuable, it would be worthy, on this account alone, to "be read by nations and kings. We already perceive, by "happy experience, that the fruits of this work are not "confined to useless sentiments in the minds of its readers. "Though M. de Montesquieu survived the publication of "the 'Spirit of Laws' but a short time, he had the satisfaction, in some measure, to foresee those effects which "it begins to produce amongst us: namely, the natural "love of Frenchmen for their country, turned towards its "true object; that taste for commerce, for agriculture, and "for useful arts, which insensibly spreads itself in our nation; and that general knowledge of the principles of government, which renders people more attached to that "which they ought to love." But while insects continued to teaze and disturb him in his own country, England did him a very considerable honour. In 1752, M. d'Affier, celebrated for the many medals which he has struck in honour of illustrious men, was sent from London to Paris, to strike one of him. M. de la Tour, a most eminent painter, had ardently desired to give a new lustre to his pencil, by transmitting to posterity the portrait of the author of the "Spirit of Laws;" but he constantly and politely refused the most pressing solicitations. M. d'Affier at first bore with the

same

same difficulties, but overcame M. de Montesquieu at length, by pleasantly saying, "Do you believe that there is not as much pride in refusing my offer, as in accepting it?"

This great man was peaceably enjoying that fulness of esteem, which his great merits had procured him, when he fell sick at Paris, in 1755. His health, naturally delicate, had begun to decay for some time past, partly by the slow but sure effect of deep study, partly by the uneasiness which envy and bigotry had given him, and partly by the way of life he was obliged to lead at Paris. He was oppressed with cruel pains soon after he fell sick, nor had he his family, or any relations near him: yet, he preserved to his last moments great firmness and tranquillity of mind. "In short," says his eulogist, "after having performed every duty which decency required, he died with the ease and well-grounded assurance of a man who had never employed his talents but in the cause of virtue and humanity." He died Feb. 10, 1755, aged 66.

We may apply to M. de Montesquieu, what was formerly said of an illustrious Roman, that "nobody shewed any joy at his death, or forgot him when he was no more." It is remarkable, that all the public papers poke of it as a misfortune; that even foreigners were eager to demonstrate their regret upon it; and, M. d'Alembert relates, that lord Chesterfield caused to be inserted in one of the London public papers, an article in honour of him, which we have thought it to our purpose to transcribe into his memoir. "On the 10th of this month died at Paris, universally and sincerely regretted, Charles Secondat, baron of Montesquieu; and president à mortier of the parliament of Bourdeaux. His virtues did honour to human nature, his writings justice. A friend to mankind, he asserted their undoubted and unalienable rights with freedom, even in his own country; whose prejudices in matters of religion and government he had long lamented, and endeavoured, not without some success, to remove. He well knew, and justly admired, the happy constitution of this country, where fixed and known laws equally restrain monarchy from tyranny, and liberty from licentiousness. His works will illustrate his name, and survive him, as long as right reason, moral obligation, and the true spirit of laws, shall be understood, respected, and maintained."

The royal academy of sciences and belles lettres of Prussia, though it is not its custom to pronounce the eulogium of foreign

foreign members, thought themselves bound to do him an honour, which it had not before done to any one, except the illustrious John Bernoulli. M. de Maupertuis, though at that time much indisposed, performed himself this last duty to his friend, and would not permit an office so dear and so tender to fall to the share of any other person. Feb. the 17th, the French academy, according to custom, performed a solemn service for him; at which, notwithstanding the rigour of the season, almost all the learned men of this body, who were not absent from Paris, thought it their duty to assist. "They ought," says M. d'Alembert, "at this melancholy ceremony, to have placed the 'Spirit of the Laws' upon his coffin, as heretofore they exposed, opposite to that of Raphael, his last picture of the transfiguration."

The great importance of those works which we could not avoid mentioning, has made us pass over in silence less considerable ones, which served as a relaxation to our author, and which would have merited an encomium in any other person. The most remarkable of them is the "Temple of Gnidus," which was very soon published after the "Persian Letters." M. de Montesquieu, after having been Horace, Theophrastus, and Lucian, in those, was Ovid and Anacreon in this new essay. It is no more the despotic love of the East, which he proposes to paint; it is the delicacy and simplicity of pastoral love, such as it is in an unexperienced heart, not yet corrupted with the commerce of the world: and this he has painted in a sort of poem in prose; for such we may reasonably call a piece so full of images and descriptions as the "Temple of Gnidus." Besides this, there is a small piece, called "Lyfimachus," and another still smaller, "On Taste:" but this is indeed only a fragment. His works have been collected since his death, and printed at Paris, in a very correct and splendid edition in quarto. They have likewise all of them been translated at different times into English.

Hitherto we have only considered M. de Montesquieu as a writer and philosopher; but to say nothing of his personal qualities would be, says his elogist, to rob him of half his glory. He was then, as we are told, a most sweet, gay, and even-tempered man. His conversation was spirited, agreeable, and instructive; yet, like his style, concise, full of wit and sallies, without gall, without satire. Nobody told a story in a more lively manner, more readily, or with more grace and less affectation. He knew, that the

conclusion

conclusion of an agreeable story is always the point in view; and therefore was never tedious. He had a frequent absence of mind, but always awaked from it by some unexpected stroke, which reanimated the languishing conversation. He was sensible to glory, yet did not wish to attain, without deserving it: but would have abhorred those vile and shameful practices, which aim at erecting it upon the ruin of other men's fame. Worthy of every distinction and of every reward, he asked nothing; and he was not surprised that he was forgot. Yet he adventured, even in delicate circumstances, to protect at court men of letters, who were unfortunately persecuted, and obtained favours for them. Though he lived with the great, whether out of necessity, or propriety, or taste, their company was not necessary to his happiness. He retired, whenever he could, to his estate in the country; and there met his books, his philosophy, his repose. Surrounded at his leisure hours with peasants, after having studied man in the commerce of the world, and in the history of nations, he studied him also in those simple people, whom nature alone has instructed. He conversed cheerfully with them; he endeavoured, like Socrates, to find out their genius; he appeared as happy, when conversing with them, as in the most brilliant assemblies; especially when he made up their differences, and comforted them under their distress by his beneficence. Nothing does greater honour to his memory, than the method in which he lived; which some, however, affected to blame as extravagant, though it flowed entirely from benevolent motives. He would not encroach upon the estate of his family, neither by those supplies which he gave the distressed, or by those considerable expences which his travels, his weakness of sight (for he was obliged at last to have a reader), or the printing of his works, had exposed him to, but transmitted it to his children, as he received it from his ancestors; he did not diminish it, nor did he add any thing to it, but the glory of his name, and the example of his life.

He had married, in 1715, Jane de Lartigue, daughter of Peter de Lartigue, lieutenant-colonel of the regiment of Moevriev; and by her had one son and two daughters.

MONTFAUCON (BERNARD DE), a very learned Benedictine of the congregation of St. Maur, and singularly famous for his knowledge and skill in ecclesiastical and pagan antiquities, was born at Roquetaillade, in the diocese of Alet,

Alet, of an ancient and noble family, Jan. 17, 1655. After having gone through his first studies in his father's house, he resolved to be a soldier, and served in the army some time; but the death of his parents mortified him so with regard to the world, that he commenced a Benedictine monk in 1675. He applied himself intensely to study, and was soon distinguished by his uncommon parts and learning. In 1688, he joined with Poujet and Lopin, in publishing a collection of Greek remains, in 4to, intituled "Analecta," with a Latin version, and notes. He printed a new edition of "St. Athanasius's works, Greek and Latin, with notes," 1697, in three volumes folio. The year after he travelled to Italy, where he consulted libraries, searched for ancient manuscripts, and collected an abundance of materials for an antiquary. While he was at Rome, he did the office of procurator of his order, and took upon him the defence of the Benedictine edition of St. Augustine's works, which was attacked by Le Clerc and others. He returned to Paris, in June, 1701; and, in 1702, published in 4to, a curious and learned account of his voyage, under the title of "Diarium Italicum." Afterwards he published, in two volumes folio, "A Collection of some Works of ancient Greek Fathers, never before printed;" the most considerable part of which is, "Eusebius of Cæsarea's Commentary upon the Psalms, mentioned by St. Jerome." Then he published "Palæographia Græca," in folio; a performance full of learning and curious remarks, in which he treats of the original form and progress of the Greek alphabet, and shews the different shape and manner of writing Greek in different ages. In 1713 he published the "Remains of Origen's Hexapla," in two volumes folio, which he illustrated with very learned notes. He gave a new edition of "St. Chrysostom's Works, in Greek and Latin, with proper Prefaces, Notes, and Dissertations," in thirteen volumes folio. There are also of his, "Les monumens de la Monarchie Française," in five volumes folio, with cuts; "Bibliotheca Coisliniana," in one volume folio; "Bibliotheca bibliothecarum manuscriptorum nova," in two volumes folio.

Though Montfaucon's life was long, healthy, retired and laborious, yet the works which we have already recorded seem sufficient to have employed it. Nevertheless his greatest, most elaborate, most learned work, and for which he will be ever memorable where polite literature is cultivated, remains still to be mentioned; and that is, his "Antiquité

Antiquité expliquée," written in Latin and French, and illustrated with figures, elegantly engraven upon copper. This consisted first of ten volumes folio, to which he afterwards added a "Supplement," of five volumes more in folio. Tully, speaking of some very voluminous writer, says; that he had written as many books, as alone would serve for his funeral pile : " and we may say the same of Montfaucun. However, Tully spake contemptuously of his scribe, as if his works could not be put to any better use ; which we are far from insinuating of Montfaucun, whose writings shew him to have been sensible, learned, polite, and virtuous. He died at the abbey of St. Germain, Dec. 21, 1741, aged eighty-seven years. He had been made, in 1719, an honorary member of the academy of inscriptions and belles lettres at Paris.

MONTGAILLARD (BERNARD DE), known by the name of the Petit Feuillant at the time of the league, was born in 1553. He commenced feuillant, or mendicant friar, in 1579, and began to preach immediately, though he had not studied divinity. He preached at Rieux, Rhodes, and Thoulouse, with so much success, that they applied to him this passage in Holy Writ, " Happy is the womb which bare thee." He went to France at the time that Henry III. drew the Feuillants thither, and charmed the French court so with his sermons, that the king and queen-mother appointed him to preach upon several particular occasions. Here he acquired the reputation of the most eminent preacher which had been known in the memory of man : great were his talents for the pulpit, especially in moving the passions, and subduing the heart. He condemned himself to so austere a way of life among the Feuillants, that the pope commanded him to quit that order, lest he should shorten his days by it. He behaved himself furiously in supporting the interest of the league ; and bore a considerable part in the horrible crimes of that villanous combination. " The preachers," says Maimbourg, " of which the most noted were father Bernard de Montgaillard, surnamed the Petit Feuillant, and the famous Cordelier Feuardent, who preached in the parishes of Paris during the Christmas holidays, changed their sermons into invectives against the sacred person of the king, &c." The duchess was received at Paris with every mark of honour, and incredible expressions of joy in the people, who respected her as the mother of two holy martyrs ;

Hist. de la
lige, liv.
iii. p. 295.

Ibid. p. 205.

" and

“ and the little Feuillant, preaching one day before her,
 “ was so transported, that he turned towards her, and made
 “ an apostrophe to the deceased duke of Guise in these
 “ terms: *O holy and glorious martyr of God, blessed is the*
 “ *womb which bare thee, and the breasts which gave thee*
 “ *suck!*”

Bayle's Dict.
 MONT-
 GAILL-
 LARD,
 note G.

It was not sufficient for Montgaillard to breathe sedition from the pulpit, but he suborned an assassin to murder Henry IV. The sieur de Rougemont, having heard that that prince was in the suburbs of Paris, went thither: but upon an information which the king received of his design, he was taken and carried to the conciergerie de Tours. In his examination he confessed, that, being of the pretended Reformed religion, he had retired, in 1585, to Sedan, whence the narrow circumstances of his family had constrained him to return to his former home, and to turn Catholic; but that, in July last, being at Paris, he met with the Little Feuillant, with whom he had a long conversation upon his conversion: after which the friar, turning his discourse to the necessitous circumstances of Rougemont, told him, that he might do a piece of service to God and the church; to which he answered, that he should be very happy if he could: that the said Feuillant replied, that it lay in his power, by killing the king of Navarre; and that, if he would execute that design, he might be assured he should not want subsistence: that, having conversed at several times with the said Feuillant upon this project, and the easiest method of putting it in execution, they agreed at last, that he should go to the royal army, where, pretending to be an heretic, he would find means to pistol the king of Navarre; that, upon telling him he had not money to carry him to the camp, the Little Feuillant lent him 400 crowns; and that, having received that money, he retired to his house at Corbeil, with a promise to execute their design.

Montgaillard died of a dropsy, in 1628. He was at that time abbé of Orval. He had, it seems, always wished to be interred under a gutter; and it was only to avoid the appearance of affectation, that he consented at last to have his body buried at the foot of the stairs, which descend from the great dormitory into the church. Such a saint as Montgaillard, and one who had done such singular services to the holy church, must needs have possessed qualities above the usual standard; and therefore the writers of his life have very justly pretended, that God performed great miracles both

both in his favour, and by his means. There is a remarkable print of this holy person, in which, notwithstanding his austerities, and the hardships he inflicted upon himself, he is represented in a chamber, sitting upon a handsome elbow chair, adorned with a magnificent cushion. Before him is represented a portrait of our Lady, to whom the holy abbot addresses the following words: "O domina mea, quid hic facio? educo è carcere animam meam, ad confitendum nomini tuo." At a distance you see a heap of volumes on fire, which volumes were composed by the Little Feuillant. These volumes, out of his humility, he threw into the fire himself; having observed, that one of the religious of his abbey, upon whom he had imposed that office, shewed a repugnance to it. At his side is the figure of a lamb, "a very proper emblem of this friar's meekness;" which is said to have appeared to him just after hearing, in the night, a voice, that forewarned him of a great number of calumnies, with which he was going to be attacked. At his feet lie four mitres; namely, that of the bishopric of Angers, which, soon after the arrival of the Feuillants at Paris, Henry III. offered him, and he refused; those of the bishopric of Panniez, and the celebrated abbey of Marimond, both of which he refused also; and that of the abbey of Nizelle, which the archduke gave him for the sake of retaining him near his person, but which he kept no longer than till the first vacancy happened of the grand and opulent abbey of Orval.

MONTMAUR (PETER DE), professor of Greek in the royal college at Paris, in the reign of Lewis XIII. He was a man that made a great noise in his day; yet there are hardly any memorials of him which we can depend upon as true, because they are delivered to us chiefly by his enemies. He was reckoned the greatest parasite of his times, and rendered himself so odious to his contemporary wits, that they attacked him with all the keenness of the most abusive satire. "Professor Montmaur, or Monmor," says Hadrian Valesius, "loved to indulge his genius at a banquet, at the expense of other people. He gained access to the houses of all the grandees, who kept an open table, by the means of some Greek and Latin sentences, which he retailed to them for his share of the reckoning. After he had eat and drank very heartily, in order to divert his hosts, he used to rail against all the men of learning, whether dead or alive: there was not one of them whom he did not take to task. Most of the learned thought themselves obliged to do him

" justice

“ justice in his turn, and to celebrate him according to his
 “ merits. It was Menage who sounded the alarm against
 “ him. He wrote his life in Latin ; at the end of which he
 “ inserted a little epigram of five verses, exhorting all the
 “ learned to take arms against this common enemy.” This
 life is intituled, “ Vita Gargilii Mamurræ ;” and the epi-
 gram is as follows :

“ Quisquis legerit hæc, poëta fiat ;
 “ Et de cœnipeta mihi jocosos
 “ Scribat Gargilio repente versus.
 “ Qui non scripserit, inter eruditos
 “ Infulissimus ambulet patronos.”

Valesiana. That is, “ whoever shall read this book, let him become a
 “ poet instantly, and write ludicrous verses upon Garglio the
 “ dinner-hunter. Whoever will not write, let him pass for
 “ a blockhead among the patrons of learning.” “ I did not
 “ care,” continues Valesius, “ to be the last who should
 “ engage in so pleasant a war : I published two Latin per-
 “ formances of our professor’s, the one in prose, the other
 “ in verse, with notes, &c.” This conspiracy against
 Montmaur was almost universal. Even Balzac lifted himself
 with so much zeal in this crusade, that he descended from his
 usual gravity, for the sake of being pleasant upon poor Mont-
 maur ; though, as Bayle observes, this task was more fa-
 tiguating to him, than it would have been to Scarron to have
 written a serious pompous performance.

However, among many ingenious and satirical fictions,
 these may be taken as certain facts relating to him, viz. that
 he was a native of Limosin ; that he studied polite literature
 under the Jesuits of Bourdeaux ; that he was persuaded to
 put on the Jesuit’s habit ; that they sent him to Rome, where
 he taught grammar for three years with great reputation ;
 that then he had leave to quit that employment, because his
 health was in a declining condition ; that he opened a drug-
 gift’s shop at Avignon, where he acquired a great deal of
 money ; and that he afterwards came to Paris, where, not
 finding encouragement at the bar, he applied himself to
 poetry, in hopes of sharing in the favours which cardinal
 Richelieu conferred upon good poets. He cultivated the
 most puerile species of the art, such as anagrams, and other
 pieces of low wit in the same way, which afterwards took
 their name from him. Thus in the “ Origines de la langue
 “ Françoisse,” Montmorism is said to be “ the name, which
 “ has lately been given to those witticisms, which consist in
 “ a mere

a mere playing with words: the Latins called them An-nominations; we call them Montmorisms, from Peter Montmaur, king's professor of Greek, who affected those clinching pieces of wit."

In the mean time, there is great reason to suppose, that Montmaur was not so despicable a person as he has been represented. He might love good eating; he might on this account attend the tables of the great; and he might give his tongue great liberties, when he was there: but if he had not recommended himself by a well-furnished memory; a great deal of reading, and a ready wit, it is not probable that he could have had such open access to the chancellor; the president de Mesmes, and other persons, who were eminent both by their rank, their good taste, and their learning. Add to this, that it is a fair presumption of a man's not being insignificant and contemptible, when a confederacy of the greatest wits of the age must needs be formed against him; but rather the reverse, unless we could suppose these wits to be most ridiculously and wretchedly employed. We must not forget to observe, however, that there were persons of reputation and merit, who strongly disapproved of these outrages of his enemies, as Cousin, Vigneul Marville, and Vavasor. We will transcribe what Vigneul Marville has said, as it seems to convey a truer idea of him, than any we can come at elsewhere. "Professor Montmaur," says this author, "was by no means so despicable a man as most people imagine. He had a very fine genius, and great parts. The Greek and Latin were as familiar to him as his mother tongue. He had read all the good authors of antiquity; and, with the help of a prodigious memory and great vivacity, made very ingenious applications of the most beautiful passages which he had observed in them. It is true, he almost always applied them satirically; which provoked the resentment of those who happened to be the subjects of his pleasantry. By these qualities he introduced himself to the acquaintance of the polite and learned. Avarice was a great blot upon his character, for he had a fortune without using it: and he was too much devoted to good eating and drinking. He used to say to his friends, Gentlemen, do you furnish meat and drink, and I will furnish salt: and indeed he scattered it very profusely, wherever he made one of the company. His satirical humour had no bounds; and he was a Lucian throughout. He was particularly bitter upon bad poets.—Never

*Journal des
Sçavans of
Aug. 11.
1692.
Vavasor de
epigram-
mate, cap. x.
p. 98.—
Vigneul
Marville,
Mélange
d'histoire &
de litera-
ture, p. 86.*

“ was mortal so much pelted with satire in prose and verse,
 “ as was Montmaur. Every one exhausted his fund of ill-
 “ nature upon him; and there are whole collections of
 “ those satires still extant: the best of them were those
 “ written by Menage. Montmaur was advised by his friends
 “ to publish his satirical jokes upon his petulant enemies;
 “ but he was too indolent to take so much trouble: he
 “ was satisfied to laugh at these trifles, and despise them.
 “ When he was told that Menage had transformed him
 “ into a parrot, ‘Very well, replied he, I shall neither want
 “ wine to make merry over, nor a bill to defend myself.’
 “ And as the same person was bestowing high commenda-
 “ tions upon this performance of Menage: ‘It is no won-
 “ der, added he, if so great a prater as Menage makes a good
 “ parrot.’ Montmaur died in 1648.

MONTPENSIER (ANNE MARIE LOUISE D'ORLEANS),
 a French princess nearly related to the crown, as being the
 daughter of Gaston, was born at Paris in 1627. In the
 war of the Fronde, she took the side of the prince of Condé;
 and had the boldness to order the cannon of the Bastile to be
 fired upon the troops of Lewis XIV. This violent action
 the king, her cousin, never forgave; and cardinal Maza-
 rine, who knew what a passion she had to be married to a
 crowned head, said upon the occasion, that “the Bastile
 “ cannon had killed her husband.” The court opposed all
 offered alliances that were agreeable to her, and presented to
 her others she could not accept. After having languished
 under celibacy forty-three years, this princess, destined to sove-
 reigns, took it into her head to make the fortune of a private
 gentleman. She obtained, in 1669, leave to marry the count
 de Lauzun, a general of dragoons, to whom with her hand
 she gave every thing she had; twenty millions of property,
 four duchies, the sovereignty of Dombes, the earldom of Eu,
 and the palace of Luxemburg: she reserved nothing to her-
 self. Mean while, the duke of Montpensier, the queen,
 the prince of Condé, represented to the king the injury which
 such an alliance would do the royal family; and the king
 forbid what he had permitted. In vain did Lauzun by the
 victories he had won, in vain did Mademoiselle by her sor-
 row and tears, endeavour to soften the king: he remained
 inflexible; and the unhappy pair were reduced to transact the
 nuptial operations in secret. Lauzun, imputing this to
 Madame de Montespan, abused her; and by that means got
 thrown into prison, where he continued ten years: and,

when

when he got out, was so far from enjoying himself, that he seemed to have married discord in a noble wife. This lady spent her last years in devotion, and died in 1693, little regretted and almost forgotten. She wrote "The Memoirs of her life," and Henault says, that "they are ill enough Chron. written to be hers, as being a woman of mean abilities:" Abridg. He adds, however, that "they have a simplicity, which will please those who delight in the perusal of genuine facts."

MORANT (PHILIP), M. A. and F. S. A. a learned Anecdotes of Bowyer, by Nichols, p. 325. and indefatigable antiquary and biographer, son of Stephen Morant; was born at St. Saviour's in the isle of Jersey, Oct. 1, 1700; and, after finishing his education at Abingdon school, was entered Dec. 16, 1717, at Pembroke College, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midsummer 1722; when he was preferred to the office of preacher of the English church at Amsterdam, but never went to take possession. He took the degree of M. A. in 1724, and was presented to the rectory of Shellow Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal Smeley, Sept. 9, 1735; to that of St. Mary's, Colchester, March 9, 1737; to that of Wickham Bishop's, Jan. 21, 1742-3; and to that of Aldham, Sept. 14, 1745. All these benefices are in the county of Essex. In 1748 he published his "History of Colchester," of which only 200 copies were printed. In 1751 Mr. Morant was elected F. S. A. In 1752, May 1, he tells his friend Mr. Bowyer, "My intention, for some months past was, to have been in London either this week or the next; but an afflicting loss that has happened in my family the beginning of this year hinders me from coming at present. Within the compass of three days I was so unhappy as to lose my only brother and sister-in-law; the former on the 9th, and the latter on the 11th of January. My good brother indeed died at a distance, and I could but seldom have the pleasure of seeing him; but my sister-in-law lived with us, and had been a constant and inseparable companion to my good wife for above 50 years, and was withal a person of the most amiable qualities, and the most faithful friend, so that her loss is irreparable. It has so affected my good wife, that my absence even for a day sinks her spirits to that degree, that I find I cannot leave her at present; but I hope time, and the chearful weather that is coming, will recruit her
Y 2 "spirits.

“ spirits. I shall come to town as soon as the inconveniencies
 “ above-mentioned are a little worn out by time, and pos-
 “ sibly we may come together, my good wife and I; for
 “ motion, and change of place, are some cure to melan-
 “ choly; though it is full as bad when you return to your
 “ wonted habitation, and miss your friend.” In February
 1768 he was appointed by the lords sub-committees of the
 house of peers to succeed Mr. Blyke in preparing for the
 press a copy of the rolls of parliament; a service, to which
 he diligently attended till his death, which happened Nov.
 25, 1770, in consequence of a cold caught in returning by
 water from the Temple to Vauxhall in his way to South
 Lambeth, where he resided for the convenience of attending
 to his parliamentary labours; a work for which, as a native
 of Jersey, and excellently skilled in the old Norman French,
 he was particularly well qualified; and which, after his
 death, devolved on Thomas Astle, Esq; F. R. and A. S. S.
 who had married his only daughter, and who communicated
 to Mr. Nichols the following exact account of Mr. Morant’s
 writings, from a list of them drawn up by himself. 1. “ An
 “ Introduction to the Reading of the New Testament,
 “ being a Translation of that of Mess. de Beaufobre and Len-
 “ fant, prefixed to their edition of the New Testament.
 “ 1725, 1726,” 4to. 2. “ The Translation of the Notes
 “ of Mess. de Beaufobre and Lenfant on St. Matthew’s Gos-
 “ pel. 1727,” 4to. N. Tindal translated the text printed
 therewith. 3. “ The Cruelties and Persecutions of the Ro-
 “ mish Church displayed, &c. 1728,” 8vo. translated into
 Welsh by Thomas Richards, curate of Coychurch in Gla-
 morganshire, 1746, with the approbation of Dr. Gilbert,
 then bishop of Landaff. 4. “ I epitomised those Speeches,
 “ Declarations, &c. which Rapin had contracted out of
 “ Rushworth in the Life of King James I. King Charles I.
 “ &c. 1729, 1730.” 5. “ Remarks on the 19th chapter of
 “ the second book of Mr. Selden’s *Mare Clausum*.” Printed
 at the end of Mr. Falle’s Account of Jersey, 1734. 6.
 “ I compared Rapin’s History with the 20 volumes of
 “ Rymer’s *Fœdera*, and *Acta Publica*, and all the ancient
 “ and modern Historians, and added most of the Notes that
 “ were in the folio edition, 1728. 1734.” This is acknow-
 ledged at the end of the preface in the first volume of Rapin’s
 History. 7. “ Translation of the Notes in the second Part
 “ of the Othman History, by Prince Cantemir, 1735,”
 folio. 8. Revised and corrected “ The History of England,
 “ by way of Question and Answer, for Thomas Astley,
 “ 1737.”

“ 1737,” 12mo. 9. Revised and corrected “Hearne’s
 “Ductor Historicus,” and made large Additions thereto,
 for J. Knapton. 10. “Account of the Spanish Invasion in
 “1588, by way of Illustration to the Tapestry Hangings in
 “the House of Lords and in the King’s Wardrobe. En-
 “graved and published by J. Pine, 1739,” folio. 11.
 “Geographia Antiqua & Nova; taken partly from Du-
 “fresnoy’s Methode pour étudier la Geographie; with Cel-
 “larius’s Maps, 1742,” 4to. 12. “A Summary of the
 “History of England,” folio; and “Lists at the end of
 “Mr. Tindal’s Continuation of Rapin’s History, in vol. III.
 “being 55 sheets. Reprinted in three volumes,” 8vo. 13.
 “The History and Antiquities of Colchester, 1748,” folio;
 second edition 1768. 14. “All the Lives in the Biographia
 “Britannica marked C. 1739. 1760. 7 vols. folio. I also
 “composed Stillingfleet, which hath no mark at the end.”
 15. “The History of Essex, 1760. 1768. [A]” 2 vols. folio.
 16. “I prepared [B] the Rolls of Parliament for the Press.”
 Other works in MS. 17. “An Answer to the first Part of the
 “Discourse of the Grounds and Reasons of the Christian
 “Religion, in a letter to a Friend, 1724. Presented in MS.
 “to Edmund Gibson, Bishop of London.” Never printed.
 This was the beginning of Mr. Morant’s acquaintance with
 the Bishop, who gave him several livings in the county of
 Essex. 2. “The Life of King Edward the Confessor.”
 3. About 150 Sermons.

[A] In the Preface, dated Jan. 2, 1768, Mr. Morant says, “All that re-
 mains for me to do is, to express my
 heartiest acknowledgments and gra-
 titude to the great Author of my life
 and happiness, who hath enabled me
 to go through this and other laborious
 employments. I can look back with
 inexpressible satisfaction upon a life
 not spent in idleness or indolence, or
 “in fruitless amusements; but in a
 “constant endeavour to do all the
 “good in my power. I must beg leave
 “to add, that if the world is benefited
 “by my labours, the praise is due to
 “my only Patron good Bishop Gib-
 “son.”

[B] Mr. Morant prepared the Rolls
 of Parliament as far as the 16th of
 Henry IV.

MORATA (OLYMPIA FULVIA), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in several cities of Italy; and his reputation as a teacher advanced him to be preceptor to the young princes of Ferrara, sons of Alphonfus I. The uncommon parts and turn for literature which he discovered in his daughter, induced him to cultivate them; and she soon made a progress, which astonished all around her. The princess of Ferrara was at that time studying polite literature; for her further-

Melchior
 Adam de vi-
 tis, &c.

ance, in which, it was judged expedient, that she should have a companion in the same pursuit, in order to excite in her a noble emulation. Morata, being deemed a very proper person for the purpose, was called to court; where she was heard, by the astonished Italians, to declaim in Latin, to speak Greek, to explain the paradoxes of Cicero, and to answer any questions that were put to her. Her father dying, and her mother being an invalid, she was obliged to return home, in order to take upon her the administration of the family affairs, and the education of three sisters and a brother; both which she executed with general applause. Another cause seems to have removed her from court; and that was, some dislike which the duchess of Ferrara had conceived to her, though it is not said on what account. In the mean time; a young German, named Grunthlerus, who had studied physic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this she went with her husband to Germany, and took her little brother along with her, whom she carefully instructed in the Latin and Greek languages. They arrived at Augsburg in 1548; and, after a short stay there, went to Schweinfurt in Franconia, which was the birth-place of Grunthler. They had not been long there, before Schweinfurt was besieged and burnt: but they escaped with their lives, and fled in the utmost distress to Hammelburg. They were not suffered to continue long here, and were driven to the last shift, when luckily the elector Palatine invited Grunthler to be professor of physic at Heidelberg. He entered upon this new office in 1554, and began to enjoy himself; when illness, occasioned by the prodigious hardships they had undergone, seized upon Morata, and, after fatiguing her some months, carried her off in 1555, before she was quite twenty-nine years old. She died in the Protestant religion, which she embraced upon her coming to Germany. Her husband and brother did not long survive her.

She composed several works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and published with this title: "*Olympiæ Fulviæ Moratæ, sceminæ doctissimæ ac plane divinæ, opera omnia quæ hætenus inveniri poterunt; quibus Cælii Secundi Curionis epistolæ ac orationes accesserunt. Basilicæ 1558,*" in 8vo. They consist of orations, dialogues, letters, and translations.

MORAVIANS,

MORAVIANS, or, to call them by their proper name, HERRNHUTERS, are a mysterious sect of Christians, which have arisen in this century, and made a considerable progress in several countries, under the direction and management of Nicholas Lewis count of Zinzendorf: on which account they are called Zinzendorfsians by the present king of Prussia, in his "Memoirs of the house of Brandenburg." From the narrative which count Zinzendorf has given of himself, we learn, that from the tenth year of his age he formed a design of gathering together a little society of Believers, amongst whom he might live, and who should intirely employ themselves in exercises of devotion under him. When he became of age, which was in 1721, his thoughts were wholly bent upon executing his project; and being joined by some persons who were in his way of thinking, he settled at Bertholdsdorf in Upper Lusatia, an estate which he had purchased. He gave the curacy of that village, then vacant, to a minister of his own complexion; and Bertholdsdorf soon became talked of for a new sort of piety.

Candid narrative of the rise and progress of the Herrnhuters, commonly called Moravians, or Unitas Fratrum, &c. by Henry Rimius, Lond. 1753. p. 284. of the French edition in 1751, 12mo. Candid narrative, &c. p. 6.

The fame of this was carried to Moravia, by one Christian David, a carpenter, who had been before in that country, and had endeavoured to propagate a distaste to the superstitions of the Romish church, and to create among several people an inclination to Protestantism. This fellow engaged two or three of the proselytes he had made, to leave that country, and to come with their families to Bertholdsdorf, where they were gladly received by the count. They were directed to build a house in a wood, about half a league from that village, which was soon finished: so that, on St. Martin's-day 1722, these people held their first meeting there. It is said, they foresaw that God would kindle a light in this place, that should enlighten all the country: and Christian David was so sure of the future growth of this settlement, that he already divided the spot of ground round it into quarters, and marked out in what directions the streets were to run. The event did not contradict the carpenter's foresight. A great many people from Moravia, and elsewhere, flocked to this new settlement, and established themselves under the protection of count Zinzendorf, who also himself fixed his residence here. In a few years it became a considerable village, having an orphan-house, and other public buildings. Thirty-four houses were built there in 1728; and, in 1732, the number of inhabitants amounted to six hundred. An adjacent hill, called the Huth-berg, gave occasion to these colonists to call their dwelling-place

Huth des Herrn, and afterwards Herrnhuth, which may be interpreted, "The guard or protection of the Lord;" and from this the whole sect has taken its name.

The Herrnhuters soon established among themselves a sort of discipline, which closely united them to each other. They divided themselves into different classes; which difference was determined by the age, sex, and situation of the members to each other. There were classes of married men, married women, widowers, widows, maids, bachelors, children. Each has its director, chosen by its members, on whom it depends, and who confines it to certain exercises of devotion, and to the observance of little minute rules. A great part of their worship consists in singing hymns: and at all hours, whether of day or night, some persons of both sexes are appointed, by rotation, to pray for the society. And what is very remarkable, these people, without call, clock, or watch, are acquainted, they tell us, when their hour comes in which they are to perform this duty. When the brethren perceive that the zeal of the society is declining, their devotion is revived by celebrating agapes, or love-feasts. The casting of lots is much practised among them: they make use of it to learn the will of the Lord. The elders have the sole right of making matches: and no promise of marriage is of any validity without their consent. The maids devote themselves to the Saviour, as they express themselves, not with an intent never to marry, but to marry only such a person, whom God shall have revealed to be regenerated, to be instructed in the importance of the conjugal state, and appointed by the divine direction to enter into that state. All is extraordinary and marvellous, if you believe them, at Herrnhut. The most stubborn diseases vanish there without help. Very rarely one dies of a violent fever; but it is common to die there of a cold, de-fluxion, or some such slight indisposition. These are at least things, which count Zinzendorf has affirmed in a writing, dated Jan. 24, 1732, and presented to the ministry of the court of Dresden.

Candid narra-
tive, &c.
p. 12.

It does not appear, that the Herrnhuters, to 1729, pretended to be any thing more, than members of the Lutheran church at Berthelsdorf. Indeed they were all of them, either born among Lutherans, or converted from Popery to the faith of the Augsburg confession; and if some of them entertained ideas of Calvinism, their leader presently took care to cure them of all such notions. But from this time the Herrnhuters, undoubtedly with a view of setting themselves off,
and

and deriving credit to their society, have affected to pass for a part of those Bohemian and Moravian brethren, who lived separately from the church of Rome, a long time before Luther; and in this strain count Zinzendorf has talked ever since. He pretends, that these brethren were originally of the Greek church, and had, in process of time, united themselves with the Waldenses, who derived their origin from the Latin church. He bestows the highest encomiums on his Moravian church, so much renowned in former times, over-clouded and forgot afterwards, but now again shining out and revived under his auspices at Herrnhut. He gives it the most pompous titles; as, "the church of the cross, the church of the Lamb, the church of the blood and wounds, the theocracy, a people whereunto was never seen the like; they are," says he, "the 144,000 servants of God, marked on their foreheads, of whom St. John makes mention in the Revelations." This descent, no doubt, would do honour to Herrnhutism; but it is entirely without foundation. The ancient Moravian brethren mixed with the Reformed in Poland; and it is certain, that not one of those that professed their doctrine, remained in Bohemia and Moravia, the doctrine itself having been entirely rooted out of those countries, ever since 1620. The Moravians, who resorted to Herrnhut, and who are the most inconsiderable part of the inhabitants of that village, have nothing common with the ancient Bohemian and Moravian brethren, but are only Roman Catholics converted to the Protestant religion.

Zinzen-
dorf's Ser-
mons quoted
by Rimius
in the Can-
did narra-
tive, &c.
p. 13.

As the Herrnhut society was begun upon the estate of count Zinzendorf, under his protection, by his care and benefactions, and according to his ideas and views, it was but natural, that he should have a very great authority over it; and so it has happened. He has always been the soul, the oracle, and the *primum mobile* of it; has always been at the head of his sect, both in temporals and spirituals. From 1726, he was called the "trustee, or guardian of the brethren;" which happened in this singular manner, as he tells himself. Christian David, the carpenter, being one day at the count's apartment to talk with him upon something, all of a sudden gave him this title; and it was afterwards confirmed by the consent of the society. He resigned it however in 1730, but was prevailed on to take it again in 1733. In 1737, Zinzendorf, who from the age of seventeen, had believed himself called by providence to an ecclesiastic state and condition of life, and who had already publicly preached in

in some of the Lutheran churches, got himself consecrated bishop of his sect: and from that time, according to the custom of bishops, signed with his christian name and that of his see, namely, "Ludovicus Moraviensis." He had very little forwardness, he says, to make a figure as a bishop; and therefore in the third general synod of Herrnhutism, held at Gotha in 1740, he laid down his episcopal dignity. But this seems only to have been done with a view of attaining a higher and more honourable title, which he did, viz. that of "minister plenipotentiary and œconomist;" with power to nominate a successor, and an express clause, that nothing of importance should be done or concluded on without his consent: and lately he has called himself "lord advocate of the unitas fratrum."

Candid narrative, &c.
p. 17.

He has always shewn himself very solicitous to propagate his sect; and has spared neither pains nor art about it. He has sent his fellow-labourers throughout the world. He has himself been all over Europe, and at least twice in America. In 1732, the missionaries of Herrnhutism had passed the Line; and, from 1733, a new Herrnhut has been established in Greenland. The society possesses Bethlehem in Pennsylvania; and it has also a settlement amongst the Hottentots. Even China has admitted it; and we know what progress it has made in our own country, as well as on the continent. To facilitate the propagation of his sect, the count has shewn a regard to all christian communions. He wrote a letter to Benedict XIII. dated from Dresden June 4, 1728, in which he styles that pontiff "holy father;" and tells him, "that he throws himself at his feet, that he venerates his holiness, and earnestly labours, that the true Christians in the Catholic religion, and what are called sects, may be acquainted with him, venerate him, love him, &c." He sent a deputation to the patriarch of Constantinople, which was well received. He shews a great attachment to Lutheranism, and constantly pretends to be a professor of it. He boasts of being a minister of that church; and affirms, that he and his brethren have no other doctrine, than what is taught by that communion. He is of late become more favourable to Calvinism; and he declares in general, that whoever embraces Herrnhutism, need not change his religion.

Rimius's
Supplement
to Candid
narrative,
&c. p. 7.
Lond. 1755.

Candid narrative, &c.
p. 21.

The discipline of this religious society is very arbitrary and rigid; and therefore submission to the will of the superiors is, we may be sure, a very essential article of the system. The society pretends to rule by the will of "the Saviour:"

“Saviour:” every thing is done by “the Saviour’s injunction:” Jesus will have it so; the Lamb commands it.” This the count inculcates among his flock with great care and assiduity, and this is the language of the ministers of the society. According to them, the Saviour gives his orders on the very moment they are to be executed, without allowing those who are to obey them the least time to consider. The sending of missionaries abroad is, according to his sect, a business in which the Saviour is particularly concerned; so that if a member of the society is ordered to the remotest part of the globe, he is instantly to set out to the place of his destination, without so much as considering, much less demurring about it. As the brethren have always a great number of labourers on the roads, oftentimes among these their chief himself with his family and retinue; and as the carrying on their general scheme requires large supplies; it is necessary, they should have, what is called the sinew of all great schemes, money. Thus we find, that they established betimes a fund, called by them “the Lamb’s, or the Saviour’s chest;” which has since grown very considerable by the contributions and donations of the proselytes to Herrnhutism. From the beginning two brethren were trusted with it, one of whom kept the chest, and the other the key, though the count all the while has had the management and direction of it. It is known to be a fundamental condition and article of this society, that whoever desires to be received into it as a brother, must contribute largely to “the Saviour’s chest.” Nay, he must do more than contribute largely, he must contribute his all; for thus says the count himself, in a sermon quoted by Rimius: “The economists of the society may say to a young rich man, Either give us all thou hast, or get thee gone; give us all thou hast, or thou canst not be with us.”

Candid narrative, &c.
p. 29.

We have hitherto spoken of the rise, progress, and discipline of the Moravians, or Herrnhuters: we next proceed to mention their tenets or doctrines; such of them, we mean, as are characteristic of the sect, and distinguish them from other religious communities. As long as Herrnhut belonged to the church at Berthelsdorf, the society was held in some esteem, and not at all suspected to differ from the confession of Augsburg. This was the reason, given by the theological faculty at Tübingen, for granting, as they did, those testimonials, to which count Zinzendorf has ever since appealed, as a proof of the soundness of his doctrine, and under whose sanction much mischief has been done. Whether

ther the count began to broach his new doctrines immediately upon the first establishment of the society at Herrnhut, or afterwards, is no easy matter to come at, as indeed it is not to come at the tenets of the sect in general; such, it seems, is the obscurity affected by their teachers. They make it their study to speak and write in such a manner, that they may not be understood. It is a rule among them, to speak to those who are not initiated into the "mysterious" "theology of the blood and wounds," in such unintelligible terms, that they may not be able to relate any thing they have heard. Enough however may be collected from the sermons of Zinzendorf himself, and from the hymns used by the society, which are probably of his composing, to enable the reader, with what has been already related, to form a proper judgement of this sect of Christians.

See art.
GAM-
BOLD.

Candid nar-
rative, &c.
p. 36.

To begin with the idea it hath of Scripture. Though Zinzendorf does not directly disown the Scripture, yet his disrespectful manner of treating it looks as if he intended to establish a power and authority superior to it. He says, in a sermon preached at Philadelphia, that "the style of Scripture is sometimes like that of a peasant, sometimes like that of a carpenter, sometimes like that of a fisherman, and sometimes like that of a man brought up among toll-gatherers. I verily believe," says he, "that the Saviour may have spoken very meanly, and perhaps used many a peasant-like phrase, which we now look upon as containing something of a quite different nature, merely because we know not the manner of speaking which was then used by the journeymen at Nazareth."

Ibid. p 39.

Concerning the Trinity, that doctrine, which declares the Father to be the creator, the Son to be the redeemer, and the Holy Ghost to be the sanctifier, is, according to them, a false doctrine, and one of the capital errors that reign in Christendom. Creation and sanctification, say they, ought not to be ascribed to the Father and the Holy Ghost: and, to avoid idolatry, people ought to be taken from the Father and the Holy Ghost, and to be conducted to Christ the Saviour, with whom alone we have to do. "The whole doctrine concerning the Father, in the manner it has been cried up in Christendom, is," says count Zinzendorf, "a false theology, wherewith all dogs and swine, unbelievers and atheists, divert themselves, in spite of their God and Saviour." The Holy Ghost is called by the Herrnhuters, the "eternal wife of God, the mother of Christ, the mother of the faithful, the mother of the church." So that, we

we see, the Son is the chief, if not the only, object of worship in this extraordinary community; and to him indeed the most tender, we cannot say the most adorable names are given. He is called "their Lamb, their little Lamb, "their little Jesus." They make his name of the feminine gender, calling him "their mother, the mamma Jesua." They have also a great devotion for "the five red wounds," as they call them, of his crucifixion; but that which he received in his side, is extolled above all the rest. This is their "favourite wound; the very dear little holy opening; "the precious and thousand times pretty little side. They "kiss this wound; they kiss the spear that made it; and "would kiss the soldier, whose hand conducted the spear; "they thank him for it. It is in this opening that the "faithful reposes himself; there he breathes, there he sports, "there he lays down, sometimes length-wise, sometimes "cross-wise. There is his country, his house, his hall, "his little bed, his little table: there he eats, there he "drinks, there he lives, there he praises the dear little Lamb." This indecent, childish, and, we may say, impious language is to be found in one of their hymns, quoted by Rimius in the "Candid Narrative."

P. 46, 47.

Regeneration, say they, comes of itself, without our being required to do any thing towards it. It is brought about suddenly, all at once; and one moment is sufficient to make us free to receive grace, to be transformed to the image of the little Lamb. A person regenerated enjoys a great liberty, according to them. He doth what the Saviour gives him an inclination to do; and what he has no inclination for, he is not obliged to do. He doth what the Saviour makes him do: for "the Saviour can dispose of life and soul; can "make the œconomy of salvation; and change it every hour, "that the hindermost be foremost; can make laws, and "abrogate them; can make that to be moral, which is "against nature; the greatest virtue to be the most villanous "action, and the most virtuous thoughts to be the most cri- "minal; can, in a quarter of an hour, make Abraham will- "ing to kill his son, which, however, is the most abomi- "nable thought a man can have. It is wrong therefore to "say, that a regenerated person doth any thing. Properly "speaking, he does nothing. It is the Saviour that acts for "him. He is with respect to the Saviour as a child, whose "hand is guided, yet who believes it is himself that writes, "and rejoices at it."

Zinz. Ser-
mons in
Candid nar-
rative, p. 52,
53.

But

But of all the singularities, for which this sect is famous, none equal in extravagance and wildness the notions they entertain of the organs of generation in both sexes. The circumcision of the Saviour has, according to them, served principally to shew of what sex he was. It has likewise restored, they say, to honour that part of the human body, which, as a consequence of Adam's fall, was become a disgrace to it.

Zinz. Ser-
mons in
Candid nar-
rative, p. 56.

“What is called in the Bible,” says count Zinzendorf, “by the hideous name *pudendum*, or a thing to be ashamed of, on account of the fall, is changed by the Saviour into *verendum*, or a thing to be worshipped. What was chastised by circumcision in the time of the law, is restored again to its first essence and flourishing state: it is made again equal to the most noble and respectable parts of the body; yea, it is on account of its dignity and distinction become superior to all the rest, especially as the Lamb chose to endure in that part his first wound, his first pain.” The sisters of the society are therefore exhorted never to think of it, but with sentiments of the most profound veneration: they are even taught to respect it for scarce any other reason. “This,” says the count, “is what draws respect from the sisters: for, though they also have blessed bodies, in one of which the husband of souls has lain, in which he was formed, by which he was born, whom God begat, and a woman suckled, yet they honour that member by which we resemble Christ, with the utmost veneration. — His first holy wound attracts to us an eternal respect from them, in the married and unmarried state; and if they had any other motive for respecting us, taking from ourselves, and not on account of our resembling the man Jesus, it would be an injury to their eternal husband. — When the sisters see the brethren, not only such sisters as are married, but all sisters; when they behold a brother, or occasionally think on the male sex, or nurse a little boy, they are always to reflect, that they are boys; thus respectfully remembering the man, who wore the same member.” It appears from hence, that the organ of generation in the female sex is also in some degree honourable, as having been sanctified by the conception and birth of the Saviour: and “thus,” says count Zinzendorf, “I consider the parts for distinguishing both sexes in christians, as the most honourable of the whole body, my Lord and God having partly inhabited them, and partly worn them himself.”

Ibid. p. 57,
58.

All souls, according to the count, are of the feminine gender, not *animi*, but *animæ*; and to think of male souls, would,

would, he says, be to entertain a folly, which ought not to enter the thoughts of a Christian, even in the midst of a high fever. All that is of the male quality was, it seems, adapted to our body at its formation, and is detached from it as soon as it is interred. It belongs not to its natural and primitive state. It is an addition made to it afterwards. It is the seal of the office, with which the male sex is intrusted; for this sex is an employment, an office. Jesus, we are told, is the spouse of all the sisters; the husbands, in the most proper sense, are his procurators and agents, and may therefore be called Vice-Christi, or Vice-Gods. The sisters are conducted to Jesus by the ministry of their husbands, who were thus their saviours in this world: and therefore a marriage is nothing more, than the bringing a sister to the true spouse, by the mediation of such a procurator. But hear count Zinzendorf himself upon this curious point. "The sister," says he, "shall be conducted ^{Ibid. p. 62,} to the Saviour by the mediation of a procurator: a legate, ^{63.} a Vice-Christ, is sent to meet her: she is to represent for a time the church, whereas the legate represents the Saviour of his body. As formerly a great lord, by marrying a princess in quality of procurator, used to act only in the name of the bridegroom, so in reality no man, no child of God, can boast of having a wife, but is only to consider himself as a chamberlain, who conducts the betrothed person through this world. Though the man, while he embraces conjugally, thinks like Jacob the grandson of the father of the faithful, Gen. xxx. 3. yet he knows that he is only executing an office in Jesus's name. He is therefore a procurator and vicar of Jesus Christ, a Vice-Christ, as it were; and what he does, while he conjugally embraces towards the existence of the child, is to be looked upon as an office of a Vice-God; and his wife ought to regard him as acting in the name of the Creator." Agreeably to this fine system, the count, in a conference on this subject held at Oly with the seventh day men, is said to have declared, that "was he to die in the very conjugal act, he could say to the Saviour, I am come from that act, which I was performing in thy name."

It is easy to conceive from hence, that marriage must be an high affair with this wonderful sect, and so indeed we find it. "Marriages," says the count, "are a capital article of the society; they are a *primum principium*, as I may say, a first principle of the whole society; the root

" of

“ of the society’s tree: and we must always consider them,
 “ as the most precious depositum from the hand of our
 “ Lord, as the greatest mystery of all human things depo-
 “ sited with us, and whereof the key is given unto us.—
 “ Matrimony among us is full of respect, grace, and blest-
 “ edness; but our office and the enjoyment in it is not,
 “ as yet, strictly enough observed; we do not perform and
 “ enjoy enough; the husbands labour not enough for their
 “ wives; there is still too much remissness.—When the
 “ children of God will not experience at a certain age
 “ things suitable to a certain age, they become unhappy,
 “ and say within themselves, I do not feel what other peo-
 “ ple feel.” If the reader should not think this last sen-
 tence clear and explicit enough, he may take the following
 for a comment: “ The unmarried brother knows matri-
 “ mony, respects it, but does not think upon it of his own
 “ accord: and thus the precious member of the covenant,
 “ viz. the *pudendum virile*, is so much forgot, becomes so
 “ useless, and consequently is reduced to such a natural
 “ numbness, by not being used, that afterwards, when he
 “ is to marry and use it, the Saviour must restore him from
 “ this deadness of body. And when an Esther by grace,
 “ and sister according to her make, gets sight of this mem-
 “ ber, her senses are shut up, and she holily perceives, that
 “ God the Son was a boy. Ye holy matrons, who as wives
 “ are about your Vice-Christ, honour that precious sign,
 “ by which they resemble Christ, with the utmost veneration.”
 But to return to their notions of marriage, and
 to conclude with this point: “ I do not understand,” says
 the count, “ the conjunction of sexes any otherwise than
 “ in a ministerial, or procuratorial sense, where two per-
 “ sons, one of whom represents the husband of all souls,
 “ the Saviour, and the other the congregation of all souls,
 “ the church, do by God’s appointment keep a daily wor-
 “ ship, according to the liturgy of a sanctuary on purpose
 “ appointed for it, called the marriage-bed; and where,
 “ among other office duties and church-graces, it comes to
 “ pass that children respectively are begot in the name of
 “ Jesus, and conceived in the name of the church.”

Candid nar-
 rative, &c.
 p. 64, 65,
 66, 67.

The leaders of Herrnhutism are accused of having insti-
 tuted such ceremonies, in the celebration of their marriages,
 as, according to our sense of things, exceed all the bounds
 of decency and modesty: ceremonies, it is said, of which
 no eye should be witness. These however are reserved, it
 seems, for confirmed members, who are initiated into the
 most

most secret mysteries of the society, and therefore cannot easily come to the knowledge of the profane vulgar. Yet, that such ceremonies are performed, cannot be thought at all incredible. We have seen already, that they consider the conjugal embrace as the highest act of devotion; and we may observe farther, that in many of their hymns, they devoutly address themselves to "what we dare not name." "Mem- Ibid. p. 68.

ber full of mystery! which holily gives, and chaste-ly receives, the conjugal ointments for Jesus's sake, during the embraces invented by the most merciful himself, the seed of the church being then sowed. Mayest thou be blessed and anointed with the blood that formerly ran from our husband! Mayest thou feel, or meet, with great tenderness at the side, which is open for the Lamb's spouse, since the spear has pushed into it, and which is the object of married people. A kiss of peace, and a greeting to all our dear bones and ribs, upon the breast, where our little children take their nourishment from, and the body of the sisters is incorporated with the Saviour, &c." We find in their collection other hymns, here, if the object of worship is not of so gross, it is at least of a similar nature: among which may be reckoned, for instance, those in honour of Anna Nitschman, a damsel whom the count had a peculiar regard for, and with whom, though he had a countess, he used to stroll about. One of these hymns has the following passage: "Now she is at all hours a little wound-worm. Oh, how dainty! Now, dear husband the Saviour, I earnestly pray thee, that thou wouldst anew embrace her, fill her with joy, anoint her, and that right conjugally." In another, which is also made in honour of Anna Nitschman, we find these words: "Reverend Lamb's priestess, thou choir of God's maids, who so willingly and heartily puts herself at the feet of the warriors! This is the reason, why a person distinguished in the world, often cannot look at thee, but as deeply bent before thee." By the person distinguished in the world, is here doubtless meant no other than count Zinzendorf himself, the author of this hymn; whose inclination to be "deeply bent before this Lamb's priestess," it is to be feared, caused much scandal in the world. The following verse, though not directed to Anna Nitschman, but to the whole sisterhood, is of so singular a cast, that we cannot help giving it a place here. "This is the reason that you are honoured as Jesus's sisters: you resemble by your sex the precious wound in his side; and
 VOL. IX. Z "whoever
 Supplement to Candida narrative, &c preface, p. xxiv.

“ whoever sees and hears of you, finds in you a resemblance
 “ of his dear corpse. Those things which have a resem-
 “ blance with God’s passion, are immediately consecrated
 “ to us.”

We have now said as much as our plan permits, and enough to give a general and sufficient idea of the rise, progress, discipline, and doctrines of the Moravians, or Herrnhuters; and, we suppose, have raised no small wonder in those, who had heard little or nothing of this sect before, and who, perhaps, will be ready to suspect the truth of our account; it being impossible, as they will think, that what we have related can ever make part of any system of religion. We have appealed, as we went along, to the authorities on which our relations are grounded: and there is not the least reason, in our opinion, to doubt of their credit and veracity. In 1753, which was some time after the Moravians had, by an act of parliament, gained a settlement in their dominions, appeared a book, intituled, “ A Candid Nar-
 “ rative of the Rise and Progress of the Herrnhuters, com-
 “ monly called Moravians, or Unitas Fratrum; with a
 “ short Account of their Doctrines, drawn from their own
 “ Writings. By Henry Rimius, Aulic Counsellor to the
 “ King of Prussia, &c.” This gentleman was a German, and used to frequent their meetings; both which circumstances make him a very competent witness, whose veracity especially cannot well be suspected, when he supports what he says, as he does quite through his book, with extracts taken from the writings of count Zinzendorf and the sect. In 1754, the same gentleman published another piece, intituled, “ A solemn Call on Count Zinzendorf, the Author
 “ and Advocate of the Sect of Herrnhuters, commonly
 “ called Moravians, to answer all and every charge brought
 “ against them in the Candid Narrative,” &c. and, in
 1755, “ A Supplement to the Candid Narrative:” to all which pieces, neither the count, nor his people, have ever made any reply, any thing, at least, that can be called a reply; but, as the safer and more prudent method of proceeding, have broke up their society, and taken themselves from whence they came. These pieces are the authorities on which our account depends.

In the mean time, the learned reader will reason differently upon this occasion: he will not suspect the credibility of our account, but rather be led, on the contrary, to believe something more than he has been used to believe; I mean he will the more easily admit for true all those accounts,
 which

which have been delivered down to us of the ancient Heretics, the Manichees in particular; and of the unnatural and impure rites and ceremonies which they are said to have practised in their religious services. These, however, though possibly true, may yet be too easily credited: for let it only be remembered, what strange things were said by the Heathens of the first Christians; as, “how they promiscuously lay with women at their religious meetings, eat young children, worshipped an ass’s head, &c.” Now it is certain no Christian in our days believes, that there is a tittle of truth in any of these stories, but supposes them to be, what they really were, lying calumnies, invented by the Heathens, and fastened upon the Christians, purely to render them odious and detestable. He ought not, therefore, to believe hastily what the ancient Christians have said of the ancient Heretics, unless he is able to prove, what he will sometimes find it difficult enough to do, that they exercised more equity and moderation towards the Heretics, than the Heathens had exercised towards them. The only indisputable truth which can be deduced from these strange doctrines and rites of the Moravians, is, that mankind may be brought to think and practise any thing, when once they are deluded by ambitious and crafty leaders, into a persuasion that it is a matter of religion so to do: from whence arises this very useful, and, in these times especially, necessary lesson of advice, that no man should be induced, under any pretence whatever, to exchange the dictates of reason and common sense for opinions and doctrines which are a flat contradiction to both; or embrace institutions and systems of worship as coming from God, which would not only be foolish, but even shameful, in men.

See the Apologies of Justin and Tertullian.

The above article was written before the death of count Zinzendorf, which happened, May 9, 1760, at Herrnhut in Silesia, in his sixtieth year. The article GAMBOLD will in some degree atone for the severity of this.

MORDAUNT (CHARLES), earl of Peterborough, son of John lord Mordaunt, of Rygate, was born about 1658; and, in 1675, succeeded his father in honours and estate. In his youth he served under the admirals Torrington and Narborough in the Mediterranean, during the war with the state of Algiers; and, in 1680, embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier, when it was besieged by the Moors. In the reign of

Birch’s heads and characters.

Collins’s Peerage.

Burnet, v. ii. James II. he was one of those lords who distinguished themselves by their zeal against the repeal of the test act; and, disliking the measures and designs of the court, obtained leave to go over into Holland, to accept the command of a Dutch squadron in the West Indies. On his arrival, he pressed the prince of Orange to undertake an expedition into England, representing the matter as extremely easy; but, his scheme appearing too romantic to the prince to build upon, his highness only promised him in general, that he should have an eye on the affairs of England, and endeavour to put those of Holland in so good a posture, as to be ready to act when it should be necessary: assuring him at the same time, that if the king should proceed to change the established religion, or to wrong the princess in her right, or to raise forged plots to destroy his friends, he would try what could possibly be done. The reason, why the prince would not seem to enter too hastily into lord Mordaunt's ideas, might be, because, as Burnet observes, his lordship was "a man of much heat, many notions, and full of discourse; and, though brave and generous, had not true judgement, his thoughts being crude and indigested, and his secrets soon known." However, he was one of those whom the prince chiefly trusted, and on whose advice he governed all his motions.

In 1688, he accompanied his highness in his expedition into England; and, upon his advancement to the throne, was sworn of the privy council, made one of the lords of the bed-chamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been constituted first commissioner of the treasury. He had likewise the command of the royal regiment of horse, which the city of London had raised for the public service, and of which his majesty was colonel: but, Nov. 1690, he was removed from his post in the treasury. June, 1697, upon the death of his uncle Henry, earl of Peterborough, he succeeded to that title; and, upon the accession of queen Anne, was designed for the West Indies, being invested with the commission of captain-general and governor of Jamaica, and command of the army and fleet for that expedition. March 1705, he was sworn of the privy council; and the same year declared general and commander in chief of the forces sent to Spain, and joint admiral of the fleet with Sir Cloudsley Shovell, of which, the year following, he

he had the sole command, Sir Cloudsley remaining in the British seas. His taking Barcelona with an handful of men, and relieving it afterwards, when greatly distressed by the enemy; his driving out of Spain the duke of Anjou and the French army, which consisted of twenty-five thousand men, though his own troops never amounted to ten thousand: the possession he gained of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Castile, and thereby giving opportunity to the earl of Galway of advancing to Madrid without a blow; these were such astonishing instances of valour, prudence, and conduct in military affairs, that, notwithstanding all the care his historian declares he had taken, to relate what passed with the utmost veracity and exactness, the account of them has more the air of romance than history.

The earl of Peterborough's conduct, &c. p. 196.

For these services his lordship was declared general in Spain by Charles III. afterwards emperor of Germany; and, that war being looked upon as likely to be concluded, he received her majesty's commission to be ambassador extraordinary, with power and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. But, whatever were the causes of his being recalled from Spain, his conduct there was justified by the house of lords, Jan. 12, 1710-11; who resolved, "that his lordship, during the time he commanded the army in that kingdom, had performed many great and eminent services; and that, if the opinion, which he had given to the council of war at Valencia, had been followed, it might very probably have prevented the misfortunes that had since happened in Spain: and upon this foundation they voted thanks to his lordship in the most solemn manner." In 1710, and 1711, he was employed in embassies to Vienna, Turin, and several of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horse guards; and being general of the marines, lord-lieutenant of the county of Northampton, was, in 1713, installed at Windsor a knight of the garter. Soon after which he was sent ambassador extraordinary to the king of Sicily, and to negotiate affairs with other Italian princes; and, March 1713-14, was made governor of the island of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which post he was likewise continued by his successor. He died in his passage to Lisbon, whither he was going for the recovery of his health, Oct. 25, 1735, aged 77.

He was master of most uncommon qualities, and eminent in each of them to a degree which might have been a sufficient distinction to any other person: for, to the greatest personal courage and resolution, he added all the arts and address of a general; and to the most lively and penetrating genius, an extent of knowledge upon almost every subject of importance within the compass of ancient or modern literature: and even his “Familiar Letters,” inserted among those of his friend Pope, are a great ornament to that collection.

Life of Sir
Thomas
More, by
William
Roper, Esq;
1726, 8vo.
Life of Sir
Thomas
More, col-
lected by J.
H. gent. i. e.
Hoddesdon,
1662.
More's Life
of Sir Tho-
mas More,
1726, 8vo.
Stapletoni
Vita Tho-
mæ Mori,
&c.
Apud Hod-
desdon, p. 2.

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and a very extraordinary person, was born in London, 1480. He was the son of Sir John More, knt. who was one of the judges of the King's-bench, and a man of rare abilities and integrity. Sir John had also much of that pleasant turn and gaiety of wit, for which his son was afterwards so distinguished; and, as a specimen of it, Camden relates, that he would compare the danger in the choice of a wife, to that of putting a man's hand into a bag full of snakes, with only one eel in it; where he may indeed chance to light of the eel, but it is an hundred to one he is stung by a snake. However, he ventured to put his hand three times into this bag, for he married three wives; and was not so stung, but that he made a shift to live to almost ninety years; and then did not die of old age, being lusty and strong, as is said, but of a surfeit, occasioned by eating grapes. Sir Thomas was by his first wife. He was educated in London, at a free-school, called St. Anthony's, where bishop Whitgift, and other eminent men, had been brought up, and made a progress in grammar learning, suitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, bishop of Canterbury, and chancellor of England: a method of education much practised in those times; although the being taken in was a favour, not usually granted to any but noblemen's sons, and is, therefore, a strong testimony of Sir John More's worth and merit. The cardinal was infinitely pleased with his ingenuous modesty, and with the vivacity and quickness of his wit, of which he gave surprising instances: one of which was, that while the players in Christmas holidays were acting there, he would sometimes suddenly step in among them, and, without any previous study, make a part of his own, to the high satisfaction and diversion of the audience; insomuch that the

cardina

cardinal used frequently to say to those about him, that
 “More, whosoever should live to see it, would one day
 “prove a marvellous man.”

In 1497, he was sent to Canterbury college, now part of Christ-church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave specimens of a masterly skill in both, by “Epigrams and Translations,” which are printed in his works. After two years spent at Oxford, where he also made a suitable progress in the academical studies, as rhetoric, logic, and philosophy, he was removed to New-Inn, London, in order to apply to the law; and soon after to Lincoln’s-Inn, where he continued his studies till he became a barrister. It is remarkable, that this great and illustrious man, when he was about twenty years of age, began to practise a monkish discipline upon himself; wearing a sharp shirt of hair next to his skin, which he never after left entirely off, no, not when he was lord chancellor. This may serve to shew, that no force of abilities, either natural or acquired, can preserve some men from falling into the most contemptible superstitions.

At the age of twenty-one, he was a burges in parliament, and distinguished himself remarkably in 1503, by opposing a subsidy demanded by Henry VII. with such strength of argument, that it was actually refused by the parliament. As soon as the vote had passed against it, Mr. Tyler, one of the king’s privy-council, went presently from the house, and told his majesty, that a beardless boy had overthrown his purpose. The king resented the matter so highly, that he would not be satisfied, till he had some way revenged it: and since the son, who had nothing, could lose nothing, he devised a causeless quarrel against the father; and sending him to the Tower, kept him there, till he had forced a fine of 100 l. from him, for his pretended offence. It happened soon after, that More, coming on a suit to Fox, bishop of Winchester, one of the king’s privy-council, the bishop called him aside, and, pretending great kindness to him, promised, that if he would be ruled by him, he would not fail to restore him to the king’s favour; intending, as was afterwards conjectured, to draw him into some confession of his offence, so that the king might have an opportunity of gratifying his displeasure against him. But More,

Athen.
Oxon.
vol. i.

bishop proposed. Whitford counselled him not to listen to the bishop's motion: "for," says he, "my lord and master, to serve the king's turn, will not stick to consent to the death of his own father." Upon this, More went no more to the bishop, and, for fear of worse consequences, had some thoughts of going beyond sea. With this view, he studied the French tongue, and cultivated most of the liberal sciences, as music, arithmetic, geometry, and astronomy: he likewise made himself a very good historian; but Henry VII. dying, and leaving him free from farther apprehensions, he dropped all thoughts of travelling abroad.

As soon as he had put on the bar-gown, he read a public lecture in the church of St. Lawrence Old Jewry, upon St. Austin's treatise "*De civitate Dei*:" in which he did not so much discuss any points of divinity, as explain the precepts of moral philosophy, and clear up difficulties in history. He did this so incomparably well, that every body of note went to hear him; and Grocyn himself, who had been his master in Greek, also became one of his auditors. He was then appointed law reader at Furnival's Inn, which place he held above three years; and afterwards took lodgings near the Charter-house, and went through all the spiritual exercises of that society, but without engaging in a vow: for though he once felt a strong inclination to take the order of the Franciscans, as well as the priesthood, he had good reasons for declining both. One was, the difficulty he found, after all the discipline he used, to preserve his chastity: for which reason, following the advice of Dr. Collet, dean of St. Paul's, whom he had long ago chosen for his ghostly father, he engaged in a marriage with Jane, daughter of John Colt, Esq; of New-Hall in Essex; and settling his wife and family at Bucklersbury, he attended the business of his profession at his chambers in Lincoln's-Inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable post at that time; and some of these readings are quoted by lord Coke, as uncontested authorities in the law. In the mean time he was appointed, in 1508, judge of the sheriff's court in the city of London; made a justice of the peace; and became so eminent in the practice of the law, that there was scarce a cause of importance tried at the bar, in which he was not concerned. Sir Thomas told his son Roper, that he earned by his business at this time, with a good conscience, above 400*l.* a year, which is equal to six times that sum now.

Roper's Life
of More,
p. 30.

Mean-

Meanwhile, he found leisure to exercise his talents in polite literature; and, in the height of this hurry of business, wrote his "Utopia." He wrote it in 1516, though the first edition that seems to be known any thing of, was at Basil, in 1518. In this short, but extraordinary work, he gave his mind full scope, and considered mankind and religion with a freedom which became a true philosopher. He feigns "Utopia" to be one of those countries then lately discovered in America, and the account of it to be given him by one Hythlodæus, a Portuguese, who sailed in company with Americus Vespucius, the first discoverer of that part of the world: under which character he delivers his own sentiments and opinions. Before he had finished his "Utopia," he began the "History of Richard III." but it was never perfected, and is esteemed none of his best pieces: it is, however, inserted in Kennet's "Complete History of England." More cultivated an acquaintance and friendship with the most learned men of that age, and particularly with Erasmus, who, of all the foreigners, deservedly held the first place in his affections. After they had long carried on a correspondence by letters, Erasmus came to England, on purpose to see his friend: upon which occasion it was contrived, that they should meet at the lord mayor's table in London, before they were introduced to each other. At dinner, happening to fall into an argument, Erasmus so sensibly felt the peculiar sharpness of his antagonist's wit, that he could not help breaking out into this expression, "Aut tu Morus es, aut nullus;" to which More readily replied, "Aut tu es Erasmus, aut diabolus."

Before he entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-yard; and, about 1516, he went to Flanders with Tonstall, bishop of Durham, and Dr. Knight, commissioners for renewing the treaty of alliance between Henry VIII. and Charles V. then only archduke of Austria. He was on some occasion at Bruges, when an arrogant fellow set up there a challenge, that he would answer any question which could be proposed to him in any art whatsoever: upon which Sir Thomas caused this to be put up, "An averia capta in withernamia sint irreplegiabilia?" Adding, that there was one of the English ambassador's retinue, who was ready to dispute with him upon it. But the braggadochio, not so much as understanding those terms of our com-

mon

mon law, knew not what to answer to it ; and so was made a laughing-stock to the whole city. Sir Thomas's parts, learning, ability in the law, and dexterity in the management of business, were now become so well known to Henry VIII. that he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which Sir Thomas then refused, as not thinking it equivalent to his present advantages : but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of Master of the Requests. Within a month after he was knighted, and appointed one of the privy-council.

In 1520, he was made treasurer of the Exchequer ; and soon after this bought a house by the river-side at Chelsea, where he settled with his family, having buried his first wife, and married a second. With all his excellent endowments for public business, Sir Thomas was particularly formed for the sweets of private life ; and the king having once experienced this engaging part of his new favourite's character, grew, as was the temper of that prince, too impatiently eager of his conversation. Thus, when the king had performed his devotions on holidays, he used to send for Sir Thomas into his closet, and there confer with him, sometimes about astronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his house, and discourse with him about the motions of the planets ; and because Sir Thomas was of a very pleasant disposition, the king and queen used to send for him after supper, or in supper-time, to be merry with them. Sir Thomas perceiving, by this fondness, that he could not once a month get leave to go home to his wife and children, or be absent from court two days together, began somewhat to dissemble his nature, and gradually to disuse himself from his accustomed mirth, so that he was no more sent for as before. There was also another cause of the king's fondness for More. About this time, the king was preparing his answer to Luther, wherein Sir Thomas assisted his majesty, by casting that treatise into a proper method. It was published in 1521, under the title of, "*Affertio septem sacramentorum adversus M. Lutherum, &c.*" and, in 1523, Sir Thomas published, written by himself, "*Responsio ad convitia M. Lutheri congesta in Henricum regem Angliæ.*" Notwithstanding all this fondness, Sir
Thomas

Thomas understood the nature of his master very well; as the following relation sufficiently testifies. Once on a time, the king came unlooked-for to More's house at Chelsea, and dined with him; and after dinner walked with him in his garden, for the space of an hour, holding his arm about his neck. As soon as his majesty was gone, Mr. Roper, Sir Thomas's son-in-law, observed to him how happy he was, since the king had treated him with so much familiarity, as he had never seen used to any person before, except cardinal Wolsey, whom he once saw his majesty walk with arm in arm. "I thank our lord," answered Sir Thomas, "I find
 "his grace my very good lord indeed; and I believe he
 "doth as singularly favour me as any subject within this
 "realm. However, son Roper, I may tell thee, I have
 "no cause to be proud thereof: for if my head would win
 "him a castle in France, it should not fail to go."

Roper's
Life of
More,
p. 40.

In 1523, he was chosen speaker of the house of commons; and, soon after, shewed great intrepidity in frustrating a motion for an oppressive subsidy, promoted by cardinal Wolsey. The cardinal afterwards, in the gallery at Whitehall, complained of it to him, and said, "Would to God you had
 "been at Rome, Mr. More, when I made you speaker." To which Sir Thomas answered, "Your grace not offend-
 "ed, so would I too." The cardinal, in revenge, moved the king to send him on the embassy into Spain, in 1526; but this also Sir Thomas found means to avoid, on account of his health; which his majesty accepted as a sufficient plea, saying, "It is not our meaning, Mr. More, to do you any
 "hurt, but to do you good; we will think of some other,
 "and employ your service otherwise." The following year he was joined, with several other officers of state, to cardinal Wolsey, in an embassy to France; and, in July 1529, he set out with Tonstall, on another to Cambray. Before he went on this last embassy, the king sounded him upon the subject of his divorce from Catherine of Arragon, as he did again after his return; but did not receive either time an answer agreeable to his inclinations. Yet his majesty's fixed resolution in that point did not hinder him, upon the disgrace of cardinal Wolsey, from intrusting the great seal with Sir Thomas, which was delivered to him, Oct. 25, 1530. This favour was the more extraordinary, as he was the first layman who enjoyed it: but the truth is, it was apparently conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with just apprehensions of the danger to which it would
 expose

expose him on that account; and, after he had executed all the duties of it for near three years, with a most exemplary diligence, a true magnanimity of spirit, and a most incorrupted integrity, he resigned it, May 16, 1533. He did it with a view to his own safety; not being able to satisfy his conscience concerning the invalidity of that divorce, a confirmation of which, he was sensible, would soon be required of him by the nature of his office.

After this, he resolved never to engage again in public business: he passed his time at Chelsea altogether in study and devotion, not without some presages of the storm which was gathering over his head. Anne Boleyn's coronation being fixed for May 31, 1533, all fair means were used to win him over; and, when these proved ineffectual, recourse was had to threats and terrors. In the ensuing parliament, a bill was brought into the house of lords, attainting him, as well as his friend bishop Fisher and some others, of misprision of treason, for countenancing and encouraging Elizabeth Barton, the famous nun of Kent, in her treasonable practices: but, upon examination, his innocence in that matter so clearly appeared, that his enemies were obliged to strike his name out of the bill. Several other accusations were brought against him with the same ill success, till the act of supremacy was passed in 1534, when the oath enjoined by that act being tendered to him about a month after, he refused to take it. Hereupon he was first taken into the custody of the abbot of Westminster; and, upon a second refusal four days after, committed prisoner to the Tower of London. His reputation and credit being very great in the kingdom, and much being apprehended from his conduct at that critical conjuncture, all arguments that could be devised were alleged to him by abp. Cranmer, and others, to persuade him to a compliance; and many fair promises were made from the king, to induce him thereto: but nothing could prevail. After he had lain, therefore, fifteen months in prison, he was arraigned, tried, and found guilty, for denying the king's supremacy; and accordingly condemned to be hanged, drawn, and quartered, and his head to be stuck on a pole upon London bridge. But this sentence, on account of the high office he had borne, was, all but the last particular, changed by the king into beheading; which was executed July 5, 1535, on Tower-hill. That gaiety of spirit and innocent mirth, which had so distinguished him in his life, did not forsake him in his last moments. Going up the scaffold, which seemed to
him

him so weak as if it was ready to fall, he said merrily to the lieutenant of the Tower, " I pray you, Mr. lieutenant, see me safe up; and for my coming down, let me shift for myself." After his prayers were ended, he turned to the executioner, and said with a cheerful countenance, " Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short; take heed, therefore, thou strike not awry, for thine own credit's sake." Then laying his head upon the block, he bid the executioner stay till he had removed his beard, saying, " My beard has never committed any treason;" and immediately received the fatal blow. Mr. Addison, after descanting on this behaviour, observes, that " what was only philosophy in this extraordinary man, would be phrenzy in one who does not resemble him as well in the cheerfulness of his temper, as in the sanctity of his life and manners."

Spectator,
No. 349.

Sir Thomas More was the author of many and various works, though nothing but his " Utopia" has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cause which could not be supported. His English works were collected and published by the order of queen Mary, in 1557; his Latin, at Basil, in 1563, and at Louvain in 1566. It is universally agreed, that he was admirably skilled in every branch of polite learning. " More had," says a learned author, " if ever man had, what is called *versatile ingenium*, and was capable of excelling in any way to which he would apply himself. He was no bad poet, and might have been a better, if he had paid more assiduous court to the Muses. He composed a poem upon the coronation of Henry VIII. which is a genteel compliment to that prince and to his queen, and a most severe satire upon the reign of his avaricious and rapacious father. He concludes the dedication of it with these emphatical words: ' Vale, princeps illustrissime, & (qui novus ac rarus regum titulus) amantissime.' — More," says bishop Burnet, " was the glory of his age; and his advancement was the king's honour more than his own, who was a true Christian philosopher. He thought the cause of the king's divorce was just; and, as long as it was prosecuted at the court of Rome, so long he favoured it; but when he saw that a breach with that court was like to follow, he left the post he was in with a superior greatness of mind. It was a fall great enough, to retire from that into a private state of life; but the carrying matters so far against him as the king did, was one of the justest reproaches

Jortin's Life
of Erasmus,
vol. i. p. 190,
191.

Hist. of the
Reforma-
tion, vol. iii.
p. 100.

Burnet, v. i.
p. 355.

“ reproaches of that reign. More’s superstition seems indeed contemptible; but the constancy of his mind was truly wonderful.” — “ More received the sentence of condemnation with that equal temper of mind, which he had shewed in both conditions of life, and then set himself wholly to prepare for death; which was so little terrible to him, that his ordinary facetiousness remained with him even upon the scaffold. In his youth he had freer thoughts of things, as appears by his ‘Utopia,’ and his ‘Letters to Erasmus’: but afterwards he became superstitiously devoted to the interests and passions of the popish clergy; and as he served them when he was in authority, even to assist them in all their cruelties, so he employed his pen in the same cause.” It does not appear, that any Protestant was put to death for his opinions during More’s chancellorship; yet it cannot be denied, that he was very bitter against them, and used all means to discountenance and suppress them. It is remarked by Atterbury, that in his “Answer to Luther” he has forgot himself so, as to throw out the greatest heap of nasty language that, perhaps, ever was put together; and that the book throughout is nothing but downright ribbaldry, without a grain of reason to support it, and gave the author no other reputation, but that of having the best knack of any man in Europe, at calling bad names in good Latin, &c. The like censure do his English tracts against Tindal, Barnes, &c. deserve.” That More had freer thoughts of things when he was young, is indisputable: and several parts of his “Utopia” may be called Freethinking, in the bad sense of that word. But to extract one passage more from Burnet:

Epistolary
Correspondence, v. iii.
p. 452.

History of
the reformation, vol. i.
p. 355.

“ More was no divine at all; and it is plain to any that read his writings, that he knew nothing of antiquity; beyond the quotations he found in the canon law, and in the master of the sentences; only he had read some of St. Austin’s treatises: for, upon all points of controversy, he quotes only what he found in these collections. Nor was he at all conversant in the critical learning upon the scriptures: but his peculiar excellency in writing was, that he had a natural easy expression, and presented all the opinions of Popery with their fair side to the reader; disguising or concealing the black side of them with great art; and was no less dexterous in exposing all the ill consequences that would follow on the doctrine of the reformers; and had, upon all occasions, great store of pleasant tales, which he applied wittily to his purpose. And

“ in

“ in this consists the great strength of his writings, which
 “ were designed rather for the rabble, than for learned men.
 “ But for justice, contempt of money, humility, and a true
 “ generosity of mind, he was an example to the age in which
 “ he lived.” His Christian perfection too, we may add, was
 such as made him an honour to the Christian cause in general.
 It is true, he declared upon the scaffold that he died in and for
 the faith of the church of Rome [A]; but any church might
 have wished him theirs: and therefore that church hath placed
 him, not without reason, among the brightest of her mar-
 tyrs. In the mean time, great as his qualities were, he is
 charged with having had some foibles; the principal of which
 seems to have been, too great an affectation of singularity.
 He used, as Erasmus tells us in one of his letters, to wear
 his gown awry upon one shoulder, which made one shoul-
 der appear higher than the other. Abp. Cranmer too seems
 to have been of this mind, that Sir Thomas was somewhat
 conceited, and more than ordinarily desirous of esteem: and
 therefore, in a point where he had once declared his mind,
 he would not vary therefrom, for fear of blemishing his
 fame and reputation. The levity of his wit is censured by
 lord Herbert; and his zeal against the Reformers transported
 him into some unbecoming and unjustifiable measures.

History of
 the reign of
 Hen. VIII.
 P. 344.

Something must be said of his family. By his first wife
 he had four children, who all survived him; three daughters
 and one son, named John, after his grandfather. Sir Tho-
 mas had the three daughters first, and his wife very much
 desired a boy: at last she brought him this son; who proving
 little better than an idiot, Sir Thomas said to his lady,
 “ Thou hast prayed so long for a boy, that thou hast one
 “ now, who will be a boy as long as he lives.” However,
 he had all the advantages of a liberal education, by which
 his natural parts seem to have been much improved. Among
 Erasmus’s letters, there is one written to him, in which he
 is styled “ optimæ spei adolescens” by Erasmus; who also
 inscribed to him the “ Nux of Ovid,” and “ an account of
 “ Aristotle’s works.” After the death of his father, he was
 committed to the Tower, for refusing the same oath of su-
 premacy, and condemned, but afterwards pardoned and set
 at liberty; which favour he did not long survive. He was
 married very young to a Yorkshire heiress, by whom he
 had five sons. His eldest son Thomas had a son of the

[A] A letter of his, relating to a sin-
 gular religious phrenzy at Coventry,
 preserved in the “ Bibliotheca Topo-
 “ graphica Britannica,” No. XVII.

shews that some dawnings of good sense
 broke in upon his general attachment to
 the superstitions in which he had been
 educated, and to which he fell a martyr.

* Reprinted
in 1726,
8vo.

Jortin, &c.
vol. i.
p. 174. 177.

same name, who, being a most zealous Roman Catholic, gave the family estate to his younger brother, and took orders at Rome; from whence, by the Pope's command, he came a missionary into England. He afterwards lived at Rome; where, and in Spain, he negotiated the affairs of the English clergy at his own expence. He died, aged fifty-nine years, in April 1625; and two years after was printed in 4to, with a dedication to Henrietta Maria, King Charles the First's queen, his "Life of Sir Thomas More *," his great grandfather. The learned author of the "Life of Erasmus" says, that "this Mr. More was a narrow-minded zealot, and a very fanatic;" and afterwards adds, very justly, that "there is no relying on such authors as these, unless they cite chapter and verse."

As for Sir Thomas's daughters, the eldest of them, Margaret, was married to William Roper, Esq; of Well-Hall, in the parish of Eltham, in Kent; who wrote the "Life" of his father-in-law, which was published by Hearne at Oxford, in 1716, 8vo. She was a woman of fine parts and amiable qualities, and seems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greatest care was taken of her education; and she became learned not only in the Greek and Latin tongues, but in music, arithmetic, and other sciences. She wrote two "Declamations" in English, which her father and she turned into Latin; and both so elegantly, that it was hard to determine which was best. She wrote also a treatise of the "Four last Things;" and by her sagacity corrected a corrupt place in "St. Cyprian," reading "nervos sinceritatis," for "nisi vos sinceritatis." Erasmus wrote a letter to her, as to a woman famous not only for virtue and piety, but also for true and solid learning. Cardinal Pole was so affected with the elegance of her Latin style, that he could not at first believe what he read to be penned by a woman. This deservedly illustrious lady died in 1544, and was buried at St. Dunstan's church in Canterbury, with her father's head in her arms, according to her desire: for she had found means to procure his head, after it had remained upon London-bridge fourteen days, and had carefully preserved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers in the church above mentioned. Of five children which she brought, there was a daughter Mary, as famous for parts and learning almost as herself. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She translated into English part of her grandfather's

grandfather's "Exposition of the passion of our Saviour;" and also "Eusebius's Ecclesiastical History" from the Greek into Latin: but this latter translation was never published, being anticipated by "Christopherson's Version."

Sir Thomas had no children by his second wife, who surviving him was obliged to quit the house at Chelsea; his estate being seized as a forfeiture by the crown; but the king allowed her an annuity of 20 l. for her life.

MORE (Dr. HENRY), an eminent English divine and philosopher, was the second son of Alexander More, Esq; and born at Grantham in Lincolnshire, Oct. 12, 1614. His parents, being great Calvinists, took especial care to breed up their son in Calvinistic principles; and with this design kept him under a private master of their own persuasion, under whose direction he continued till he was fourteen years of age. Then, at the instigation of his uncle, who discerned in him very uncommon talents, he was sent to Eaton-school, in order to be perfected in the Greek and Latin tongues; carrying with him a strict charge not to recede from the principles in which he had been so carefully trained. But neither there, nor any where else, as he tells us in the preface to his philosophical works, could he ever swallow that hard doctrine concerning fate, or Calvinistic predestination; and although his uncle, when he came to know of his disputing about it, not only chid him severely, but even threatened him with correction and a rod, for his immature philosophising in such matters; yet he fairly discarded it, before he left Eaton, being firmly persuaded, young as he was, that such tenets were utterly inconsistent with the justice and goodness of God.

Though this revolt from Calvinism created, as we may imagine, no small uneasiness and disappointment in his parents, yet on account of his great parts, and the very uncommon progress he made in literature, it was resolved to go on with his education: and accordingly, in 1631, after he had spent three years at Eaton, he was admitted of Christ's college in Cambridge, and, at his own earnest solicitations, under a tutor that was no Calvinist. Here he plunged himself immediately over head and ears in philosophy, and applied himself to the works of Aristotle, Cardan, Julius Scaliger, and other eminent philosophers: all which he read over, and made himself master of, before he took his bachelor of arts degree, which was in 1635. But these did not answer his expectations; their manner of philosophising did

Life of
Dr. Henry
More, by
Richard
Ward, rector
of Ingoldsby
in Lincoln-
shire, 1710;
8vo.

Prefate to
his Philoso-
phical
works in
Latin.

not fall in with his peculiar turn and temper of mind ; nor did he feel any of that high delight, which he had promised himself from these studies. This disappointment, therefore, put him upon searching for what he wanted in the Platonic writers and mystic divines, such as Marsilius Ficinus, Plotinus, Trismegistus, &c. and here he found his much-longed-for treasure. But among all the writings of this kind, there was none which so much pierced and affected him, as that little book, with which Luther was so prodigiously pleased, intituled, “Theologia Germanica.” “That precept particularly,” says he, “which this author so mightily inculcates, viz. that we should thoroughly put off and extinguish our own proper will ; and that, being thus dead to ourselves, we may live alone to God, and do all things whatsoever by his instinct, or plenary permission, was so connatural and agreeable to my most intimate reason and conscience, that I could not of any thing whatsoever be more clearly and certainly convinced. This sense, however, lest any man should recur to that insipid and idle expression, *quales legimus, tales sumus*, such as we read, such we are, that truly golden book did not then first implant in my soul, but struck and roused it as it were out of a sleep in me ; which it did verily, as in a moment, or the twinkling of an eye.” This “Theologia Germanica” was written by one John Taulerus, a Dominican monk, in the 14th century ; and who, being thought to be favoured with revelations from heaven, was styled the “illuminated divine.” He preached chiefly at Cologne and Strasburg, and died in 1361. His book, written in German, was translated into Latin, first by Surius, and afterwards by Sebastian Castalio ; and it went through a great number of editions from 1518 to 1700, when it was printed in French at Amsterdam.

But to go on with Dr. More. The pretensions which those authors make of arriving at extraordinary degrees of illumination by their institutes, entirely captivated his fancy : he pursued their method with great seriousness and intense application ; and in three or four years, had reduced himself to so thin a state of body, and began to talk in such a manner of experiences and communications, as brought him into a suspicion of being touched with enthusiasm. In 1640, he composed his “Psycho Zoïa, or Life of the Soul ;” which, with an addition of other poems, he republished in 1647, 8vo, under the title of “Philosophical Poems,” and dedicated to his father. He takes notice in the dedication, that
his

his father used to read to his children on winter nights "Spenser's Fairy Queen," with which our author was highly delighted, and which first tuned his ears to poetry. In 1639, he had taken his master of arts degree; and, being chosen fellow of his college, became tutor to several persons of great quality. One of these was Sir John Finch, whose sister lady Conway may be called another of the doctor's pupils at a distance, or out of college. This lady, whose genius and temper was nearly related to his own, had the misfortune to fall into Quakerism; from which he laboured many years to reclaim her, but without success. He had a great esteem for her: he drew up some of his "Treatises" at her particular request; and she, in return, left him a legacy of 400l. He composed others of his works at Ragley, the seat of her lord in Warwickshire, where, at intervals, he spent a considerable part of his time. He met here with two extraordinary persons, the famous Van Helmont, and the no less famous Valentine Greatrakes; for, it seems, lady Conway was frequently afflicted with violent pains in her head, and these two persons were called in at different times to try their powers upon her; and at last Van Helmont lived in the family. There was once a design of printing some remains of this lady after her death; and the preface was actually written by our author under the person of Van Helmont: in which disguise he draws her character with so much address, that the most rigid Quaker would see every thing he could wish for in it, and yet the soberest Christian be intirely satisfied with it. It is printed at large in P. 203, &c. of his life.

In 1675, he accepted a prebend in the church of Gloucester, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but soon resigned it to Dr. Edward Fowler, afterwards bishop of Gloucester, on whom it was conferred at his request. It was thought to be with his view that Dr. More accepted of this preferment, it being the only one he could ever be prevailed on to accept, after he had devoted himself to a college life, which he did very early: for, in 1642, he resigned the rectory of Ingham in Lincolnshire, soon after he had been presented to it by his father, who had bought the perpetual advowson of it for him. Here he made himself a paradise, as he expresses; and he was so fearful of hurting it by any change in his present situation, that he even declined the mastership of his own college, into which, it is said, he might have been

elected in 1654, in preference to Dr. Cudworth. No wonder after this, that he withstood all the courtship that was made to him, to accept of several considerable promotions in Ireland, as the deanery of Christ-church in Dublin, and the provostship of the college there, as well as the deanry of St. Patrick's; which had no power over him, although he was assured these were designed only to pave the way to something higher, there being two bishoprics in view offered to his choice, one of which was valued at 1500*l.* per annum. This open attempt to draw him into Ireland proving insufficient, a very good bishopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiss his majesty's hand for it: but as soon as he understood the business, which had hitherto been concealed from him, he could not be prevailed on to stir a step farther.

And as nothing could tempt him from the studious retirement he had chosen, so by good fortune the violent times he lived in did not drive him from it; although he had made himself obnoxious, by constantly denying the covenant. He saw and lamented the miseries of his country; but in general, Archimedes like, he was so busy in his chamber, as to mind very little what was doing without. He had a great esteem for Des Cartes, with whom he held a correspondence upon several points of his philosophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were universally admired. On this account he was called into the Royal Society, with a view of giving reputation to it, before its establishment by the royal charter; for which purpose he was proposed as a candidate by Dr. Wilkins and Dr. Cudworth, the 4th of June, 1661, and elected fellow soon after. His writings were in prodigious vogue: Mr. Chishull, an eminent bookseller, declared, that for twenty years together, after the return of Charles II. the "Mystery of godliness," and Dr. More's other works, ruled all the booksellers in London: and a very remarkable testimony of their esteem was given by John Cockshuit of the Inner-Temple, Esq. who by his last will left 300*l.* to have three of his principal pieces translated into Latin: These were his "Mystery of godliness," "Mystery of Iniquity," and his "Philosophical Collections." This legacy induced our author to put, together with these, the rest of his English works which he thought worth printing into that language; and the whole collection was published in 1679, in three large volumes folio.

folio. In undertaking the translation himself, his design was to appropriate Mr. Cockshuit's legacy to the founding of three scholarships in Christ's college; but they could not be printed and published without consuming the greatest part of it, and so the society was deprived of the intended benefaction. However, he made up this loss to the college by other donations in his life time, and by the perpetuity of the rectory of Ingoldsby, which he left to it by his will. He died Sept. 1, 1687, in his 73d year; and was buried in the chapel of his college, where lie also Mr. Mede and Dr. Cudworth, two other contemporary ornaments of that foundation.

As to his person, he was for stature inclining to tallness; thin, but well proportioned; his countenance serene and lively, and his eye vivid as an eagle's. His picture was twice drawn, and the print of it prefixed to his writings. The first of these draughts, placed before his "Theological" volume, was not well executed: but the second by Loggan is, we are told, more exact and like. His temper was sanguine, with a large mixture of melancholy; yet at certain seasons he would be gay, and abound with pleasantries. After finishing some of his writings, in which he was much fatigued, he once said well enough: "Now, for these three months, I will neither think a wise thought, nor speak a wise word, nor do an ill thing." He was subject to ecstatic rapturous warmths, during which he was so entirely swallowed up in joy and happiness, that Mr. Norris styles him the "Intellectual Epicure:" and the sensibility of his nature was such, that, as we are assured by the writer of his life, when he diverted himself, as he frequently did, with playing on the theorbo, a solemn instrument, the power of the music, added to the rapturous pleasure of his thoughts, has sometimes been so overcomingly great, that he has been forced to desist. In the mean time, men of all principles and parties have agreed to speak well of him. Bishop Burnet calls him "an open-hearted and sincere Christian philosopher, who studied to establish men in the great principles of religion against Atheism, which was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts." Dr. Outram said publicly, that he looked upon him "as the holiest person upon the face of the earth:" and Hobbes himself was heard to say, that "if his own philosophy was not true, he knew of none that he should sooner like than our author's." Lord

Norris's
Miscellane-
ies, p. 73.

History of
his own
times, vol. i.

More's Life,
p. 78. 80.

Some letters
written by a
noble lord to
a young man
at the uni-
versity,
P. 43.

Shaftesbury, the celebrated author of the "Characteristicks," observes, that "Dr. More's 'Enchiridion ethicum' is a right good piece of sound morals, though the Dr. himself in other English pieces could not abide by it, but made different excursions into other regions, and was, perhaps, as great an enthusiast as any of those he wrote against." That is, lord Shaftesbury liked More very well as a Platonic philosopher, but not so well as a Christian divine: "however," adds his lordship, "he was a learned and good man."

MORE (ALEXANDER), a great preacher among the French Protestants, was the son of a Scotsman, who was principal of the college at Castres in Languedoc, and born there in 1616. When he was about twenty, he was sent to Geneva to study divinity; and finding, upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against many competitors, as old again as himself. Having exercised this office for about three years, he succeeded Spanheim, who was called away to Leyden, in the functions of divinity-professor and minister of Geneva. As he was a great preacher, and withal a man of great learning, it is not to be wondered at; if his colleagues were not all of them his friends: in short, a party was formed against him at Geneva. Mean while, he had got some how or other into the good graces of Salmasius, who procured him the divinity-professor's place at Middlebourg, together with the parish church; which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history, which was become vacant by the death of Vossius; but not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel: nevertheless, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy; where, some say, he was greatly noticed by the duke of Tuscany. During his stay in Italy, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians. By this poem he gained a chain of gold, which the republic of Venice made him a present of. He returned to his charge; and after some storms, which he bore from the Walloon synods, went into France, to be ordained minister of the church of Paris. Some wished for him, others opposed him. The truth is, More's character was a very ambiguous

See the
Elogium in
Tanaquil
Faber's Let-
ters, lib. ii.
P. 157.

ambiguous one, both in regard to faith and morals, which occasioned him many troubles and vexations. He was accused at this time before provincial synods: all accusations however were eluded or found void, for he was received minister of the church of Paris. M. Daille, who had served him with all his interest in this affair, very soon repented of it; for, though More's manner of preaching procured him applause from crowds of hearers, yet his reputation was attacked at Paris by people of merit and consequence, who traduced him anew to the synods, from whose censures he had great difficulty to escape. One may say, that More did not enjoy a long repose in the church of Paris: for, Sept. 1661, there were complaints made of him to the consistory, but they came to nothing. This however was owing perhaps to his desiring leave to go into England, Dec. 1661; for when he returned from England in June following, those complaints were immediately renewed. He died at Paris, in the duchess of Rohan's house, in September 1670, and had never been married.

He published some works: there is a treatise of his "De gratia & libero arbitrio;" and another, "De scriptura sacra, sive de causa Dei;" "A Comment on the 53d Chapter of Isaiah;" "Notæ ad loca quædam novi fœderis;" a reply to Milton, with the title of "Alexandri Mori fides publica;" some "Orations and Poems in Latin." By the confession of his friends, he was proud, vindictive, imperious, satirical, contemptuous; not to say, that his character was not quite unblemished in point of chastity, although there is no occasion to believe all that Milton has said of him. Milton and he had a quarrel, which arose from this cause. In 1652, More published a book of the younger Moulins at the Hague, and addressed it under the printer's name to the king of Great-Britain. That book, which is intituled "Regii sanguinis clamor ad cœlum adversus parricidas Anglicanos," is a very violent invective against the parliament-party; and Milton in particular is extremely abused in it. He is no better used in the epistle dedicatory, than in the book itself. He therefore wrote a reply, in which he considered More as the author, as well as editor of the book. He treats him upon the footing of a dog, or rather of a goat: for he accuses him of a thousand lewd tricks, particularly of having debauched a chambermaid at Geneva, and having kept her after she was married; and of having got Salmasius's maid with child,

under promise of marriage. The following Latin distich, which Milton afterwards caused to be inserted in the London news-papers against him, is expressive of this adventure; but yet in such a manner, as cannot be translated:

“ Galli ex concubitu gravidam te, Pontia, Mori

“ Quis bene moratam morigeramque neget?”

He charged him with having been convicted of several heresies at Geneva, and of having shamefully abjured them with his lips, though not with his heart. He accused him of having for many months been deprived of his salary at Geneva, and suspended from his offices as a professor and a minister, upon account of a process of adultery, which had been entered against him; and for which, says he, he would have been condemned, if he had not avoided the decisive sentence, by declaring, that he would leave the place. There is no occasion, we say, to believe all this, though we may fairly suspect, that he had given some cause for such rumours. However, to make him some amends for quoting so much against him, we will observe, that the illustrious and excellent Huetius has bestowed very great encomiums upon him in some Latin poems, which he addresses to him.

Huet. Poe-
mat. p. 30,
and 77. of
edit. 1700.

MOORE (JAMES, Esq;), was the son of Arthur Moore, Esq; one of the lords commissioners of trade in the reign of queen Anne; and his mother was the daughter of Mr. Smyth, who left this his grandson an handsome estate, upon which account he obtained an act of parliament to change his name from Moore to Smyth; and, besides this estate at the death of his grandfather, he had his place of pay-master to the band of gentlemen pensioners with his younger brother Arthur Moore, Esq. He was bred at Worcester college, Oxford; and, while he was there, wrote a comedy, called “The Rival Modes.” This play was condemned in the acting, but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modest: “Hic cæstus artemque repono.” Being of a gay disposition, he insinuated himself into the favour of the duke of Wharton; and being also, like him, destitute of prudence, he joined with that nobleman in writing a paper called “The Inquisitor;” which breathed so much the spirit of Jacobitism, that the publisher thought proper to sacrifice his profit to his safety, and discontinue it. By using too much freedom with Pope, he occasioned that poet to stigmatize him in his Dunciad:

Dunc. b. ii.
x. 57.

“ Never

“ Never was dash’d out at one lucky hit,
 “ A fool so just a copy of a wit:
 “ So like, that critics said, and courtiers swore,
 “ A wit it was, and call’d the phantom More.”

The cause of the quarrel between More and Pope was this. In a letter published in the Daily Journal, March 18, 1728, written by the former, there are the following words: “ Upon reading the third volume of Pope’s Miscellanies, I found five lines, which I thought excellent; and happening to praise them, a gentleman produced a modern comedy, ‘ The Rival Modes,’ where were the same verses to a tittle. These gentlemen are undoubtedly the first plagiaries, who pretend to make a reputation, by stealing from a man’s works in his own life-time, and out of a public print.” But it appears from the notes to the Dunciad, that More himself borrowed the lines from Pope; for in a letter to Pope, dated Jan. 27, 1726, he observes, that “ these verses, which he had before given him leave to insert in ‘ The Rival Modes,’ would be known for his, some copies being got abroad. He desires nevertheless, that, since the lines in his comedy have been read to several, Pope would not deprive it of them.” As proofs of this circumstance, are brought the testimonies of lord Bolingbroke, and the lady of Hugh Bethel, Esq; to whom the verses were originally addressed, who knew them to be Pope’s, long before “ The Rival Modes” was written. This gentleman died in 1734, at Whistler, near Isleworth in Middlesex, for which county he was a justice of peace. Notwithstanding his quarrel with Pope, he was certainly a man of parts and politeness, or the poet would never have introduced him, as he did, to the earl of Peterborough’s acquaintance; but his misfortune was, as the commentator on the Dunciad observes, too inordinate a passion to be thought a wit.

MOREL, the name of several celebrated printers to the kings of France, who, like the Stephens’s, were also very learned men. WILLIAM MOREL died at Paris in 1564. FREDERIC MOREL, who was also interpreter in the Greek and Latin tongues, as well as printer to the king, died in 1583. He left a son of his own name, who became more famous than his father; and who had so strong an attachment to study, that, when he was informed of his wife’s being at the point to die, he would not lay down his pen, till he had finished

finished what he was upon: and when she was dead, as she was before they could prevail with him to stir, he was only heard to reply coldly, "I am very sorry, she was a good woman." This FREDERIC MOREL died in 1630, aged 78, after having printed a great number of authors in such a manner, as shews him to have been a very ingenious and learned man. His sons and grandsons trod in his steps: they distinguished themselves in literature, and maintained also the reputation which he had acquired by printing.

MOREL (ANDREAS), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had so strong a passion for the study of Medals, that he was firmly persuaded of it's being natural to him. He travelled through several countries, and made large collections. In 1673, he became acquainted at Basil with Charles Patin, who communicated to him many very curious and rare medals, and also several other things which related to the science. At Paris he had access to the king's cabinet, and was permitted to design from it whatever he pleased. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to think of communicating his collections to the public; and, in 1683, he published at Paris, in 8vo, "*Specimen universæ rei nummariæ antiquæ.*" The great work, of which this was a specimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly designed. At Leipzig, 1695, in 8vo, was published a second edition of this "*Specimen,*" corrected, altered, and augmented; to which were added some letters of Spanheim upon the subject of medals.

Soon after this Essay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour and some profit for the present, yet cost him very dear in the end: for whether he spoke too freely of Mr. de Louvois, on account of his salary, which it seems was not very well paid, or for some private reason of which we are ignorant, he was, by order of that minister, committed to the Bastile, where he lay for three years. He was released at the death of Louvois, which happened in 1691, but not till the canton of Bern solicited in his favour. He then returned to Switzerland, and resumed his grand design; and afterwards, in 1694, went to Arnstad in Germany, upon an invitation from the count of Schwartzburg, with whom he lived in quality of his antiquary. The count had a fine collection of medals, and furnished him with every

every thing necessary for carrying on his great work. Spanheim, who returned from France to Berlin in 1689, had a desire to see him again, and gave him also all the assistance and encouragement he could; yet some unforeseen accidents prevented him from completing it. He died of an apoplexy at Arnstad, April 10, 1703.

In 1701, he had published "*Epistola ad J. Perizonium de nummis consularibus*," in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece "*De ære gravi*," in 8vo. In 1734, came out at Amsterdam, in 2 vols. folio, "*Thesaurus Morellianus, five familiarum Romanarum numismata omnia, diligentissime undique conquisita, &c. Nunc primum edidit & commentario perpetuo illustravit Sigebertus Havercampus*." This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverses. It appears, that this learned man was not a dupe to his passion for medals; did not behave ridiculously, as men are apt to do, by despising all pursuits in comparison of their own; but knew the nature and bounds of the province, as well as the real use and value of the objects, which he had cultivated with so much assiduity and pleasure.

MORERI (LEWIS), doctor in divinity, and author of the "*Great Historical Dictionary*," was born at Barge-mont, a small village in Provence, in 1643. He went through all parts of classical learning at Draguignan, under the fathers of the Christian doctrine; studied rhetoric in the college of Jesuits at Aix, where he also performed his course of philosophy; and thence removed to Lyons, where he studied divinity. When he was but eighteen, he composed a small allegorical work, intituled, "*Le pais d'amour*;" and, in 1666, a collection of French poems, which he called, "*Doux plaisirs de la poésie*:" to which works he only put the first letters of his name, L. M. He applied himself diligently to the Italian and Spanish languages; and this latter enabled him to translate Rodriguez's book upon Christian Perfection. It was printed at Lyons in 1677, in 3 vols. 8vo, under this title: "*Pratique de la perfection Chrétienne & religieuse, traduite de l'Espagnol d'Alphonse Rodriguez*." After he had taken orders, he preached at Lyons for five years with great success; and here formed the plan of his "*Historical Dictionary*," the first edition of which appeared at Lyons in 1674. Here he had collected and digested into alphabetical order, whatever
seemed

seemed to him curious in sacred and profane history, so that hence information might be had upon all kinds of subjects in a moment: and every body was amazed to see so prodigious a work from so young a man. Thus a friend sung upon the occasion :

“ Dans une si tendre jeunesse,
 “ Mettre un ouvrage sous la presse,
 “ Dont le vaste projet etonne les savans!
 “ Chacun d’eux l’admirant s’écrie,
 “ Que pour le composer il a fallu trente ans.”

That is, “ Every body wondered to see one in the tenderness of youth publish a work of such prodigious extent and compass, that it might have employed the most learned at least thirty years.” The same year he was taken into the family of the bishop of Apt in Provence, whom he attended the year following to Paris; where he was soon introduced to the prelates, who held their assembly in St. Germain en Laye, and the learned men in the metropolis. While he was engaged in the 2d edition of his “ Dictionary,” his friends recommended him to M. de Pomponne, secretary of state, who invited him to his house, in 1678. He might have expected great advantages from the patronage of that minister; but his intense application to the finishing of his “ Dictionary” exhausted his strength, and broke his health, in such a manner, that he never recovered it. M. de Pomponne having resigned his post in 1679, Moreri took the opportunity of retiring to his own house, in order to complete his work. He did not, however, live to do it; for, his health declining more and more every day, he died July 10, 1680, aged 37. He may be said to have sacrificed both his fortune and his life for the public, when he undertook so laborious a work, which was the cause of his sickness and immature death. Besides the writings above mentioned, he put the “ Lives of the Saints” into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and, in 1671, he published at Lyons the following book, “ Relations nouvelles du Levant, ou traités de la religion, du gouvernement, & des coutumes des Perses, des Armeniens, & des Gaures, composés par le P. G. D. C. C. (that is, P. Gabriel du Chinon, capuchin) & donnés au public par le sieur L. M. P. D. E. T. that is, Louis Moreri, pretre, Docteur en Theologie.”

The

The first edition of his "Historical Dictionary" appeared, as we have said, at Lyons in 1674. The second, enlarged by himself, at Paris 1681, in two vols. The third, fourth, and fifth were printed after it, with few alterations. It was afterwards thought proper to give a supplement, or third volume, in 1689. The sixth edition, with the articles of the supplement ranged in their proper places, was printed at Amsterdam 1691, in 4 vols. folio, under the care and correction of Le Clerc. The seventh, eighth, ninth, tenth, eleventh, and twelfth editions are much the same; only the eleventh was enlarged and corrected by Bayle. The thirteenth was printed at Paris 1712, in 5 vols. folio; and in this, as in the following editions, Du Pin had a considerable hand. The eighteenth was printed at Paris 1732, in 6 vols. folio: and under this form it has continued ever since.

MORES (EDWARD-ROWE), M. A. F. S. A. descended from an antient family, which had been seated from the beginning of the sixteenth century at Great Coxwell [A], in the county of Berks, and allied by his grand-mother to that of Rowe, which had been settled at Higham-Bensted in Walthamstow, in the county of Essex, ever since the middle of the same century, was born Jan. 13, 1730, at Tunstall in Kent, where his father was rector for near 30 years. He was educated at Merchant Taylors School [B]; and admitted a commoner of Queen's College, Oxford, June 24, 1746. While he resided at Oxford, 1746, he assisted in correcting an edition of "Calasio's Concordance," intended by Jacob Ilive, a crazy printer, who afterwards associated with the Rev. William Romaine, and published this "Concordance" in four volumes folio, 1747. Before he was twenty, Mr. Mores published at Oxford in 4to. 1748, "Nomena & Insignia gentilitia Nobilium Equitumque sub Edwardo primo rege militantium;" the oldest treasure, as he styles it, of our nobility after "Domesday" and the "Black Book of the Exchequer." He had also printed, except notes and preface, a new edition in 8vo. of Dionysius Halicarnassensis "de claris Rhetoribus," with vignettes engraved

Memoirs
prefixed to
Mores's
History of
Tunstall.

[A] See two different pedigrees of the family of Mores, in the "Histories" of "Tunstall" and "Great Coxwell," in the "Bibliotheca Topographica Britannica."

[B] Mr. Mores had made a few collections for a history of this school, and lists of persons educated there.—A view

of it was engraved by Mynde, in 1756, for Maitland's edition of "Stowe's Survey," 1756, inscribed "Scholæ Mercatorum Scissorum Lond. facies orientalis. Negatam à Patronis D. Scholaris, Edw. Rowe Mores, arm. A. M. S. A. S."

by Green, the few copies of which were sold after his death. In 1752 he printed in half a 4to. sheet, some corrections made by Junius in his own copy of his edition of “Cædmon’s Saxon
“ paraphrase of Genesis, and other parts of the Old Testa-
“ ment, Amstelod. 1655;” and in 1754 he engraved 15 of
the drawings from the MS. in the Bodleian library. The
title of these plates is, “Figuræ quædam antiquæ ex Cædmo-
“ nis monachi paraphraseos in Genesim exemplari perve-
“ tuſto in bibliotheca Bodleiana adſervato delineatæ; ad An-
“ glo-Saxonum mores, ritus; atque ædificia ſeculi, præci-
“ pue decimi, illuſtranda in lucem editæ. Anno Domini
“ MDCCLIV.” The plates are now in the poſſeſſion of Mr.
Gough.

In 1752 he was elected F. S. A. and two years after was one of a committee for examining the minute-books of that ſociety, with a view to ſelecting from thence papers proper for publication [c]. Being intended for orders by his father, he took the degrees of B. A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed conſiderable collections relative to the Antiquities, &c. of Oxford, and particularly to thoſe of his own college, whoſe archives he arranged, and made large extracts from, with a view to its hiſtory. He had engraved three plates of the Black Prince’s apartments there, ſince pulled down, drawn and engraved by that very ingenious artiſt B. Green. Twenty-eight drawings at his expence, by the ſame hand, of antient gates, halls, &c. ſince ruined or taken down, are now in the poſſeſſion of Mr. Gough, as alſo ſome collections for a “Hiſtory
“ of Godſtow nunnery, by Mr. Mores,” for which a plate of its ruins was engraved, and another of Iſſley church [d]. His MSS. relative to his own College, with his collections about All Souls College, fell after his death into the hands of Mr. Aſtle, who has preſented the former to Mr. Price of the Bodleian Library.

Mr. Mores appears to have aſſiſted Mr. Biſſon in his burleſque on the latter ſociety, published in a folio ſheet, intitled, “Propoſals for printing by ſubſcription, the hiſtory of
“ the Mallardians,” treating them as a ſet of ſtupid *bon vivans*; at leaſt he may be preſumed to have contributed the prints of a

[c] A more numerous committee ſtill remain unſelectd from the early
were appointed for the ſame purpoſe minute-books.
1762. But ſtill the publication lingered [d] Other plates engraved at Mr.
till 1770, when the firſt volume of the Mores’s expence are commemorated in
“Archæologia appeared.” Many valu- the “Hiſtory of Tunſtall,” p. xxi.
able diſſertations and communications

that said to have been starved in their library, and of two ancient grotesque busts carved on the south wall of the college, the plates of which were in his possession. When Mr. Mores left the university he went abroad, and is reported to have taken orders; but whether this tradition has any better foundation than his affectation of wearing his academical habit, and calling it that of a Dominican friar, we do not pretend to vouch. It has been said that he entered into deacon's orders in the church of England, to exempt himself from serving civil offices. Thus much however is certain, that in the letters of administration granted to his son, on his dying intestate, he is styled "the Reverend Edward-Rowe Mores, doctor in Divinity;" but at what time, or by which of the bishops, he received ordination we have not yet discovered. Mr. Nichols was assured by a very intimate friend of Mr. Mores, that he received the honorary title of D.D. in consequence of a literary favour which he had conferred on some foreign Roman Catholic ecclesiastics [E], who wished to repay him by a pecuniary acknowledgement, which he politely declined accepting. Mr. Mores was as ambitious of singularity in religion as in other pursuits; and if he could be said to be a member of any particular church,

Anecdotes
of Bowyer,
p. 314.

[E] From what university in particular this degree was received, though Mr. Nichols inquired wherever he thought it likely to gain intelligence, we cannot at present ascertain. It was imagined that he was indebted for it to the Society of the Sorbonne. But, on application to our very learned countryman Dr. Hooke, who has long done honour to the professor's chair of astronomy in that illustrious body, Mr. N. was favoured with this most satisfactory answer: "It never was customary in the Sorbonne to bestow the degree of Doctor on any person, who had not studied in Paris, and taken all the inferior degrees according to the statutes of the University, nor is there upon record one example to the contrary. Besides, I can attest, that for these forty years past there has been no literary correspondence between the Society of Sorbonne, and the Rev. Mr. Rowe Mores; for, having never been absent during all that time from the said Society, I should certainly have been privy to it." MS letter, dated Paris, à la Bibliothèque Mazarine, ce 13 Avril, 1781.—To counterbalance his weighty testimony, let us quote a

few lines from the letter of the original informant: "At this distance of time I cannot say positively, who were the Ecclesiastics whom Dr. Mores obliged, or by what society the degree was conferred; but this I am positive of, that Dr. Mores assured me that the degree conferred was a Doctor's in Divinity, and that it was procured for him by the interest of those gentlemen with whom he had held a literary correspondence. I remember, when he told me of this affair, he added, 'I could shew you my diploma, but,' says he, smiling, 'I question whether I could do it safely, for I do not know whether there are not some things in it which might subject me to a *præmunire*.' The discourse unluckily happened to take another turn, which prevented my requesting to see it. I heartily wish that you could meet with the diploma itself; and that a matter of this consequence should not be delivered to posterity upon hearsay evidence. I dare to say the correspondence which passed between him and those gentlemen is preserved, which would throw further light on this matter."

it was that of Erasmus, whom he endeavoured to imitate. He thought the Latin language peculiarly adapted to devotion, and wished, for the sake of unity, that it was universally in use. He composed a creed in it, with a kind of mass on the death of his wife, of which he printed a few copies, in his own house, under the disguised title of "*Ordinale Quotidianum*, 1685. *Ordo Trigintalis*." Of his daughter's education he was particularly careful. From her earliest infancy he talked to her principally in Latin. The gentleman who gave this information dined with Mr. Mores when his daughter was not more than two years old. Among other articles they had soup, with which the child had soiled her lip. "*Absterge labium*," said the father. The child understood the Latin, and wiped her upper lip. "*Inferius*," said Mr. Mores, and she did as he meant she should. She was sent to Rouen, for education; but without the least view to her being a Roman Catholic: on the contrary, he was much displeased when he found she had been perverted. Two original letters to the Superior of the House under whose care she was placed, which are printed in the "*Anecdotes of Bowyer*," p. 315, contain a sufficient refutation of the report of his being himself a member of the church of Rome.

On his return to London, Mr. Mores resided some years in the Herald's College, intending to have become a member of that society, for which he was extremely well qualified by his great knowledge and skill in heraldic matters; but, altering his plan, retired about 1760 to Low-Leyton, in which village he had resided some time before, and while he was churchwarden there considerably improved the church. Here, on an estate left him by his father, he built a whimsical house, on a plan, it is said, of one in France. In 1759 he circulated queries for a parochial "*History of Berkshire*," but made no considerable progress. His collections on that subject appeared, in 1783, in the XVIth. number of the "*Bibliotheca Topographica*." The Equitable Society for assurance on lives and survivorship by annuities of 100*l.* increasing to the survivors, in six classes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its existence to Mr. Mores. It had been first suggested and recommended in lectures in 1756, by Mr. James Dodson, mathematical master at Christ's hospital, and author of the "*Mathematical Repository*," who had been refused admission into the Amicable Society on account of his age; but he dying November 23, 1757, before his design was completed, except the plan of reimbursement to him and
his

his 54 associates, Mr. Mores undertook to apply for a charter in 1761, but failing of success, he, with 16 more of the original subscribers, resolved to persevere in establishing their society by deed. It was hereby provided that Mr. Mores should be perpetual director, with an annuity of 100*l*. He drew up and published in 1765, "A short Account of the Society," in 8vo. (of which a seventh edition with additions was printed in 1767), "The Plan and Substance of the Deed of Settlement," "The Statutes," "Precedents of sundry Instruments relating to the Constitution and Practice of the Society, London, 1766," 8vo. The deed of settlement, and the declaration of trust, 1768," "A list of the policies and other instruments of the society, as well general as special," 8vo; but some disputes arising between Mr. Mores and the original members of this society, he separated from them that year. There were printed, "Papers relating to the disputes with the charter fund proprietors in the Equitable Society, by order of a general court held the 3d day of November, 1767, for the use of those assured on the lives of others, who shall apply for the same, 1769," 8vo. This society still subsists, and their office is in Bride-street, near Black-Friars bridge, to which it was removed from Nicholas-lane, Lombard-street, 1775. All Mr. Mores's papers on this subject are now in the hands of Mr. Astle. In the latter part of life, Mr. Mores (who had long turned his thoughts to the subject of early Printing) began to correct the useful publication of Mr. Ames. On the death of Mr. John James of Bartholomew Close (the last of the old race of letter-founders) in June, 1772, Mr. Mores purchased all the curious parts of that immense collection of galleys, matrices, and types, which had been accumulating from the days of Wynkyn de Worde to those of Mr. James. From these (which were sold by auction by Mr. Paterfon) a large fund of entertainment would probably have been given to the curious, if the life of Mr. Mores had been prolonged. His intentions may be judged of from his valuable "Dissertation on Typographical Founders and Founderies." As no more than 80 copies of it were printed, this will at least be considered as a typographical curiosity. Mr. Nichols, who purchased the whole impression, subjoined a small Appendix to it.

Mr. Mores was a most indefatigable collector, and possessed great application in the early part of his life, but in the latter part gave himself up to habits of negligence and dissipation, which brought him to his end by a mortification, in

Bibliotheca
Topogra-
phica Bri-
tannica,
No. I.

the 49th year of his age, at his house at Low Leyton, Nov. 28, 1778. His large collection of curious MSS. and valuable library of books were sold by auction by Mr. Paterfon in August following. Of the former his "History and Antiquities of Tunstall in Kent [F]," the only papers that were completed for the press, and for which he had engraved a set of plates out of the many drawings taken at his expence was purchased at the sale by Mr. Nichols, who gave it to the public as a specimen of parochial antiquities, which will shew the ideas of this industrious Antiquary, and his endeavour to make even the minutest record subservient to the great plan of national history. Several books of English antiquities with his MS. notes, and the most valuable part of such of the MSS. and scarce tracts as relate to our local antiquities, were purchased by Mr. Gough. Mr. Astle purchased his epitome of the Registers of the See of Canterbury, preserved in the Archiepiscopal Library at Lambeth, beginning with the first Register called Peckham, A. D. 1279, and ending with that of archbishop Tenison in 1710; and his "Excerpta ex Registris Cur. Prærog. Cantuar." 3 vols. 8vo; vol. I. containing extracts from wills in the Prerogative-office, from 1385 to 1533; vol. II. extracts from 1533 to 1561; vol. III. extracts from 1592 to 1660. To the first volume is prefixed a learned and curious dissertation concerning the authority of the Prerogative Court [G], with the names of the several registers. Mr. Astle has also his catalogue of the rolls preserved in the Lambeth library, made in the year 1758; his collections for the "History and Antiquities of the City of Salisbury," containing several curious particulars and transcripts of records, &c. with some short Annals of the University of Oxford, from 1066 to 1310; and a MS. in Latin, intituled, "De Ælfrico Archiepiscopo Dorovernensi Commentarius auctore Edwardo-Rowe Mores, A. M. Soc. Antiq. Lond. Soc." This last MS. is in the hand-writing of Mr. Mores, and seems to have been intended for publication. It contains ten chapters; and the first seven relate to archbishop Ælfric; Cap. 8. is intituled "De Ælfrico Bata;" cap. 9. "De Ælfrico Abbate Meildunensi;" cap. 10. "De aliis Ælfricis." An Appendix is subjoined, containing transcripts of Saxon charters and extracts from historians concerning archbishop Ælfric.

[F] Several Visitations of Kent, with large additions by Mr. Mores, were purchased by Mr. Haisted.

[G] By his intimacy with the late

Mr. St. Eloy, one of the registers of the prerogative court, he got access to that office, and had thereby an opportunity of drawing up the above learned account.

Mr. Mores married Susannah daughter of Mr. Bridgman, an eminent grocer in Whitechapel, who was before his father-in-law by having married the widow of his father. By this lady, who died in 1767, he had one son and one daughter. Mr. Mores' only sister was married in 1756 to Mr. John Warburton, (son of the late antiquary and Somerset herald John Warburton, Esq;) who has resided at Dublin many years, and is now pursuivant of the court of Exchequer in Ireland.

MORGUES (MATTHEW DE), sieur de St. Germain, preacher in ordinary to Lewis XIII. and principal almoner to Mary de Medicis his mother, made himself much talked of by his libels against cardinal Richelieu. He was born at Vellai in Languedoc, in 1582, of no inconsiderable family. He turned Jesuit at first, and had several pupils at Avignon in the Jesuits-college there; but afterwards gave the Jesuits the lip, and quitted their order. He preached at Paris with great success, and in 1613 was made preacher to queen Margaret. He was nominated to the bishopric of Toulon by Lewis XIII. but could never obtain his bulls from Rome. Some impute this to his talking too freely about the liberties of the Gallican church; but others are of opinion, that his grant was stopped by the secret artifices of Richelieu. Upon the imprisonment of Mary de Medicis, he retired from court to his father's house, where Richelieu took measures to seize him. The commission bore, "that they should take St. Germain dead or alive; that they should seize him, without making an inventory of the papers they should find; and that they should send the said papers to Beaucaire, while the prisoner was conducted to Mande to be put into the bishop's hands." It was believed, that this prelate, who had been a domestic of the cardinal, would have caused him to be strangled or imprisoned without noise. He was apprised of this design the night before; upon which he left his father's house, and retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the conveniences his health could be exposed to. "What was the most insupportable circumstance," says he, "of this whole proceeding, was the uneasiness, which the presence of the officers gave my father and mother, who were much advanced in years; for by this time I, the youngest of eight children, was beginning to have grey hairs." It is very probable, that the cardinal, who had a weakness to be infinitely sensible of satire, was afraid of

Life of cardinal Richelieu, tom. ii. p. 162.

St. Germain's pen, and aware of the severities it would produce: for we see that, in all the negociations for recalling the queen mother, he made it a condition, "that St. Germain, who by his defamatory libels had forgot nothing to ruin his reputation, should be delivered up to the king."

Mean while the queen-mother, coming from Compeigne, and being desirous to publish an apology for herself, sent in quest of St. Germain, and ordered him to write an answer to a pamphlet intituled, "La defense du roi & de ses ministres;" whose author, it seems, had taken great freedoms with that princess's honour. In 1631, he published an answer to the queen's satisfaction; and afterwards wrote several pieces against the creatures of Richelieu. What bears hardest upon his memory is, that he had printed several pieces before in commendation of the cardinal; which seeming fickleness he endeavoured to excuse, by saying, that the cardinal had not then broke all measures with the queen-mother, nor committed any of those public offences, which have since made him so justly obnoxious to the honest part of the nation. He followed Mary de Medicis when she left the kingdom, and did not return to France till after the cardinal's death. He died in 1670, in his 88th year, and left behind him:

Lettre 421.

"History of Lewis the Just," of which Guy Patin has more than once made honourable mention. "De Morgues," says he, "is a man of learning and note, and has by him a compleat History of Lewis XIII. which he chooseth not to have published till he is dead. He has caused six copies of it to be taken in manuscript, which he has committed to the care of six of his good friends, who will not fail to execute his intentions at a proper time."—"You must know that he is about eighty-four years of age; yet I do not wish for his death, nay, I should be sorry for it: but I would gladly see that history, from which he has related to me some very curious particulars and strange truths, as well at the expence of cardinal Richelieu, as in defence of the queen-mother." Patin hated the abuse of sovereign power, and therefore had conceived an aversion to this cardinal, so that he would have believed any thing which a historian would have said against him; nay, would probably have thought him the honestest man for saying it. This prejudiced him so much in favour of de Morgues, whom otherwise he must have looked upon as a very improper man to write this history. He had been persecuted by his eminency, and hated him mortally, so that he would have misrepresented

Lettre 498.

fact,

facts, even without knowing it. To him every action of the cardinal would have appeared criminal; or, if any of them had appeared fair, he would have been tempted to have suppressed, or to have cast some blemish upon it. In short, de Morgues would have wanted that disinterestedness, which is essential to a good historian: he would not have been able to say with Sallust, that he undertook his history the rather, because his mind was free from fear, hope, and party-prejudice; “*perscribere eo magis, quod mihi à spe, metu, partibus reipublicæ animus liber erat.*” He would however have had this advantage, that most readers would have been favourable to the liberties he would have taken; since mankind are always more pleased with an historian who finds fault, than with one who praises.

In Proem.
belli Catil.

MORHOF (DANIEL GEORGE), a very learned German, was born of a good family at Wismar, a town in the duchy of Mecklenburg, Feb. 6, 1639. At sixteen, he was sent to Stetin, where he studied philosophy under John Micrælius, Hebrew under Joachim Fabricius, and civil law under John Sithman; without neglecting in the mean time Latin and Greek literature, which he had been taught at home. Two years after, he removed to Rostock, in order to continue the study of the law: and, by some verses which he published at this place, was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time at the university of Oxford, and then returned to his employment at Rostock. He did not long continue in it; for, in 1665, the duke of Holstein, having founded an university at Kiel, engaged him to accept in it the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England, contracting the acquaintance and friendship of learned men, in every place as he passed along. He saw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicholas Heinsius at the Hague, &c. In England he conversed much with Isaac Vossius, and with the hon. Robert Boyle. He admired Boyle so much, that he translated one of his philosophical works into Latin, and published it at Hamburgh in 1671. Returning to his own country, he was twice in danger of losing his life. He was near being shipwrecked in his passage over the water; and he had like to have been crushed to death by the fall of a great quantity of books, and paper, while he was amusing himself in Elzevir's shop at Amsterdam. The first of these dangers was rumoured in his own country, before his arrival; and his

Prolegomena ad Polyhistor, Lubec, 1747, 4to.

being drowned was so firmly believed, that several elogies were made upon his death. He married at Kiel in 1671; two years after was made professor of history; and, in 1680, librarian of the university. He pursued his studies hard, and composed a great number of works: but, his constitution being weak and unable to bear this, an ill habit of body came upon him early in life; which being increased, as we are told, instead of cured, by drinking Pyrmont waters, carried him off in 1691. His death is supposed to have been hastened by his excessive grief for the loss of his wife in 1687.

He was the author of several works of a smaller kind; as "Orations," "Dissertations," "Theses," and "Poems." He published at Kiel in 1685, 4to, a piece intituled, "De Patavinitate Liviana liber, ubi de urbanitate & peregrinitate sermonis Latini universe agitur." He aims in this work to shew, what the Patavinity with which Livy was formerly reproached is; and makes it consist of a certain turn of expression, and of some phrases, peculiar to Padua. His great work is his "Polyhistor, sive de notitia auctorum & rerum commentarii:" for this is the title it bore, when it was first published at Lubec, in 1688. It has been enlarged, since the death of Morhof, in several successive editions; the last and best of which was published at Lubec, 1747, in 2 vols. 4to, with this title, "D. G. Morhofii Polyhistor, literarius, philosophicus, & practicus, cum accessionibus virorum clarissimorum Joannis Frickii & Joannis Molleri Flenburgensis. Editio quarta. Cui præfationem notitiamque diariorum literariorum Europæ præmisit Joannes Albertus Fabricius, nunc auctam & ad annum 1747 continuatam."

MORIN (JOHN BAPTIST), physician and regius professor of mathematics at Paris, was born at Villefranche in Beaujolois, 1583. After studying philosophy at Aix in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, bishop of Boulogne; who sent him to examine the nature of metals in the mines of Hungary, and thereby gave occasion to his "Mundi sublunaris anatomia," which was his first production, and published in 1619. Upon his return to his patron the bishop, who kept one Davison, an astrologer, in his house, he took a fancy to judicial astrology, because of the uncertainty which he found in physic; and, what is curious to observe, Davison took a disgust to astrology at the same time,

time, because of the uncertainty he had found in it, and applied himself to physic. He began to enquire, by the rules of his science, into the events of 1617; and found, that the bishop of Boulogne was threatened with the loss of either liberty or life, of which he forewarned him. The bishop laughed at Morin's prediction; but engaging in state intrigues, and taking the unfortunate side, he was treated as a rebel, and actually imprisoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his physician, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was chosen professor royal of mathematics, upon the death of Sinclair; and his friends would have had him to have married his widow. But Morin had regulated his conduct by the stars, ever since 1617; and, as he did not find that they encouraged him to marry, he resolved to live single. This resolution, however, was not made, till after he had consented to marry Sinclair's widow; but, the first time he went to pay her a visit, he found all in readiness to carry her to her grave. The professor, it seems, prepared his addresses in so deliberate a manner, that the lady had time to die before she received them.

Vita Morini, &c. p. 6.

Morin had, by virtue of his profession, access to the great, even to cardinal Richelieu; and, under the administration of cardinal Mazarine, he obtained a pension of 2000 livres, which was always very punctually paid him. Richelieu is said at first to have admitted him to his most secret councils, and to have consulted him about matters of the greatest importance; but Morin, possessed with a false notion that he had discovered the longitude, and that the cardinal did him great injustice in refusing him the promised reward for such a discovery, conceived a violent hatred against him, which lasted as long as he lived. It is certain, that the courts of the greatest princes, even in the 17th century, were not free from the infatuation of judicial astrology, but that the greatest statesmen were subject to it. Queen Christina would needs see Morin, when she was first at Paris; and she declared, that she took him for the ablest astrologer in the world. The count de Chavigni, secretary of state, was remarkable for his credulity in this pretended science, and put great confidence in Morin's astrological oracles, as the following account will sufficiently shew. This gentleman having proposed to go into Provence, in 1646, desired Morin to accompany him; but, as Morin did nothing without

Ibid. p. 16.

Morini Astrologia Gallica, l. xxvi. c. 7.

consulting the stars, he would not engage in the journey, unless they promised him good success in it. He therefore demanded time to consult them, after which he promised to accompany his patron, provided he might chuse the propitious hour for their departure: for Morin assured him, that it was of the last importance to begin his enterprises under a favourable aspect of the stars. Chavigny readily complying with this, Morin found, that they ought to depart upon the 9th of May, at nine minutes after four in the morning; and begged, that every thing might be ready against that moment. The master's orders were so well executed, that, at that nick of time, every thing was prepared for the journey. There were four good dials in the count's garden, by which they observed, for the space of half an hour, the approaches of the critical minute; and they stepped into the coach precisely, when the shadow of the dials was upon the point of touching that minute. They arrived happily at Antibes; and, when Chavigny was about to return to Paris, his astrologer told him, that he must chuse the hour of their departure by the heavens. Chavigny complied as before, and caused the necessaries of their journey to be prepared with so much exactness, that he and his attendants mounted their horses upon the 2d of July, at twenty-seven minutes after four in the morning; and had a very prosperous journey; which it would certainly be injurious not to impute to the management of this astrologer.

Vita Morini, &c. p. 13.

Ibid.

Morin's friends pretend, that his horoscopes have frequently foretold the truth. His first essay, as we have observed, was foretelling the imprisonment of the bishop of Boulogne; but he displayed his skill in an extraordinary manner, and passed for a master in his art, in foretelling that Lewis XIII. would recover of that dangerous disease with which he was seized at Lyons. The queen-mother, confounded with the unlucky predictions of other astrologers, wrote to cardinal Berulle, to order Morin to examine the king's horoscope. He did so; and found by the stars, that the king's illness would be violent, but not mortal. His prediction proved true, and he was royally rewarded for his pains; while the other astrologers were sent, very justly, to the gallies. Upon this, they tell us, that he was to be the only person who had liberty to examine the king's horoscope, as in ancient times there was only one painter, who was allowed to draw Alexander the Great. But, however right Morin might sometimes happen to be in his predictions, we may be sure that he was oftener wrong; nor were there
wanting

wanting those who laughed at his errors, as well as ridiculed his art. Among these was Gassendus, whose death he seems to have foretold from a motive of spleen and resentment; but very unfortunately was out in his calculations, when his own honour and the credit of his science was capitally concerned.

We will not quote all the observations which Gassendus made upon this occasion, but content ourselves with the following words of his abridger: "I could here," says he, "give a detail of the horoscope of Mr. Maridat, member of the grand council, in which you would find, that the astrologer Morin, who made it, has succeeded as well in it as Nostrodamus did in that of Mr. Suffredy: but it is so stuffed with folly, impertinence, and false facts, and smells so strongly of the quack or gipsy, whose only aim is to cheat and cozen you of a piece of money, that it is with difficulty I can think of it patiently. I shall only say, to the eternal shame of Morin the astrologer, that observing Mr. Gassendus, who laughed at his judicial astrology, to be infirm, and affected with a defluxion upon his lungs, he had the impudence to foretel, and to publish his prediction to all the world, by a pamphlet written on purpose, that he would die about the end of July, or the beginning of August, in 1650; pretending, by this prediction, to erect a trophy in honour of his astrology: and yet, for all this, Gassendus was never in better health than at this time; for he had recovered his vigour to such a degree, that, as I well remember, he and I, Feb. 5th in the following year, ascended the mountain of Toulon together, to make experiments concerning a vacuum."

Gassend.
cper. vol. i.
p. 747.
Lugd. 1658.
Bernier, A-
brégé de la
philosophie
de Gassendi,
vol. iv.
p. 485.
edit. 1684.

Morin died at Paris, Nov. 6, 1656. He wrote a great number of books, whose titles it would be tedious, as well as useless, to enumerate; but did not live to publish his favourite performance, I mean his "Astrologia Gallica," which had cost him thirty years labour. It was printed, however, at the Hague, 1661, in folio, with two epistles dedicatory; the one from the author to Jesus Christ, the other addressed to Louisa Maria de Gonzaga, queen of Poland. That princess encouraged Morin to undertake this great work, and paid the charges of the impression. At the time when it was affirmed that she was to be married to a prince, Morin affirmed, that that marriage should never take place, and that she was destined to the bed of a monarch: so that there is no room to wonder, that she should engage herself in expences for the sake of a book, whose author had flattered her

with

with the hopes of a crown, which she afterwards wore. Besides, that princess put a great deal of confidence in astrology, and such people the astrologers have always been wise enough to flatter with good fortune. However, what Guy Patin observed upon this occasion is very just, and we will

Patin, lettre
335.

here transcribe it. "I understand," says he, "that the
" *Astrologia Gallica* of the sieur Morin is at last finished at
" the Hague. I am told, that it abuses the Parisian and
" other physicians, who give no credit to judicial astrology;
" and I do not wonder, that the author should behave in
" this manner, for he was a fool. The book is printed in
" one volume, folio. The queen of Poland gave 2000
" crowns to carry on the edition, at the recommendation of
" one of her secretaries, who is a lover of astrology. You
" see, in what manner crowned heads are imposed upon. If
" it had been a book which might have been of use to the
" public, the author would not have found one, either to
" print it, or to bear the charges of the press." Elsewhere
he writes thus: "I have another death to inform you of; it
" is that of the sieur Morin: so that you see he is dead at the
" year's end, as well as Mr. Gassendi. But they are in no
" danger of quarrelling with one another now: for the one
" is buried at St. Nicholas in the Fields, and the other at
" St. Stephen's on the Mount. The one was a man of great
" wisdom, the other a fool and half mad: but, however
" that be, it is certain that, in the other world, they will be
" upon a level with one another, in spite of all the mathe-
" matics, and all the pretensions to judicial astrology, with
" which Morin was possessed."

Lettre 65,
dated Nov.
7. 1656.

But, as much folly and madness as Guy Patin imputed to this professor of mathematics, and he certainly had a considerable share of both, it must be remembered, that he received several testimonies of esteem from the great Des Car-

Baillet, Vie
de Des
Cartes, tom.
i. p. 357.
Ibid. p. 265.

tes. He became acquainted with this philosopher in 1626, and some time after made him a present of his book upon the longitude, which was acknowledged by a very obliging letter. He sent him also, in 1638, some objections to his "Theory of light," which Des Cartes replied to. It is certain, that he did not despise them; but thought, as soon as he received them, that they deserved to be considered, both upon the account of their weight, and the difficulty of solving them. He wrote once and again to father Merfenne, and desired him to tell Morin, that "he not only took his pamphlet in
" very good part, but was obliged to him for his objections,
" since

Vol. i. of
his letters,
p. 390.
Baillet, ut
supra,
p. 355.

“ since they were very proper to excite him to search more
 “ narrowly after the truth; and that he would not fail
 “ to answer them as punctually, as civilly, and as speedily
 “ as possible.”

MORIN (JOHN), a most learned person, was born at Blois, of Protestant parents, in 1591. He was instructed in the belles lettres at Rochelle, and afterwards went to Leyden; where he made himself very skilful in the Greek, Latin, and oriental tongues, and applied himself to philosophy, law, mathematics, and divinity. Returning to France, he went to settle at Paris, where he gained an acquaintance with cardinal du Perron, and was converted by him to the Catholic religion. Some time after, he entered into the congregation of the oratory, lately established, and began to make himself known by his learning and his works. In 1626, he published some “ Exercitations upon the original
 “ of patriarchs and primates, and the ancient usage of ec-
 “ clesiastical censures, dedicated to Pope Urban VIII.” He undertook, in 1628, the edition of the “ Septuagint Bible,” with the version made by Nobilus; and put a preface before it, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome, by order of Sixtus V. in 1587, which he had followed; and maintains, that we ought to prefer this version to the present Hebrew text, because this has been, he says, corrupted by the Jews. Before this work was ready to appear, he gave the public, in 1629, a “ History,” written in French, of the deliverance of the church by the emperor Constantine, and of the greatness and temporal sovereignty conferred on the Roman church by the kings of France: but this book was not well received at Rome; and Morin was forced to promise, that he would retrench and correct it. He published, soon after, “ Exercitations upon the Samaritan Pentateuch;” for the sake of establishing which, he stoutly attacks the integrity of the Hebrew text. As they laboured then upon the edition of the Polyglott at Paris, Morin took upon himself the care of the Samaritan Pentateuch. His endeavours to exalt this, together with the Greek and Latin versions of the Bible, at the expence of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf in particular. But this only enhanced his merit at the court of Rome; inasmuch that cardinal Barberini invited him thither, by order of the Pope, who received him very graciously, and intended to make use

Morini
 Vita,
 written by
 father Si-
 mon, and
 prefixed to
 Antiquita-
 tes ecclesiæ
 orientalis,
 &c. Lond.
 1682, 8vo.

use of him, in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly carested at Rome, and intimate with Lucas Holstenius, Leo Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France; where he spent the remainder of his life in learned labours, and died of an apoplexy at Paris, in 1659.

His works are very numerous, and some of them much valued by Protestants, as well as Papists, on account of the Oriental learning contained in them. Father Simon has given us, under the title of "*Antiquitates ecclesiæ orientalis*," a collection of letters to and from Morin, which were found among the papers of father Amelot; and caused them to be printed at London in 1682, with the life of Morin, of which he himself is supposed to be the author. These letters contain many curious particulars relating to criticism and history, and are full of oriental erudition.

MORIN (SIMON), a celebrated fanatic of the 17th century, was born at Richemont, near Aumale; and had been clerk to Mr. Charron, general paymaster of the army. He was very ignorant and illiterate; and therefore it is no wonder, if, meddling in spiritual matters, he fell into great errors. He was not content with broaching his whimsies in conversation, but wrote them down in a book, which he caused to be privately printed in 1647, under the title of "*Pensées de Morin dédiées au roi*." This book is a medley of conceit and ignorance, and contains the most remarkable errors, which were afterwards condemned in the Quietists; only that Morin carries them to a greater length, than any one else had done: for he affirms, "that the most enormous sins do not remove a sinner from the state of grace, but serve, on the contrary, to humble the pride of man." He says, "that in all sects and nations God has a number of the elect, true members of the church; that there would soon be a general reformation, all nations being just about to be converted to the true faith; and that this great reformation was to be effected by the second coming of Jesus Christ, and Morin incorporated with him." He was in prison at Paris, at the time when Gassendi's friends were writing against the astrologer, John Baptist Morin, whom they upbraided (but, as he replied, falsely) with being the brother of this fanatic. This was about 1659,

1650, after which Simon Morin was set at liberty as a visionary, and suffered to continue so till 1661; when Des Marets de St. Sorlin, who, though a fanatic and visionary himself, had conceived a violent aversion to him, discovered his whole scheme, and had him taken up. The means Des Marets made use of for this discovery was, by pretending to be one of his disciples; and he carried his treachery and dissimulation so far, as to acknowledge him for "the Son of man risen again." This acknowledgement so pleased Morin, that he conferred upon him, as a particular grace, the office of being his harbinger, calling him "a real John the Baptist revived." Then Des Marets impeached him, and became his accuser; upon which, Morin was brought to a trial, and condemned to be burnt alive. This sentence was executed on him at Paris, March 14, 1663, in the form and manner following: after having made the amende honorable in his shirt, with a cord about his neck, and a torch in his hand, before the principal gate of the church of Notre Dame, he was carried to the place of execution; and there tied to a stake to be burnt alive, together with his book intituled "Pensées de Morin," as also all his papers and his trial. Afterwards his ashes were thrown into the air, as a punishment for his having assumed the title of the Son of God. His accomplices too were condemned to assist at his execution, and then to serve in the galleys for life; after having been whipped by the hangman, and marked with a burning iron with fleurs de lis upon the right and left shoulders. Morin gave out that he would rise again the third day; which made many of the mob gather together at the place where he was burnt. It is said, that when the president de Lamoignon asked him, whether it was written in any part of Scripture, that the great prophet or new Messiah should pass through the fire, he cited this text by way of answer: "Igne me examinasti, et non est inventa in me iniquitas:" that is, "Thou hast tried me with fire, and no wickedness hath been found in me." Morin died with remarkable resolution; and it was then thought, the judges had been too rigorous in their sentence, and that sending him to a mad-house would have been sufficient. They replied in defence of themselves, that Morin had owned many impious tenets, and that not in sudden starts and fits of heat, but in cool blood, and with deliberate obstinacy. But then a question will arise, whether a fool, any more than a madman, ought to be capitally punished for any opinion or degree of stubbornness?

MORINUS

MORINUS (STEPHANUS), a learned French Protestant, was the son of a merchant, and born at Caen Jan. 1, 1625. Losing his father at three years of age, he fell under the care of his mother, who designed him for trade: but, his inclination carrying him vehemently to books, he was suffered to pursue it. He went through the classics and philosophy at Caen; and then removed to Sedan, to study theology under Peter du Moulin; who conceived a great friendship for him. He afterwards continued his theological studies under Andrew Rivet, and joined to them that of the oriental tongues, in which he made a great proficiency under Golius. Returning to his country in 1649, he became a minister of two churches in the neighbourhood of Caen; and in 1652 married. He was much distinguished by his uncommon parts and learning, and had several advantageous offers made him from abroad; but he did not care to stir from his own country. In 1664, he was chosen minister of Caen; and his merits soon connected him in friendship with several learned men, which were then in that city: such as Huetius, Segrais, Bochart, and others. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired with his wife and three children into Holland. He went at first to Leyden, but soon after was called to Amsterdam, to be professor of the oriental tongues in the university there; to which employment was joined, two years after, that of minister in ordinary. He died, after a long indisposition both of body and mind, May 5, 1700.

He was the author of several works: as, 1. "Dissertationes octo, in quibus multa sacræ & profanæ antiquitatis monumenta explicantur. Genev. 1683," 8vo. A second edition, enlarged and corrected, was printed at Dort 1700, in 8vo. 2. "Oratio inauguralis de linguarum orientalium ad intelligentiam sacræ scripturæ utilitate. L. Bat. 1686." This was reprinted with, 3. "Explanationes sacræ & philosophicæ in aliquot V. & N. Testamenti loca. L. Bat. 1698," 8vo. 4. "Exercitationes de lingua primævæ ejusque appendicibus. Ultraj. 1694," 4to. 5. "Dissertatio de paradiso terrestri:" printed in Bochart's works, the third edition of which was published at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. "Epistolæ duæ seu responsiones ad Ant. Van Dale de Pentateucho Samaritano:" printed with Van Dale's "De origine & progressu idolatriæ, Amst. 1696," in 4to. 7. "Lettre sur l'origine de la langue Hébraïque, with an answer of Huetius;" printed in the first volume of "Dissertations sur

“ sur diverses matieres de religion & de philologie, recueillies
 “ par M. l'abbé de Tilladet, Paris, 1712,” in 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the création, and that God himself inspired it into Adam. His great fondness for this language made him run into some extravagant notions about it, as Huetius tells him in his answer. Lastly, Morin prefixed a “ Life of
 “ Jacobus Palmerius” to the “ Græcæ antiquæ descriptio.
 “ Leyden, 1678,” in 4to.

HENRY MORIN, his son, who died at Caen in 1728, aged 73, was a member of the academy of inscriptions and belles lettres at Paris : and there are several dissertations of his in the “ Memoirs of this academy.”

MORISON (ROBERT), physician and professor of botany at Oxford, was born at Aberdeen in 1620 ; and educated in that university, where he took a master of arts degree in 1638. He studied mathematics at the first, but afterwards applied himself to botany, for which he had a strong inclination. The civil wars obliged him to leave his country ; and he went and fixed at Paris, where he applied himself again with great eagerness to botany, and also to anatomy. He took the degree of doctor in physic at Angus, in 1648 ; and, his reputation as a great botanist being very well known, he was introduced to the duke of Orleans, who, in 1650, gave him the direction of the royal gardens at Blois. He exercised this office till the death of that prince, and afterwards went over to England in 1660. Charles II. to whom the duke of Orleans had presented him at Blois the same year, sent for him to London, and gave him the title of his physician, and that of professor royal of botany, with a pension of 200l. per ann. Afterwards he was chosen fellow of the college of physicians. While he was in the service of the duke of Orleans, he added to the collection in the gardens at Blois 250 plants, which no one had ever described before ; and he formed a new method of explaining botany. He shewed it to the duke, who exhorted him to write the “ History of plants” according to that plan ; promising, at the same time, to bear the charges of it, and to leave him the whole profit. That prince's death hindered the execution of this design : but, when Morison came to enjoy a pension under the king of Great-Britain, he began to be more in earnest than ever about this great attempt. He had published, in 1669, his “ Præludium Botanicum,” which procured him so much reputation, that the university of Oxford

Athen.
Oxon.

ford chose him for their botanical professor. In 1672, the 9th section of the 2d part of his "History of Plants" appeared, which the author now gave as a specimen of his great work. The university contributed a large sum to carry on the impression of this book; which, together with the favourable reception it met with, so encouraged him to pursue his great project, that, in 1680, he published the second part of his "History of Plants." He did not, however, live to finish it, but died at London in 1683, aged 63. Wood tells us, that he received a bruise on his breast, by the pole of a coach, as he was crossing the street between the end of St. Martin's lane and Northumberland-house, near Charing-cross, of which he died the day after; and that he was buried in the church of St. Martin in the Fields.

Ibid. vol. ii.

MORLEY (Dr. GEORGE), a learned English bishop, was son of Francis Morley, Esq; by a sister of Sir John Denham, and born in Cheapside, London, 1597. He lost his parents when very young, and also his patrimony, by his father's being engaged for other people's debts. However, at fourteen, he was elected a king's scholar at Westminster-school, and became a student of Christ-church, Oxford, in 1615; where he took the first degree in arts in 1618, and the second in 1621. Then he went to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without having, or seeking, any preferment in the church. After that, he was presented to the rectory of Hartfield in Suffex, which he exchanged for the rectory of Mildenhall in Wiltshire: but before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Christ-Church, Oxford, in 1641. This is said to be the only preferment he ever desired; and he gave the first year's profit of it to his majesty, towards the charge of the war, then begun. About that time, he preached one of the first solemn sermons before the house of commons; but so little to their liking, that he was not commanded to print it, as all the other preachers had been. Nevertheless, he was nominated one of the assembly of divines, but never appeared among them: on the contrary, he always remained with the king, and did him what service he could. In 1648, he was deprived of all his preferments, and imprisoned for some little time. He was one of the divines, who assisted the king at the treaty of Newport in the Isle of Wight. March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the scaffold on Tower-hill.

In

In 1649, he left England, and waited upon the king at the Hague; who received him very graciously, and carried him first into France, and afterwards to Breda with him. But, the king not being permitted to take his own divines with him, when he set out upon his expedition to Scotland, in June 1650, Morley thereupon withdrew to the Hague; and, after a short stay there, went and lived with his friend Dr. John Earle at Antwerp, in the house of Sir Charles Cotterel. After they had thus continued about a year together, Sir Charles being invited to be steward to the queen of Bohemia, and Dr. Earle to attend upon James duke of York in France, Morley then removed into the family of the lady Frances Hyde, wife of Sir Edward Hyde, in the same city of Antwerp; and all the time he remained there, which was three or four years, he read the service of the church of England twice every day, catechised once a week, and administered the communion once a month, to all the English in that city who would attend; as he did afterwards at Breda, for four years together, in the same family. But, betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendship of many eminent men, such as lord Falkland, Sir Edward Hyde, Dr. Hammond, Dr. Sanderson, Mr. Chillingworth, Dr. Sheldon, &c. so he was also abroad, in that of Bochart, Salmasius, Daniel Heinsius, Rivet, &c.

When all things were preparing for the king's restoration, Morley was sent over by chancellor Hyde, two months before, to help to pave the way for that great event: and, upon the king's return, he was not only restored to his canonry, but also promoted to the deanry of Christ-church. He was installed, July 1660; and nominated to the bishopric of Worcester, Oct. following. In 1661, he was a principal manager at the conference between the Episcopal and Presbyterian divines, commissioned under the great seal to review the liturgy. Some time after, he was made dean of his Majesty's royal chapel; and, in 1662, translated to the bishopric of Winchester: when the king, it is said, told him, "he would be never the richer for it." He was a great benefactor to this see: for, not to mention smaller things, he spent above 8000*l.* in repairing Farnham-castle, and above 4000*l.* in purchasing Winchester-house at Chelsea, to annex to this see. Many other benefactions of his are recorded. He gave 100*l.* per ann. to Christ-church in

Oxford, for the public use of that college: he founded five scholarships of 10l. per ann. each, in Pembroke-college, three for the Isle of Jersey, and two for Guernsey: he gave, at several times, upwards of 1800l. to the church of St. Paul's, London: and he bequeathed in his will 1000l. to purchase lands for the augmenting of some small vicarages. By temperance and exercise he reached a very old age; for

Hist. of his
own times,
vol. i.
book 2.

he did not die till Oct. 1684. Burnet tells us, that “ he had been first known to the world as a friend of the lord Falkland, and that was enough to raise a man’s character. He had continued many years in the lord Clarendon’s family, and was his particular friend. He was a Calvinist with relation to the Armenian points, and was thought a friend to the Puritans before the wars; but he took care, after his promotion, to free himself from all suspicions of that kind. He was a pious and charitable man, of a very exemplary life, but extremely passionate, and very obstinate.”

He was the author of some small pieces, of which the following is a list. 1. “ A sermon at the coronation of Charles II. April 23, 1661.” In the dedication to the king, by whose command it was published, he says, that “ he was now past his great climacterical, and this was the first time that ever he appeared in print.” 2. “ Vindication of himself from Mr. Baxter’s calumny, &c. 1662.” 3. “ Epistola apologetica & parænetica ad theologum quendam Belgam scripta, 1663,” 4to; written at Breda, June 1659; reprinted in 1683, under this title, “ Epistola, &c. in qua agitur de seren. regis Car. II. erga reformatam religionem affectu.” In this letter, he attempts to clear Charles II. from the imputation of Popery, and urges the Dutch to lend their utmost assistance towards his restoration: but he was mistaken in his master’s religion, and perhaps lived long enough to know it. 4. “ The Sum of a Conference with Darcey, a Jesuit, at Brussels, 1649.” 5. “ An Argument drawn from the Evidence and Certainty of Sense, against the Doctrine of Transubstantiation.” 6. “ Vindication of the Argument, &c.” 7. “ Answer to Father Cressy’s Letter;” written about 1662. 8. “ Sermon before the King, Nov. 5, 1667.” 9. “ Answer to a Letter written by a Romish Priest, 1676.” 10. “ Letter to Anne Duchess of York, some few Months before her Death;” written, 1670. This lady, the daughter of Sir Edward Hyde, was instructed in the Protestant religion by our author, while he lived at Antwerp

Antwerp in her father's family; but afterwarde went over to the church of Rome, which occasioned this letter. 11. "Ad virum Janum Ulitium epistolæ duæ de invocatione sanctorum;" written 1659. All the above pieces, except the first and second, were printed together in 1683, 4to. 12. "A Letter to the Earl of Anglesey, concerning the Means to keep out Popery, &c." printed at the end of, "A true Account of the whole Proceedings betwixt James Duke of Ormond and Arthur Earl of Anglesey, 1683." 13. "Vindication of himself from Mr. Baxter's injurious Reflections, &c." 1683." He made also, 14. "An Epitaph for James I. 1625;" which was printed at the end of "Spotswood's History of the Church of Scotland;" and is said to have been the author of, 15. "A Character of King Charles II. 1660;" in one sheet, 4to.

MORNAY (PHILIP DE), lord of Plessis Marly, an illustrious French Protestant, privy counsellor of Henry IV. and governor of Saumur, was born at Bui in Vexin, 1549. He was descended from an antient and noble family, which had in course of time divided itself into several branches, and produced many great and eminent men. His father James de Mornay had done great services to the royal family in the wars; but in the time of peace led a very retired life, and was greatly attached to the religion of his country. He designed Philip for the church, as he was a younger son, with a view of succeeding his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Saumur, and who had promised to resign those preferments to him; but these views were broken by the death of the uncle. Mean while, his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, and chamberlain to Francis II. was secretly an Hugonot; and had taken care to inspire her son insensibly with her own principles. His father died when he was not more than ten years of age; and his mother, making open profession of the Protestant religion in 1561, set up a lecture in her own house, which perfectly confirmed him in it. His literary education was all the while carrying on with the utmost care and circumspection: he had masters provided for him in all languages and sciences; and the progress he made in all, was what might be expected from his very uncommon parts and application.

In 1567, he was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions

Histoire de
à vie, &c.
A. Leide,
1647.

which were breaking out again; and soon after took up arms, and served a campaign or two. But, having the misfortune to break one of his arms, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries; not only to be out of the way, till the civil wars should be at an end, but for the sake of some baths, which he hoped would restore to him the free use of his arm. He arrived at Geneva in 1568, not without the greatest danger and peril to himself; for all places were so full of soldiers, and the passages so guarded, that it was difficult for one of his religion to pass with safety. He made but a short stay at Geneva, on account of the plague, which was there; but, taking his way through Switzerland, went to Heidelberg in Germany. Here he became acquainted with Tremellius, and other learned men, and entered upon the study of the civil law. In 1569, he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him instructions for his future travels, and recommendatory letters to several great men. He stayed some time afterwards at Padua, for the sake of perfecting himself farther in the knowledge of the civil law, and then proceeded to Venice. He had a great desire to make the tour of the East; but, as the Venetians and Turks were then at war about the Isle of Cyprus, it was impossible for him to pass the coasts of Istria and Dalmatia, with any degree of safety. From Venice, in 1571, he went to Rome, where he came into perils about his religion. He had experienced something of this sort at Venice, where an officer of the inquisition had been very busy about him; but he had the good luck to escape in both places, and from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in Sept. 1551. Though he was very young when he set out upon his travels, yet he never suffered the man of pleasure to get the better of the philosopher; but made that profitable use of them, which a wise man will always make. He examined every thing that was curious in every place; and, that nothing might escape him, attentively perused not only the general history of the countries, but also the histories of each particular town and province, through which he passed. Nor was he only attentive to their antiquities; but remarked also whatever was worth notice in the manners, customs, policy, and constitution of each.

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In 1572, he went into Flanders, to survey the situation, the strength, the fortifications, and garrisons of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth: for his parts, his knowledge, his uncommon capacity for the management of great affairs, had spread his name far and wide, and made him courted; especially by the great. In 1575, he married, and published the same year a treatise "Concerning Life and Death;" for though he was often employed in civil affairs, and oftener solicited to engage in them, yet as he was ever a lover of books and retirement, he spent a great deal of his time in reading and writing. In 1576, he was wounded and made a prisoner; but, gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and upon all occasions paid great deference to his judgement. Du Plessis on his part did the king great services. He went into England to solicit the assistance of Elizabeth for him, in 1577, into Flanders in 1578, and to the diet of Augsburg in 1579. In 1578, he published a treatise "Concerning the Church;" in which he explained his motives for leaving the Popish, and embracing the Protestant religion: and, in 1579, began his book "Upon the Truth of the Christian Religion." But before he had made any progress in this, he was seized with an illness, which was thought to be the effects of some poison, that had been given him at Anvers the year before, with a view of destroying him. He recovered, though dangerously ill, and continued to do service to the king of Navarre and the Protestant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counsellor of state, after having been invested with the government of Saumur the year before. In 1592, the king pitched upon him to confer with M. de Villeroy upon the subject of the king's religion; but the extravagant demands of De Villeroy rendered their conference of no effect. Du Plessis, however, opposed the king's conversion to Popery, as long as he could; and, when he could prevent it no longer, withdrew himself gradually from court, and gave himself up to reading and writing.

In 1596, he published a piece intituled, "The just Proceedings of those of the Reformed Religion;" in which he removes the imputation of the present troubles and dissensions from the Protestants, and throws the blame on those

*Histoire de
à vie, &c.
A. Leide,
1647.*

who injuriously denied them that liberty, which their great services had deserved. In 1598, he published his treatise “upon the Eucharist;” which occasioned the conference at Fontainebleau in 1600, between Du Perron, then bishop of Evreux, afterwards cardinal, and M. du Plessis; and raised his reputation and credit among the Protestants to so prodigious an height, that he was called by many, “the Protestant Pope.” In 1607, he published a work intitled, “The Mystery of Iniquity, or the History of the Papacy;” which was written, as most of his other works were, first in French, and then, like them, translated into Latin. Here he shews, by what gradual progressions the Popes have risen to that ecclesiastical tyranny, which was foretold by the apostles; and what oppositions from time to time all nations have given them. This seems to have been a work of prodigious labour; yet it is said, that he was not above nine months in composing it. About this time also he published, “An Exhortation to the Jews concerning the Messiah,” in which he applies a great deal of Hebrew learning very judiciously; and for this he was complimented by the elder Buxtorf. There are several other little things of his writing; but his capital work, and for which he has been most distinguished, is his book “Upon the Truth of the Christian Religion;” in which he employs the weapons of reason and learning with great force and skill against Atheists, Epicureans, Heathens, Jews, Mahometans, and other Infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king of Navarre only, in 1582; and the year after translated by himself into Latin. “As a Frenchman,” says he, in his preface to the reader, “I have endeavoured to serve my own country first; and, as a Christian, the universal kingdom of Christ next.” M. Baillet has observed with justness, that “the Protestants of France had great reason to be proud of having such a man as Mornay du Plessis of their party: a gentleman, who, besides the nobleness of his birth, is distinguished by many fine qualities both natural and acquired.”

Jugemens
des Sçavans,
tom. vii.
p. 238.
Paris, 1722.

In 1621, when Lewis XIII. made war upon the Protestants, he took away the government of Saumur from Du Plessis; who thereupon retired to his barony of La Forest in Poitou, where he died in 1623. A little before his death, he discoursed much upon the vanity and transitoriness of all worldly things, in which, it seems, he shewed himself both a Christian and a scholar: for he insisted, with

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St. Paul, that "the fashion of this world passeth away;" and did not forget to quote Pindar, who says, that "the life of a man is but a dream of a shadow." To conclude, he was indisputably a most extraordinary man; and when we consider, that his great birth and public employments did not hinder him from cultivating and attaining all those rare and excellent qualifications and virtues, which are more usually to be found in privacy and retirement, we shall be ready to wish, that the world would produce more such men than it does.

MORTON (THOMAS), a learned English bishop, of the same family with cardinal John Morton, in the reign of Henry VII. by whose contrivance and management the houses of York and Lancaster were united, was born at York in 1564. He was sent to St. John's-college, Cambridge, in 1582; of which he was chosen fellow, in 1592. In about 1599, he was made chaplain to the earl of Huntingdon, lord president of the north, and was chosen by him for his dexterity and acuteness in disputing with the Romish recusants; for it was queen Elizabeth's command to his lordship, to compel them by arguments, if possible, rather than by force; and this she expressed, as the earl used to say, in the words of the prophet, "Nolo mortem peccatoris." Thus afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord president, Morton held a public conference before his lordship and the council, at the manor-house at York, with two Popish recusants, then prisoners in the castle. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain; and made great advantages of his travels, by collecting books and visiting the universities of Germany. In 1606, he was made chaplain in ordinary to James I. and preferred to the deanry of Gloucester in 1607. In 1609, he was removed to the deanry of Winchester; and the same year Dr. Sutcliffe, dean of Exeter, founding a college at Chelsea, for divines to be employed in defending the Protestant religion against the rapists, he was appointed one of the fellows. About this time he became acquainted with Isaac Casaubon. In 1615, he was advanced to the see of Chester; and, in 1618, to that of Litchfield and Coventry: about which time he became acquainted with Antonio de Dominis, abp. of

Barwick's
Life of
Morton,
p. 67.

Spalato, whom he endeavoured to dissuade from returning to Rome. The abp's. pretence for going thither was, to negotiate an unity in religion between the church of Rome and that of England, upon those moderate terms, which he had laid down in his book, intituled, "*De republica Christiana*;" printed at London. While he was full of these hopes, bp. Morton came to visit him; and among other discourse had the following, relating to his project of a re-union. M. "*Domine, quid tibi in animo est? anne convertere papam, atque etiam conclave papale?*" Spalat. "*Quid ni, domine? anne existimas eos diabolos esse, ut non possint converti?*" M. "*Minime, domine: nec puto dominum Saplatinsem Deum esse, ut hoc possit præstare. Nostin enim concilium Tridentinum?*" Spal. "*Novi, domine; & ausus sum tibi dicere, millies mille sunt, etiam in Italia, qui huic concilio fidem nullam præstant.*" The bishop afterwards wrote him a long letter, to dissuade him from his intended journey; but the abp. went, and the consequence may be seen in our article of ANTONIO DE DOMINIS.

Idem, p. 89. While Morton sat in the see of Coventry and Litchfield, which was above fourteen years, he educated, ordained, and presented to a living a youth of excellent parts and memory, who was born blind. His name was George Conner; who, after he had taken his bachelor of arts degree in Cambridge, was received into the bishop's own family, and instructed by him in divinity. He was a very good preacher, and able to say the whole Common Prayer by heart; and with regard to the lessons of the Old and New Testament, it is said, that he committed them perfectly to memory, upon his uncle's twice reading them over to him.

Idem, p. 91. The bishop detected the imposture of the famous boy of Bilson in Staffordshire, who pretended to be possessed with a devil; but who, in reality, was only suborned by some Romish priests, to play the pranks, and act the mad part he did, for the sake of promoting their own private purposes. In 1632, he was translated to the bishoprick of Durham, which he held with great reputation, till the opening of the long parliament: when he met with great insults from the common people, and was once in extreme hazard of his life at Westminster, some crying, "*Pull him out of his coach;*" others, "*Nay, he is a good man;*" others, "*But for all that he is a bishop.*" He was committed to the custody of the usher of the black rod; and, as Whitlocke tells us, "*April 1645, was brought before the com-*"

" mons

“ mons for christening a child in the old way, and signing
 “ it with the sign of the cross, contrary to the directory;
 “ and, because he refused to deliver up the seal of the
 “ county palatine of Durham, he was committed to the
 “ Tower.” Here he continued six months, and then re-
 turned to his lodgings at Durham-house; the parliament,
 upon the dissolution of the bishoprics, having voted him
 800l. per annum. Whitlocke informs us, that, “ in
 “ May 1646, an ordinance passed for 800l. per ann. to
 “ bishop Morton :” but Barwick observes, that, while he *Life, &c.*
 was able to subsist without it, he never troubled himself *P. 124.*
 with looking after it; and at last, when necessity put him
 upon the hard choice either of looking after this, or being
 burthensome to his friends, he determined upon the former,
 and procured a copy of the vote, but found it to contain no
 more, than that such a sum should be paid, but no mention
 either by whom or whence. At last he was obliged to quit
 Durham-house, by the soldiers who came to garrison it, a
 little before the death of Charles I.; and then went to Exeter-
 house in the Strand, at the invitation of the earl of Rutland,
 where he continued but a short time. After several re-
 movals, he took up his abode with Sir Henry Yelverton, at
 Easton Manduit in Northamptonshire, where he died, Sept.
 22, 1659, in his 95th year. His funeral sermon was preached
 by Dr. John Barwick, afterwards dean of St. Paul’s, and
 printed at London, 1660, under this title, “ IEPONIKHΣ :
 “ or, The Fight, Victory, and Triumph of St. Paul, ac-
 “ commodated to the Right Rev. Father in God, Thomas,
 “ late Lord Bishop of Duresme.”

Morton was a man of very great learning, piety, hospi-
 tality, charity, and liberality, temperance and moderation.
 He converted several persons of learning and distinction from
 the Romish religion. He published several works, chiefly
 controversial, and written against the Papists. He had an
 intimate acquaintance and correspondence with most of the
 learned men of his time, and was a great friend and patron
 of Dr. Donne. When Donne had ruined himself, by mar-
 rying the daughter of Sir George More, in the pursuit of
 which marriage he spent most of his substance, and by
 which he lost his place of secretary to the chancellor Egerton,
 Morton advised him to take orders, and promised to resign
 to him a rectory he held, worth 200l. per annum. To
 this friendly motion Donne would not then assent; but, after
 suffering some hardships at home, passed over into France,
 where

Barwick's
Life, &c.
p. 97.

Ib. p. 108.
128.

where he gave himself up to the study of the law. From Amiens, some time after, he wrote a letter to Morton, wherein he requested his advice, whether taking the degree of a doctor in that profession, might not be conducive to his practising at home in the Arches at London? to which the doctor replied, that, in his judgement, the ministry in the church of God would be safer and fitter for him. Upon this, he desisted from any farther prosecution of the law, and became a divine. We must not omit one particular relating to Morton. In 1657, there had been published a book, said to be printed at Rome, intituled, "A Treatise of the Nature of Catholic Faith and Heresy." The author had asserted, that "in the beginning of the long parliament, when some Presbyterian lords presented to the upper house a certain book, to prove, that the Protestant bishops had no succession nor consecration, therefore were no bishops, and had no right to sit in parliament: bp. Morton replied against that book, in behalf of himself and his brethren, and endeavoured to prove succession from the last Roman catholic bishops, who ordained the first Protestant bishops at the Nag's-Head in Cheapside." This, we say, was asserted by the author of the treatise: upon which, Morton drew up a protestation, that he never made any such reply, but always looked upon the story of the Nag's-Head consecration to be a forgery; which protestation is dated July 17, 1658, and attested by several witnesses and a notary public.

MOSCHUS and BION, for they have usually been joined together, were two Grecian poets of antiquity, and contemporaries of Theocritus. The prodigious credit of Theocritus, in the pastoral way, enabled him to engross not only the fame of his rivals, but their works too. In the time of the latter Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume: but, learned men having adjudged some of the pieces to their proper owners, the claims of Moschus and Bion have been admitted to a few little pieces, sufficient to make us inquisitive about their character and story. Yet all that can be known of them, must be collected from their own small remains: for Moschus, by composing his delicate "Elegy on Bion," has given the best memorials of Bion's life. We learn from it, that Bion was of Smyrna; that he was a pastoral poet; and that he unhappily perished by

by poison, and, as it should seem, not accidentally, but by the command of some great person. Moschus and Theocritus have, by some critics, been supposed the same person: but there are irrefragable testimonies against it. Moschus, in the "Elegy on Bion," introduces Theocritus bewailing the same misfortune in another country; and Servius says, that Virgil chose to imitate Theocritus preferably to Moschus, and others who had written pastorals. Some will have it, that Moschus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moschus to have been the scholar of Aristarchus, in the reign of Ptolemy Philometor; while others suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school. The latter supposition is collected from the elegy of Moschus, and does not seem improbable. The few remains of these two poets are to be found in all editions of the "Poetæ minores."

MOSHEIM (JOHN LAURENCE), an illustrious German divine, was born in 1695, of a noble family, which might seem to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion, his thirst after knowledge, and particularly his taste for sacred literature, induced him to consecrate his talents to the service of the church. The German universities loaded him with literary honours: the king of Denmark invited him to settle at Copenhagen: the duke of Brunswick called him thence to Helmstadt, where he filled the academical chair of divinity; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfenbüttele and the principality of Blakenburg. When a design was formed of giving an uncommon degree of lustre to the university of Gottingen, by filling it with men of the first rank in letters, Dr. Mosheim was deemed worthy to appear at the head of it, in quality of chancellor; and here he died, universally lamented, in 1755. In depth of judgement, in extent of learning, in purity of taste, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he had certainly very few superiors. His Latin translation of "Cudworth's Intellectual System," enriched with large annotations, discovered a profound acquaintance with ancient learning and philosophy. His illustrations of the Scriptures, his labours in defence of Christianity, and the light he cast upon religion and philosophy, appear in many

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volumes

volumes of sacred and prophane literature; and his “Ecclesiastical History, from the birth of Christ to the beginning of the present Century,” is unquestionably the best that is extant. This work, written in Latin, has been translated into English, and accompanied with notes and chronological tables, by Archibald Maclaine, D.D.; and from this translator’s preface to the second edition, 1758, in 5 vols. 8vo, this short account is taken.

Anecdotes
of Bowyer,
by Nichols,
p. 78.

MOSS (Dr. ROBERT), an English divine, and dean of Ely, was eldest son of Mr. Robert Moss, a gentleman in good circumstances, and born at Gillingham in Norfolk, in 1666. He was brought up at Norwich-school, and admitted sizar at Benet-college, Cambridge, in 1682; B.A. and fellow, 1685; B.D. 1690; acquired great reputation both as a disputant and preacher; was a candidate for the place of public orator, which he lost by a few votes; preacher to the society of Gray’s-inn, London, 1698; assistant preacher to Dr. Wake at St. James’s, Westminster, 1699. He was sworn chaplain, in three succeeding reigns, to king William, queen Anne, and George I., and being one of the chaplains in waiting, when queen Anne visited the university of Cambridge, April 5, 1705, he was then created D.D. In 1708, he was invited by the parishioners of St. Lawrence Jewry, on the resignation of dean Stanhope, to accept of their Tuesday lecture, which he held till 1727, and then resigned it, on account of his growing infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanry of Ely, which was the highest, but not the last promotion he obtained in the church: for, in 1714, he was collated by Robinson bishop of London to Glifton, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the use of his limbs, for some of the last years of his life; and he died, March 26, 1729, in his 63d year; and was buried in the presbytery of his own cathedral, under a plain stone, with a simple inscription. His character may be seen in the preface to the eight volumes of his “Sermons,” which has usually been attributed to Dr. Snape, and has even been ascribed to him by Mr. Masters, in his “History of Benet-college;” but the credit of it has lately been transferred to Dr. Zachary Grey. Dr. Snape was editor of the “Sermons;” but the “Preface” was by Grey, who left behind him a MS. “Life of Dr. Moss,” now in the hands of Mr. Nichols. Dean Moss is also supposed to have been the author of

Ibid. p. 355.

of

of a pamphlet printed in 1717, intituled, "The report vindicated from mis-reports: being a defence of my lords the Bishops, as well as the clergy of the lower house of convocation; in a letter from a member of that house to the prolocutor, concerning their late consultations about the Bishop of Bangor's writings; with a Postscript, containing some few remarks upon the letter to Dr. Sherlock." A Latin Ode of his is printed in "*Mœstissimæ ac lætissimæ academix Cantabrigiensis affectus, decedente Carolo II. succedente Jacobo II.*;" and a Latin poem and an English ode, in "*Lacrymæ Cantabrigienses in obitum serenissimæ reginæ Mariæ.*" Besides these, he wrote other poems, three of which are published at the end of his article in the "General Dictionary:" namely, 1. "In doctissimi Sherloci librum nuper editum de usu ac fine doni prophetici, necnon prædictionum maxime memorabilium per continuatam ab initio usque sæculorum seriem; 1726." 2. "A brief and easy Paraphrase upon the triumphal Song of Moses, Exodus, chap. xv. from ver. 1. to ver. 20." 3. "A Lenten thought." His nephew Charles Moss, son of his third brother Charles (physician at Kingston on Hull), was educated at Caius college, where he was afterwards fellow, and D.D. archdeacon of Colchester, residentiary of Salisbury, rector of St. James's and St. George, Hanover-Square, Bishop of St. David's, 1766, and of Bath and Wells, 1774.

MOTHE LE VAYER (FRANCIS DE LA), counsellor of state, and preceptor to the duke of Anjou, only brother to Lewis XIV. was born at Paris in the year 1588. He was very well educated by a learned father, whose merits and employment rendered him of consequence; and he became so eminently learned himself, and distinguished by his writings, that he was considered as one of the best members of the French academy, into which he was admitted in the year 1639. He was loved and considered by the two cardinals Richelieu and Mazarine, who governed France successively. Splendid titles and honourable posts were bestowed upon him. He was appointed preceptor to the duke of Anjou, as we have said, and would have been preceptor also to the king his brother, if the queen had not taken a particular fancy, not to have that place bestowed on a married man: though Moreri in his "Dictionary," and Pelisson in his "History of P. 355. the French academy," both affirm that he was preceptor to his majesty for the space of one year. He was a man of a very

a very regular conduct, and a true philosopher in his manners; yet was suspected of having no religion. “Le Vayer
 “was lately called to court, and made preceptor to the duke
 “of Anjou. He is about sixty years old, of a middle stature,
 “as much a Stoick as any man: he is one who loves
 “to be praised, but never praises any body; fantastical and
 “capricious, and suspected of the taint in his understanding,
 “with which Diagoras and Protagoras were infected.” This
 is the account which Guy Patin, who spoke freely of all
 mankind, has given of him, in a letter dated July 13, 1649.
 The world was surpris’d, that so wise and grave a man as Le
 Vayer should write so very freely upon obscene subjects. Shall
 we say of him, as has been said of monsieur Bayle, that, emboldened
 by his virtuous life, and the good opinion the world conceived of him,
 he allowed himself this liberty merely to divert his readers? However,
 it is plain from this instance, as from many others, that we cannot
 safely conclude, from a man’s writings, what his manners are. A man
 like Le Vayer may be very gay with his pen, who is very strict in
 his life and conversation: as, on the contrary, one may write like a
 saint, and yet be a very sinner. And as a polite writer has observed,
 I am afraid it has sometimes happened, that “they, who have discovered
 great zeal in leaving out
 “such places in the classics as offend chastity, have not
 “always been so sober and chaste as those ancient authors
 “were.”

Lett. 134.

Le Vayer, though apparently in possession of all that life could give, was one of those who would not, upon any account, have passed his time over again in the world. “Life,” says he, “seems so indifferent to me, that, far from ever
 “desiring to renew the race, if put to my choice, I would
 “not exchange the few remaining calamitous days, in an
 “age so far advanced as mine is, for the numerous years
 “expected by the greatest part of young persons, all whose
 “pleasures I well know. I could really swear to this as well
 “as Cardan, if I did not think it more proper to cite his
 “own expressions, to which I entirely subscribe. Nos, per
 “Deum, fortunam nostram exiguam, atque in ætate senili,
 “cum ditissimo juvene, sed imperito, non commutaremus:”
 that is, in plain terms, “By G—, I would not exchange my
 “small fortune, even in my old age, for the largest possessions
 “of an unexperienced youth.” Tully formerly said the same thing
 in the person of Cato: “Si quis Deus mihi largiatur,
 “ut ex hac ætate repuerascam, & in cunis vagiam,
 “valde recusem: nec vero velim, quasi decurso spatio, ad
 “carceres

De senect.
sub. fin.

“carceres à calce revocari. Quid enim habet vita com-
 “modi?” That is, “If some God would make me this
 “offer, that I should run the race of life over again, even
 “from being a child, and crying in the cradle, I would cer-
 “tainly decline it: for what is there in life, which could
 “induce one to accept it?” But to go on with Le Vayer.
 As great a philosopher as he was, and as little strefs as he
 affected to lay upon the goods of this life, he was extremely
 afflicted at the loss of his only son, who was about thirty-
 five years of age: and his grief disordered him so much, that
 in three months after he married again, although he was
 above seventy-five years old. “Le Vayer,” says Guy Patin,
 “to comfort himself for the death of his only son, is this
 “day married again, being seventy-six years old, to the
 “daughter of M. de la Haye, formerly ambassador at Con-
 “stantinople, who is at least forty. She stayed long enough
 “to be a sybil. Non invenit vatem, sed virum, sed vetu-
 “lum. She did not find a prophet, but a husband, and an
 “old one too.”

Lett. dated
 Paris, Dec.
 30, 1664.

By this second marriage, he seems to have acted incon-
 sistently with the declaration we have just heard him make,
 viz. “that he would not run the race of life over again, if
 “it was put to his choice:” for, by taking another wife,
 he certainly undertook to run another race; and a race too,
 which he might not only have avoided, but which there is
 great reason to suspect, he had not run with pleasure before.
 An extract or two from his own writings will sufficiently
 confirm this suspicion, and at the same time afford as much
 entertainment to the reader, as any thing we can offer him.

“Do not expect,” says he to a friend, “that I should of-
 “fer you a panegyric on a condition of life, whose incon-
 “veniences I am perhaps not less acquainted with, than
 “those who are most weary of them. I have always taken
 “that sleep into which God cast our first father, before he
 “presented him with a wife, not only for a caution to dis-
 “trust our own sight, as a very bad counsellor in this af-
 “fair, but for a moral instruction, that no man would
 “probably take upon himself that incumbrance, if the eyes
 “of his mind were open enough to foresee the inconve-
 “niences to which he subjects himself, who engages in so
 “dangerous a society. And I never read the first verse of
 “the tenth book of Ovid’s Metamorphoses, where he ar-
 “rays the god Hymen in a saffron-coloured robe—Croceo
 “velatus amictu—without fancying, that the poet thereby
 “designed to express, what is so essential in marriage. The
 “cares

Lett. 86.
 P. 224. of
 vol. xi.

Lett. 45.
p. 357. of
vol. x.

“ cares of a family which you take upon yourself, the several blows of fortune which you render yourself liable to, the inevitable jealousy which you will have of your wife on account of the charms you find in her, and the fear of being touched in your honour, are they not sufficient causes of the jaundice? And is it not a miraculous thing, if a constitution, even the most sanguine or gay, become not by this means icterical?” In another letter to one who desired his advice concerning marriage, after enumerating some imperfections which the ancients attributed to women, and the benefits of divorce, and other means to correct them, he goes on: “But as our laws are far from any such severity, we find that their indulgence favours the debauchery and depravation of women to that degree, that, being at present restrained by no sort of fear, I see nothing which we ought reasonably to hope for from the most prudent of them:

Sat. vi. 50.

“ *Paucæ adeo Cereris vittas contingere dignæ,*” JUV.

“ On Ceres’ feast restrain’d from their delight,

“ Few matrons there but curse the tedious night. DRYD.

“ And if we ought to except some few, who are touched with a sense of honour, how can you be free from the rest of their infirmities, which the greatest philosophers, and the most potent emperors, have not been able to correct? Philip of Macedon protested, that he did not know a humour so martial as that of his wife Olympias, who incessantly made war against him. Their gaming, their excesses in feasting, and the rest of their profusions, at present exceed those of the most debauched of our sex.— Nor are you yet to expect, that the noisy uneasiness of the day will exempt you from the duties of the night. There is no peace or rest to be hoped for, without great endeavours on your side:

“ *Sed lateri ne parce tuo, pax omnis in illo est.*” OVID.

“ But no endearments, no caresses spare,

“ Enjoyment pacifies the angry fair.

“ And you will find the greatest part of them, like the fountain of Hammon, extremely cold by day, but very hot by night.”

Le Vayer lived a long time after his second marriage, and died in the year 1672. His works, collected into a body by his son, were dedicated to cardinal Mazarine in 1653: but the best and completest collection of them was that of Paris, 1669,

1669, dedicated to Lewis XIV. and consisting of fifteen volumes in 12mo. "There is no small advantage," says Bayle, "to be made of reading this writer; and we have no French author that approaches nearer to Plutarch than he. We find beautiful thoughts and solid arguments interwoven and dispersed through all he wrote; wit and learning go hand in hand. His treatise concerning the education of the dauphin, and that of pagan philosophy, are the best which he hath written."

Article
VAYER,
note K.

MOTTE (ANTOINE HOUDART DE LA), an ingenious Frenchman, greatly distinguished by his writings in verse and prose, and by the literary contests he had with several eminent persons, was born at Paris in 1672. His taste lay towards the theatre; and he often amused himself, when he was young, with acting plays. At twenty, he produced a comedy of three acts, called "Lex originaux;" the ill success of which so disgusted him with the world, that he retired to the abbey of La Trappe, with a resolution to spend his life in devotion. The fervour of this abating, he returned to Paris, and his former studies, in which he continued to the end of his life. He wrote a great number of things with very different success; and no man was ever more criticised, and yet more praised, than he. The politeness of his spirit, and the amiableness of his manners, procured him many friends; that is, many persons who were pleased with his conversation: and these considered him as the very god of taste, and defended him with an ardour perfectly enthusiastic. On the other hand, his literary paradoxes, his singular systems in all branches of polite learning, and, above all, his judgement upon the ancients, which, like those of Perrault, were thought disrespectful and detracting, raised him up formidable adversaries. Racine, Boileau, Rousseau, and madam Dacier, were among the number of those, who made it their business to unmask the false merit of this pretended hero of Parnassus; and avenged antiquity and good taste with their contempt of a man, who, with much wit, little true genius, and still less learning, had assumed a kind of dictatorship in the province of the belles lettres. His "Discours sur Homere" is a master-piece of elegance, and one of his best pieces in prose; yet his manner there of treating the ancients was thought so very exceptionable, that madam Dacier was provoked to write a volume against him. It was published in 1714, with this title, "Des causes de la corruption du gout," 12mo; and

See art.
DACIER.

La Motte replied in a small piece, called "Reflexions sur la critique," in which he shewed more wit, and finer turns in composition, than madam Dacier, but was supposed to leave the force of argument, as he certainly did the depth of learning, to her.

He became blind in the latter years of his life, and died in 1731. He was of the French academy. He wrote a great deal in epic poetry, tragedy, comedy, lyric, pastoral, and fables; besides a vast variety of discourses, critical and academical, in prose. In 1754, a complete edition of all his works was published in eleven large volumes, 8vo: but, as hath often and justly been said of our Swift, the editor had consulted better for his reputation, if he had reduced this enormous collection to three or four. The following passage of Voltaire may serve for a critique upon our author and his works: "La Motte was of a solid and comprehensive, rather than of a sublime genius. He wrote in prose with delicacy and method; but his poetry is often destitute of fire and elegance, and sometimes too of that exactness, which is never to be dispensed with but in favour of the sublime. His first lyric essays were rather beautiful stanzas, than finished odes; and he even lost much of his spirit in the sequel: but a number of elegant pieces of his, which still remain, will always hinder him from passing for an author of the lowest class. He is an example to prove, that in works of genius a performance may have merit, though it comes not up to the utmost perfection of good writing."

Siècle de
Louis XIV.
ch. 29.

Biographia
Dramatica.

MOTTEUX (PETER ANTHONY). This gentleman was a native of France, being born in 1660, at Rouen in Normandy, where also he received his education. On the revocation of the edict of Nantz, he came over to England. He lived at first with his godfather and relation Paul Dominique, Esq; but afterwards grew a considerable trader himself, kept a large East-India warehouse in Leaden-hall-street, and had a very genteel place in the General-post-office relating to the foreign letters, being master of several languages. During his residence in this kingdom, he acquired so perfect a mastery of the English language, that he not only was qualified to oblige the world with a very good translation of "Don Quixote," but also wrote several "Songs," "Prologues," "Epilogues," &c. dedicated a poem "On Tea," to the Spectators, and, what was still more extraordinary became a very eminent dramatic writer in a language to which

He was not a native. The respective titles of his numerous pieces of that kind, may be seen in the work which furnishes this article.

This gentleman, who seems to have led a very comfortable life, his circumstances having been perfectly easy, was yet unfortunate in his death; for he was found dead in a disorderly house in the parish of St. Clement Danes; not without suspicion of having been murdered; though other accounts say, that he met with his fate in trying a very odd experiment. This accident happened to him Feb. 19, 1717-18, which, being his birth-day, exactly completed his 58th year. His body was interred in his own parish church, which was that of St Andrew Undershaft, in the city of London.

MOTTEVILLE (FRANCES BERTAND, DAME DE), a celebrated French lady, was born in Normandy about 1615. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having disgraced her, she retired, with her mother, to Normandy; where she married Nicholas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude put her upon writing the history of this princess; and it has been printed several times, under the title of "*Mémoires pour servir à l'Histoire d'Anne d'Austria*;" in 5 vols. 12mo. These Memoirs describe the minority of Lewis XIV. and the inside of a court, very well; and those who love little facts written, however, apparently with truth and sincerity, may glut themselves here. She died at Paris in 1689, aged 75. There was a very great confidence and even intimacy between Henrietta, the widow of our Charles I. and Madame de Motteville.

MOTTLEY (JOHN, Esq;), son of colonel Mottley, Biographia
Dramatica. was a great favourite with king James the Second, and followed the fortunes of that prince into France. James, not being able himself to provide for him so well as he desired, procured for him, by his interest, the command of a regiment in the service of Louis XIV. at the head of which he lost his life, in the battle of Turin, in the year 1706. The colonel married a daughter of John Guise, Esq; of Ablodscourt, in Gloucestershire, with whom, by the death

of a brother who left her his whole estate, he had a very considerable fortune. The family of the Guises, however, being of principles diametrically opposite to those of the colonel, and zealous friends to the Revolution, Mrs. Mottley, notwithstanding the tenderest affection for her husband, and repeated invitations from the king and queen, then at St. Germain, could not be prevailed on to follow, but rather chose to live on the remains of what he had left her behind. The colonel being sent over to England, three or four years after the Revolution, on a secret commission from king James, and cohabiting with his wife during his short stay there, occasioned the birth of our author in 1692. Mr. Mottley received the first rudiments of his education at St. Martin's library school, founded by archbishop Tenison; but was soon called forth into business, being placed in the Excise office at 16 years of age under the comptroller, lord viscount Howe, whose brother and sister were both related by marriage to his mother. This place he kept till 1720, when, in consequence of an unhappy contract he had made, probably in pursuit of some of the bubbles of that infatuated year, he was obliged to resign it. Soon after the accession of George I. Mr. Mottley had been promised by the lord Halifax, at that time first lord of the treasury, the place of one of the commissioners of the Wine licence office; but when the day came that his name should have been inserted in the patent, a more powerful interest, to his great surprise, had stepped in between him and the preferment of which he had so positive a promise. This, however, was not the only disappointment of that kind which this gentleman met with, for, at the period above mentioned, when he parted with his place in the excise, he had one in the exchequer absolutely given to him by Sir Robert Walpole, to whom he lay under many other obligations. But in this case, as well as the preceding one, at the very time that he imagined himself the surest, he was doomed to find his hopes frustrated; for that minister, no longer than three days afterwards, recollecting that he had made a prior promise of it to another, Mr. Mottley was obliged to relinquish his claim to him, who had, in honour, an earlier right to it. Mr. Guise, our author's grandfather by the mother's side, had settled an estate on him after the death of his mother, she being to receive the income of it during her life-time; but that lady, whose inclination for expence, or what the world commonly calls spirit, was greatly above her circumstances, thus diminished as they were in consequence of her husband's

husband's party principles, being considerably involved in debt, Mr. Mottley, in order to free her from those incumbrances, consented to the sale of the estate, although she was no more than tenant for life. This step was taken at the very time that he lost his place in the excise, which might perhaps be one motive for his joining in the sale, and when he was almost 28 years of age. In the same year, finding his fortunes in some measure impaired, and his prospects over-clouded, he applied to his pen, which had hitherto been only his amusement, for the means of immediate support, and wrote his first play, which met with tolerable success. From that time he depended chiefly on his literary abilities for the amendment of his fortune, and wrote five dramatic pieces; some of which met with tolerable success. He had also a hand in the composition of that many-fathered piece, "The Devil to pay," and the farce of "Penelope." He published a "Life of the great Czar Peter," by subscription, in which he met with the sanction of some of the royal family, and great numbers of the nobility and gentry; and, on occasion of one of his benefits, which happened Nov. 3, queen Caroline, on the 30th of the preceding month (being the prince of Wales's birthday), did the author the singular honour of disposing of a great number of his tickets, with her own hand, in the drawing-room, most of which were paid for in gold, into the hands of colonel Schütz, his royal highness's privy-purse, from whom Mr. Mottley received it, with the addition of a very liberal present from the prince himself. Mr. Mottley died Oct. 30, 1750. It has been surmised, with some appearance of reason, that Mr. Mottley was the compiler of the lives of the dramatic writers, published at the end of Whincop's "Scanderbeg." It is certain, that the life of Mr. Mottley, in that work, is rendered one of the most important in it, and is particularized by such a number of various incidents, as it seems improbable should be known by any but either himself or some one nearly related to him. Among others he relates the following anecdote, with which, as it contains some humour, we shall close this article. When colonel Mottley, our author's father, came over, as has been before related, on a secret commission from the abdicated monarch, the government, who had by some means intelligence of it, were very diligent in their endeavours to have him seized. The colonel, however, was happy enough to elude their search; but several other persons were, at different times, seized through mis-

take for him. Among the rest, it being well known that he frequently supped at the Blue Posts Tavern in the Hay-Market, with one Mr. Tredenham, a Cornish gentleman, particular directions were given for searching that house. Colonel Mottley, however, happening not to be there, the messengers found Mr. Tredenham alone, and with a heap of papers before him, which being a suspicious circumstance, they immediately seized, and carried him before the earl of Nottingham, then secretary of state. His lordship, who, however, could not avoid knowing him, as he was a member of the house of commons, and nephew to the famous Sir Edward Seymour, asked him what all those papers contained. Mr. Tredenham made answer, that they were only the several scenes of a play, which he had been scribbling for the amusement of a few leisure hours. Lord Nottingham then only desired leave just to look over them, which having done for some little time, he returned them again to the author, assuring him that he was perfectly satisfied; “for, upon my word,” said he, “I can find no PLOT in them.”

Biographia
Dramatica.

MOUNTFORT (WILLIAM), who was far from a contemptible writer, was in much greater eminence as an actor. He was born in 1659, in Staffordshire. It is probable that he went early upon the stage, as it is certain that he died young; and Jacob informs us that, after his attaining a degree of excellence in his profession, he was entertained for some time in the family of the lord chancellor Jefferies, “who,” says Sir John Reresby, “at an entertainment of the lord mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company (as his lordship was pleased to term it): he being an excellent mimic, my lord made him plead before him in a feigned cause, in which he aped all the great lawyers of the age in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself; which to me (says the historian) did not seem altogether prudent in a man of his lofty station in the law: diverting it certainly was; but prudent in the lord high chancellor, I shall never think it.” After the fall of Jefferies, our author again returned to the stage, in which profession he continued till his death, which happened in 1692. Colley Cibber, who has, in his “Apology,” shewn great candour and warmth, in bestowing all due commendations on his contemporaries, has

has drawn one of the most amiable portraits of Mountfort as an actor. He tells us that he was tall, well made, fair, and of an agreeable aspect. His voice clear, full, and melodious; a most affecting lover in tragedy, and in comedy gave the truest life to the real character of a fine gentleman. In scenes of gaiety he never broke into that respect that was due to the presence of equal or superior characters, though inferior actors played them, nor sought to acquire any advantage over other performers by *finesse*, or stage-tricks, but only by surpassing them in true and masterly touches of nature. He had in himself a sufficient share of wit, and a pleasantry of humour that gave new life to the more sprightly characters which he appeared in; and so much decency did he, preserve even in the more dissolute parts in comedy, that queen Mary II. who was remarkable for her solicitude in the cause of virtue, and discouragement of even the appearance of vice, did, on seeing Mrs. Behn's comedy of "The Rover" performed, at the same time that she expressed her disapprobation of the piece itself, make a very just distinction between the author and actor, and allowed a due praise to the admirable performance of Mr. Mountfort in the character. He had, besides this, such an amazing variety in his manner, as very few actors have been able to attain; and was so excellent in the cast of fops and *petit maitres*, that Mr. Cibber, who was himself in high esteem in that manner of playing, not only acknowledges that he was greatly indebted to his observation of this gentleman for his own success afterwards, but even confesses a great inferiority to him, more especially in personal advantage; and says moreover, that had Mr. Mountfort been remembered when he first attempted them, his defects would have been more easily discovered, and consequently his favourable reception in them very much and very justly abated. Such were the excellences of this great performer, who did not, however, in all probability, reach that summit of perfection which he might have arrived at, had he not been untimely cut off, by the hands of a base assassin, in the 33d year of his age. As the affair was in itself of an extraordinary nature, and so essential a circumstance in Mr. Mountfort's history, no apology is necessary for giving a short detail of it, collected from the circumstances which appeared on the trial of the murderer's accomplice.

Lord Mohun, a man of loose morals, and of a turbulent and rancorous spirit, had, from a kind of sympathy of disposition, contracted the closest intimacy with one captain

Hill, whom nature, by with-holding from him every valuable quality, seemed to have intended for a cut-throat. Hill had long entertained a passion for that celebrated actress Mrs. Bracegirdle, who had rejected him, with the contemptuous disdain which his character justly deserved. Fired with resentment for this treatment, Hill's vanity would not suffer him to attribute it to any other cause than a pre-engagement of her affections in favour of some other lover. Mountfort's agreeable person, his frequently performing the counterparts in love-scenes with Mrs. Bracegirdle, and the respect which he used always to pay her, induced captain Hill to fix on him, though a married man, as the supposed bar to his own success. Grown desperate then of succeeding by fair means, he determined to attempt force; and, communicating his design to lord Mohun, whose attachment to him was so great, as to render him the accomplice in all his schemes, and the promoter of even his most criminal pleasures, they determined on a plan for carrying her away from the play-house; but, not finding her there, they got intelligence where she was to sup, and, having hired a number of soldiers and a coach for the purpose, waited near the door for her coming out; and, on her so doing, the ruffians actually seized her, and were going to force her into the coach; but her mother, and the gentleman whose house she came out of, interposing till farther assistance could come up, she was rescued from them, and safely escorted to her own house. Lord Mohun and captain Hill, however, enraged at their disappointment in this attempt, immediately resolved on one of another kind, and with violent imprecations openly vowed revenge on Mr. Mountfort. Mrs. Bracegirdle's mother, and a gentleman who were ear-witnesses to their threats, immediately sent to inform Mrs. Mountfort of her husband's danger, with their opinion that she should warn him of it, and advise him not to come home that night: but, unfortunately, no messenger Mrs. Mountfort sent was able to find him. In the mean time his lordship and the captain paraded the streets, with their swords drawn, till about midnight; when Mr. Mountfort, on his return-home, was met and saluted in a friendly manner by lord Mohun; but, while that scandal to the rank and title which he bore was treacherously holding him in a conversation which he could form no suspicion from, the assassin Hill, being at his back, first gave him a desperate blow on the head with his left hand, and immediately afterwards, before Mr. Mountfort had time to draw and stand

on his defence, he, with the sword he held ready in his right, ran him through the body. This last circumstance Mr. Mountfort declared, as a dying man, to Mr. Bancroft, the surgeon who attended him. Hill immediately made his escape; but lord Mohun was seized, and stood his trial; but, as it did not appear that he immediately assisted Hill in perpetrating this assassination, and that, although lord Mohun had joined with the captain in his threats of revenge, yet the actual mention of murder could not be proved, his lordship was acquitted by his peers. He afterwards, however, himself lost his life in a duel with duke Hamilton, in which it has been hinted that some of the same kind of treachery, which he had been an abettor of in the above-mentioned affair, was put in practice against himself. Mr. Mountfort's death happened in Norfolk-street in the Strand, in the winter of 1692. His body was interred in the church-yard of St. Clement Danes. He left behind him six dramatic pieces; which are enumerated in the "Biographia Dramatica."

MOYLE (WALTER, Esq;), a very ingenious and learned English writer, was son of Sir Walter Moyle, and born in Cornwall in 1672. After he had made a considerable progress in school learning, he was sent to the university of Oxford; and thence removed to the Temple, where he applied himself chiefly to such parts of the law, as led him into the knowledge of our constitution and government; "for there was a drudgery," says Mr. Hammond, "in what he called law-lucrative, which he could never submit to." He came into the world with a firm zeal for the Protestant settlement, and a great contempt of those who imagined, that the liberty of our constitution and the Reformation could subsist under a Popish king; nor did he ever vary from these sentiments. From the Temple he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town; and here it was, as Dryden observes in his "Life of Lucian," that "the learning and judgement above his age, which every one discovered in Mr. Moyle, were proofs of those abilities he has shewn in his country's service, when he was chose to serve it in the senate, as his father Sir Walter had done."

In 1697, he joined with Mr. Trenchard in writing a pamphlet, intituled, "An Argument shewing, that a Standing Army is inconsistent with a free Government," and

Some account of Mr. Moyle and his writings, by Anthony Hammond, Esq; prefixed to his works, published in 1727, 8vo.

“ and absolutely destructive to the Constitution of the
 “ English Monarchy.” The same year, at the request of
 Dr. Davenant, he translated Xenophon’s “ Discourse upon
 “ improving the Revenue of the State of Athens;” and
 sent it to him, to be annexed to his “ Discourses on the
 “ public Revenues and Trade of England.” Moyle tells
 Davenant, in the dedication of this translation, that he
 “ fancies it will be no unwelcome entertainment to him, to
 “ find his own admirable observations upon these matters,
 “ confirmed by the authority of one of the greatest men that
 “ ever antiquity produced, and the only ancient author upon
 “ this subject which is now extant. – This admirable maxim,
 “ that the true wealth and greatness of a nation consists in
 “ numbers of people well employed, is every where incul-
 “ cated throughout the whole course of this treatise. And
 “ I believe,” says he, “ Xenophon was the first author,
 “ that ever argued by political arithmetic, or the art of
 “ reasoning upon things by figures; which has been im-
 “ proved by some able heads of our own nation, and carried
 “ to the highest perfection by your own successful inqui-
 “ ries.” As to the translation, Davenant has given the
 following account of it in the 34th page of his work:
 “ It was made English by a young gentleman, whose
 “ learning and ripe parts promise greater matters here-
 “ after: since, in this first essay, he has shewn himself so
 “ great a master, both in his own and the Greek lan-
 “ guage. And it is hoped, this example will excite other
 “ persons of his age, rank, and fortune, to study the busi-
 “ ness of trade, and the revenues of their country. The
 “ original is highly esteemed by all the learned world; and
 “ the reader will find Xenophon has suffered nothing in
 “ this version.”

He was for some time a member of parliament, where he
 always acted a very honourable and disinterested part; but
 he had made so great advances in letters, and was so bent
 upon his studies, that he never had any relish for that sta-
 tion. His thoughts were rather turned upon making the
 best advantages by reading, especially history; from which
 he collected the forms, the constitutions, and the laws of
 governments. He observed carefully the changes and revo-
 lutions they underwent; and not only the events themselves,
 but the secret causes of them. However, in parliament, he
 applied himself to consider the improvement and regulation
 of trade, foreign and domestic; and likewise the employ-
 ment of the poor, which has so near a connection with the
 augmenting

augmenting of our domestic trade: and he took great pains in promoting a bill for the encouraging of seamen, and the effectual and speedy manning of the royal navy.

He afterwards retired to his seat at Bake in Cornwall, where he applied himself with great vigour to his studies. He read all the original authors, both Greek and Latin; and he esteemed those to be original authors, who writ before the birth of Christ, and about 440 years after. From 440 to 1440 was a long, but dark period of time; and he aimed only to preserve a thread of the history of that middle age. The schoolmen and scholastic divinity, which flourished then, he neglected; but it appears, that in the latter part of his life he launched far into ecclesiastical history. It was his custom frequently to make a review of the best systems in all sciences, being used to say, that “it was
“ necessary for every man, who applies himself to matters
“ of learning, to have a general knowledge of the elements
“ of them;” and hence he was incessantly collecting fundamental maxims, and forming right divisions in all parts of learning. It was early in his life, that he contrived a scheme of so disposing books in his library, that they might give him, even by their disposition, a regular and useful view of all the several walks of learning and knowledge. In order to this, a distribution was made of them into four grand divisions; the first containing theology, the second law, the third arts and sciences, and the fourth history. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactness of reasoning was his peculiar talent, to which was joined an uncommon vivacity of expression. He used often to regret the not having the advantage of travelling abroad; but, to make amends for this, he read the best accounts he could get of all the parts of the world, and made his reflections upon them.

This worthy person died, June 9, 1721, aged 49. In 1726, the works of Walter Moyle, Esq; none of which were ever before published, were printed in 2 vols. 8vo, and dedicated to his brother Joseph Moyle, Esq; by Thomas Serjeant, Esq. The first volume contains: 1. “An
“ Essay upon the Constitution of the Roman Government,
“ in two Parts;” 2. “A Charge to the Grand Jury at
“ Lescard, April 1706;” 3. “Letters to Dr. William
“ Musgrave of Exeter, upon Subjects of Criticism and
“ Antiquity;” 4. “A Dissertation upon the Age of Philo-
“ patris, a Dialogue, commonly attributed to Lucian, in
“ several

“ several Letters to Mr. K. ;” 5. Letters from and to Mr. Moyle upon various Subjects.” The second volume contains: 1. “ Remarks upon Prideaux’s Connection of the Old and New Testament, &c. in several Letters between the Doctor and himself.” In Prideaux’s 3d letter to his cousin Moyle, for so he addresses him, he tells him, that “ he is sure his book will no where find a more observing and judicious reader than himself; that he had sufficient experience of this in his learned remarks on the former part; and that they had instructed him for the making of some alterations against another edition:” and in a 4th letter, he “ thanks him heartily for the observations he had sent him of his mistakes, in the last part of his history. I must confess,” says he, “ That about Octavius’s posterity is a very great one. It is a downright blunder of my old head, and I am glad so accurate and learned a reader has not observed more of them. This makes me hope, that no more such have escaped me.” We cannot but entertain a high opinion of Mr. Moyle, to see him thus correcting Dr. Prideaux in history and oriental learning, as he elsewhere did Mr. Dodwell in chronology. 2. “ The Miracle of the Thundering Legion examined, in several Letters between Mr. Moyle and Mr. K.”

In 1727, was published by his friend Anthony Hammond, Esq; a third volume in 8vo, intituled, “ The whole Works of Walter Moyle, Esq; that were published by himself.” The editor complains, that “ when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and past his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes, wherein they were by himself originally interspersed: and observes, that the principal intention of collecting them was to do justice to the memory of Mr. Moyle.” We have already mentioned two of the pieces, which compose this volume; the rest are, “ An Essay on the Lacedemonian Government, addressed to Anthony Hammond, Esq; in 1698.” “ Translations from Lucian,” first printed in 1710. “ Letters between Mr. Moyle and several of his Friends;” first printed in 1695. There is also a translation of Lucian’s “ Philopatris” by Dr. Drake, which is here inserted, on account of there being so much criticism concerning it, in the first volume of Mr. Moyle’s posthumous works above mentioned.

MUNDAY (ANTHONY), is celebrated by Meres Biographia Dramatica. amongst the comic poets as the best plotter; but none of his dramatic pieces are come down to the present times. He appears to have been a writer through a very long period, there being works existing published by him, which are dated in 1580 and 1621, and probably both earlier and later than those years. In 1582, he detected the treasonable practices of Edmund Campion, and his confederates, of which he published an account, wherein he is styled, “some-
 “time the Pope’s scholler allowed in the seminarie at
 “Roome.” The publication of this pamphlet brought down upon him the vengeance of his opponents, one of whom, in an answer to him, has given his history in these words; “Munday was first a stage-player, after an appren-
 “tise, which tyme he wel served with deceaving of his
 “master, then wandring towards Italy, by his own report
 “became a cosener in his journey. Comming to Rome,
 “in his short abode there, was charitably relieved, but
 “never admitted in the seminary, as he pleseth to lye in
 “the title of his booke, and being wery of well doing re-
 “turned home to his first vomite, and was hyst from his
 “stage for his folly. Being therby discouraged he set
 “forth a balet against plays, though (o constant youth) he
 “afterwards began again to ruffle upon the stage. I omit
 “(continues this author) among other places his behaviour
 “in Barbican with his good mistresse and mother. Two
 “things however must not be passed over of this boy’s infe-
 “lictie, two severall ways of late notorious. First he
 “writing upon the death of Everard Haunse, was imme-
 “diately controled and disproved by one of his owne
 “batche, and shortly after setting forth the apprehension of
 “M. Campion was disproved by George (I was about to
 “say Judas) Eliot; who writing against him, proved that
 “those things he did were for lukers sake only, and not for
 “the truthe thogh he himself be a person of the same pre-
 “dicament, of whom I muste say that if felony be honesty,
 “then he may for his behaviore be taken for a laweful wit-
 “ness against so good men.” It will take from the credit
 of this narrative, to observe that our author was after this
 time servant to the earl of Oxford, and a messenger of the
 queen’s bed-chamber, posts which he would scarcely have
 held, had his character been so infamous as is represented
 above.

Melchior
Adam. &c.
Du Pin's
Eccles. au-
thors of the
17th cen-
tury.

MUNSTER (SEBASTIAN), an eminent German divine, was born at Inghelheim in 1489; and, at 14, sent to Heidelberg to study. Two years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a "Chaldee Grammar and Lexicon;" and gave the world, a short time after, a "Talmudic Dictionary." He went afterwards to Basil, and succeeded Pelicanus, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther; yet he seems to have done it with little or none of that zeal, which distinguished the early reformers: for he never concerned himself with their disputes, but shut himself up in his study, and busied himself in such pursuits as were most agreeable to his humour; and these were the Hebrew and other Oriental languages, the mathematics, and natural philosophy. He published a great number of works on these subjects, of which the principal and most excellent is a Latin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. His version is thought much better, more faithful, and more exact, than those of Pagninus and Arias Montanus; and his notes are generally approved, though he dwells a little long upon the explanations of the Rabbins. For this version he was called the German Esdras, as he was the German Strabo for an "Universal Cosmography," in six books, which he printed at Basil in 1550. He was a sweet-tempered, pacific, studious, retired man, who wrote a great number of books, but never meddled in controversy: all which considered, his going early over to Luther may justly seem somewhat extraordinary. He died of the plague at Basil in 1552, aged 63.

MURATORI (LEWIS ANTHONY), an Italian writer, was born at Vignole in the territory of Bologna, 1672. Happily endowed, and as happily educated, he was invited, at the age of 22, by Charles Borromæus to Milan, to take care of the college and library there; and six years after, in 1700, to Modena; where he was made librarian to the duke, and keeper of the archives of the Duchy. In this situation he spent his life, highly honoured by all the learned
of

of his own and other countries, and admitted into numerous academies. Amidst these distinctions he suffered, as all distinguished men must do, from calumny. He was accused of Heresy, and even Atheism; and it was given out, that Benedict XIV. had discovered certain passages in his writings, which ought to be submitted to the inquisitors of Spain. Muratori, however, who seems to have been a very good Christian, as well as a very learned man, justified himself to the Pope; and the Pope was so satisfied, that he wrote him a letter of consolation, which does honour to them both. Muratori died in 1750, aged 77; and left such monuments of universal knowledge and intense application behind him, as the life and strength of one man should scarcely seem equal to.

The principal of his works are, 1. "*Anecdota, quæ ex Ambrosianæ Bibliothecæ codicibus nunc primùm eruit, notis et disquisitionibus aucta.*" 2 vols. 4to. 2. "*Anecdota Græca, quæ ex MSS. codicibus nunc primùm eruit, satis donata, notis & disquisitionibus aucta.*" 3 vols. 4to. 3. "*Rerum Italicarum Scriptores ab anno Eræ Christianæ 500 ad 1500.*" 27 vols. in folio; the first of which appeared in 1723, and the last in 1738. 4. "*Antiquitates Italicæ medii Ævi, five dissertationes de moribus Italici populi, ab inclinatione Romani Imperii usque ad annum 1500.*" 6 vols. in folio; which appeared from 1738 to 1743. 5. "*Novus Thesaurus veterum Inscriptionum, in præcipuis earundem collectionibus hætenus prætermissarum.*" 6 vols. in folio; from 1739 to 1743. 6. "*Annali d'Italia dal principio dell' era volgare fino all' anno 1500.*" 12 vols. in 4to; the first of which appeared in 1744. 7. "*Della perfetta Poesia Italiana.*" 2 vols. 4to. 8. "*Le rime del Petrarca.*" 4to. This was attacked by the partisans of Petrarch; yet Muratori's observations are said to be very judicious and well-founded. 9. "*Italian Poems;*" and many other things of a smaller kind. There are two, however, in the theological way (for he was an ecclesiastic), which must not be omitted, because they look towards us. One was, 10. "*Lamindi Pritanii de ingeniorum moderatione in religionis negotio, ubi quæ jura, quæ frena futura sint homini Christiano in inquirendâ et tradendâ veritate, ostenditur; et sanctus Augustinus vindicatur a multiplici censurâ Joannis Phereponi.*" Phereponus was John Le Clerc. This work was printed at Paris, in 1714; at Cologne in 1715; at Venice, Verona, and Francfort, in 1741. Can any thing

thing better evince the extensive reputation of Muratori? II. “De Paradiso regnique cœlestis gloriâ, non expectatâ corporis resurrectione, justis a Deo collatâ;” with a treatise of St. Cyprian “De Mortalitate.” Veronæ, 1738, in 4to. This was intended as a refutation of our Dr. Thomas Burnet’s book “De Statu Mortuorum.”

Niceron,
tom. xxvii.

MURETUS (MARC ANTHONY), a very ingenious and learned critic, was descended from a good family, and born at Muret, a village near Limoges in France, April 12, 1526. We know not who were his masters, nor what the place of his education; but it was probably Limoges. Bencius says, that he spent his youth at Agen, where he had Julius Cæsar Scaliger for the guide and director of his studies; but Joseph Scaliger denies this, and affirms, that Muretus was eighteen, when he first came to Agen to see his father. He adds, that he passed on from thence to Auch, where he began to teach in the archiepiscopal college, and to read lectures upon Cicero and Terence. After some stay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the same time taught the Latin authors in a public school. Two years after his settling here, he went to Agen, to pay a visit to Scaliger; who had the highest esteem and affection for him, and who ever kept up a most intimate correspondence with him. He removed from Villeneuve to Paris, from Paris to Poitiers, from Poitiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. This year, he recited in the church of the Bernardins his first oration, “De dignitate ac præstantia studii theologici:” and this year also he printed his poems, intituled, “Juvenilia;” from the dedication of which we learn, that he taught at that time philosophy and civil law.

It seems to have been the year after, that a most terrible disgrace befel him, which, after many distresses, obliged him at length to fly his country. He was accused of nothing less than sodomy, and thrown into prison. Shame, and the fear of punishment, affected him so, that he resolved to starve himself to death; but he was deterred from this by his friends, who laboured to procure his release, and after much pains effected it. He could not continue any longer at Paris, and therefore withdrew to Thoulouse, where he read lectures in civil law. But here the friendship he conceived for one of his pupils Memmius Fremiot, a native of
Dijon,

Dijon, exposed him to fresh suspicions; and the accusation brought against him at Paris was here renewed. Whether Muretus was really guilty, which is much to be feared, or envy only lay lurking at the bottom of this affair, they proceeded against him; and, upon his flying, they condemned him, in 1554, "to be burned in effigy with Memmius Fremiot of Dijon, for being a Hugonot and sodomite." So run the registers of Thoulouse: it was not possible for a Catholic to be guilty of so abominable a crime; he must be a Heretic.

Muretus now fled from France into Italy; and falling sick, as he went, at a town in Lombardy, he applied to a physician, who, puzzled with the uncommonness of his case, called in several of his brethren to a consultation. Not knowing Muretus, and fancying him too low a person to understand any thing of Latin, they consulted a long time in that language, upon the application of some medicine, which was not in the way of regular practice; and agreed at last to try it upon Muretus, saying, "Faciamus periculum in corpore vili;" Let us make an experiment upon this mean subject. But Muretus knew perfectly well what they said; yet, rather than discover himself, paid his host, and set forwards on his journey, as soon as they were withdrawn. This story is told somewhat differently in the first volume of the "Menagiana." He spent several years at Padua and Venice, and taught the youth in those cities.

Joseph Scaliger says, that he was guilty of the same abomination at Venice, with which he had been charged in France; but others say, that he was only suspected, and that he justified himself in some letters which he wrote to Lamoin. Scaliger, in the mean time, is not altogether to be credited, in what he says of Muretus; who, it seems, had highly offended him by a trick, which should rather have moved his mirth. Muretus had composed for his amusement some verses, intitled, "Attius & Trabeas;" which Scaliger, taking for ancient, cited under the name of "Trabeas," in his notes upon "Varro de Re Rustica:" but, finding afterwards, that he had been imposed on, he removed them from the second edition of his Varro; and, to be revenged on Muretus, substituted in their place the following distich against him:

"Qui rigidæ flammæ evaserat ante Tolosæ
"Muretus, fumos vendidit ille mihi."

Scaligeriana
posterior.

P. 212. edit.
Henrici Ste-
phani, 1573.

Muretus was thirty-four, when the cardinal Hippolite d'Est called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his service: and from that time, whether he led a more regular life, or whether envy ceased to persecute him, nothing amiss was farther said of him, but all the world was edified with his conduct as well as his writings. In 1562, he attended his patron, who was going to France in quality of legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Aristotle's "Ethics;" which he did with singular applause to 1567. After that, he taught the civil law for four years, with an exactness and elegance which was not common with the lawyers of his time. Joseph Scaliger assures us, that he had taken the degrees in this faculty at Ascoli. It is related as a particularity in the life of Muretus, that when he first began to read law-lectures at Thoulouse, he was so very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils: however, he sufficiently wiped off this disgrace afterwards, by a very consummate knowledge in his profession. He spent the remainder of his life, in teaching the belles lettres, and explaining the Latin authors. In 1576, he entered into orders, and was ordained priest: he devoted himself with zeal to all the exercises of piety. James Thomasius, in a preface to some works of Muretus printed at Leipzig, says, that this learned man was a Jesuit at the latter end of his life; but, as is allowed, without any foundation at all. He died at Paris, June 4, 1585, aged 59. He was made a citizen of Rome (which title he has placed at the head of some of his pieces) probably by Pope Gregory XIII. who esteemed him very highly, and conferred many favours on him.

His works have been collected, and printed in several volumes 8vo. at Verona. They consist of orations, poems, epistles, various readings, and translations of Greek authors, Aristotle in particular. He had almost all the qualities of a perfect orator. He composed with great purity, politeness, and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems discover genius, taste, and delicacy of sentiment, as well as of style. Nothing, as Manutius says, can be more perfect in their kind, than his "Variæ lectiones;" they shew both the judgement and elegant spirit of their author, and contain a thousand pretty things, which make the reading of them very agreeable.

Manut.
Epistolæ.

They

They consist of nineteen books, fifteen of which have been often printed, and are easy to be met with; the other four not so, they having been only printed, as we know of, with another piece of Muretus, called, "Observationum juris liber singularis, 1600," at Augsburg, in 8vo, in the second volume of Gruter's "Thesaurus criticus;" and in the Verona edition of Muretus's works. As for his translations, Huetius has commended them very highly: he says, that they are very exact, pure, elegant, chaste, polished; and that the translator has not contented himself with barely expressing the sense of his author, but endeavoured to imitate his character and manner, as near as the subject would allow. And yet we are told, that Muretus, notwithstanding all this perfection, seldom revised or corrected any thing he wrote.

Some have accused him of acting the plagiarist, and borrowing from Erasmus and others, in his critical capacity; while others have maintained, that he was as well skilled as they in the Greek and Latin languages, and even more exercised in the art of criticism. Something however of this nature gave birth to an inextinguishable hatred between our author and Lambin, between whom, till then, there had always subsisted the greatest intimacy and friendship. Lambin intended to publish commentaries upon Horace, and communicated his explications of many difficult passages in this poet to Muretus; who, as Lambin complained afterwards, used them in his "Variæ Lectiones," which he was then employed on, and published them for his own, before Lambin's work was finished. This brought on a paper war; and, though a reconciliation was some time after effected between the parties, inasmuch that Lambin dedicated his "Lucretius" in 1563 to him; yet it was a reconciliation only in appearance. It was not real, on the part of Muretus at least; who, after Lambin was dead, could not forbear acting in an hostile manner against him.

MUSÆUS, an ancient Greek poet, who lived before Homer; but of whom we have nothing now remaining, except the titles of some poems, recorded by ancient authors. There goes, indeed, under his name, an admired piece upon "The Loves of Hero and Leander," which Julius Scaliger has extravagantly preferred to the works of Homer: nay, he pretends, that the Iliad and Odyssey are indebted to it for some of their finest parts. But his son Joseph, Isaac Causabon, Menage, and, in short, every

Æneid.
lib. vi.
ver. 667.

other critic, suppose him altogether mistaken; and ascribe it, with probability, to Musæus, a learned grammarian, who lived in the fifth century. However, since it has been universally acknowledged a correct, elegant, and pathetic piece, it might scarce seem unworthy of the ancient Musæus; although Virgil has represented him as first in the Elysian tribe of poets, and “bearing up his shoulders above the wondering multitude—Musæum ante omnes, &c.”

Diod. Sicul.
lib. iv.

He is said to have been the scholar at least, if not the son, of Orpheus; and was, like him too, esteemed a prophet as well as a poet. He had the honour to be priest to Ceres, and president of her Eleusinian mysteries at Athens; on which account Diodorus makes Hercules wait upon him in his travels, to be initiated in those holy ceremonies. Musæus proposed Orpheus as his pattern in all things; and therefore would not put in for the prize at the Pythian games, to be bestowed on him who sung the best hymn to Apollo, because Orpheus had declined that honour before him. At Athens, within the old bounds of the city, over-against the Acropolis, stood a little hill, where Musæus used to sing his verses, and where he was afterwards buried. It seems, it was at last turned into a fortification, and called Musæum. Pausanias, from whom we have these particulars, delivers it as his opinion, that the pieces, commonly attributed to Musæus in his time, were the works of Onomacritus; and that there were no certain remains of Musæus, except his “Hymn to Ceres.”

Pausan.
Phocic. &
Attic.

MUSCHENBROECK (PETER DE), a very distinguished natural philosopher and mathematician, was born at Utrecht, a little before 1700. He was first professor of these in his own university, and afterwards invited to the chair at Leyden, where he died full of reputation and honours in 1761. He was a member of several academies; particularly the Academy of Sciences at Paris. He was the author of several works in Latin, all of which shew the greatest penetration and exactness in this way. He was also very consummate in the knowledge of law.

Melchior
Adam in
vitis Theo-
log. Ger-
man.

MUSCULUS (WOLFGANGUS), a celebrated German divine and reformer, whose life was chequered with many extraordinary particulars. He was the son of a cooper, and born at Dieuze upon Lorrain, in 1497. His father, seeing him inclined to books, designed him for a scholar; but, not having

having wherewithal to educate him in that way, Musculus was obliged to provide for his own subsistence, which accordingly he did, by singing from door to door. He sung one day at vespers, in a convent of Benedictines, so happily, that they offered him the habit of the order, which he accepted, being then fifteen. He applied himself to study, and became a very good preacher. He embraced Luther's principles, and strenuously supported them upon all occasions: and this made so strong an impression upon many of his brother friars, that most of the Benedictines of that convent forsook the order. In the mean time, he raised himself many enemies, and found himself exposed to many difficulties and dangers: upon which he made an open profession of Lutheranism. He fled to Strasburg in 1527, and the same year married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver, who dismissed him in two months, for disputing too much with an Anabaptist minister, that had lodgings in the house. He then resolved to earn his bread, by working at the fortifications of Strasburg; but, the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday, in the village of Dorlisheim. He did so; but lodged the rest of the week at Strasburg with Martin Bucer, from whom he gained a livelihood by transcribing: for Bucer wrote so ill, that the printers could not read his hand; nay, he was often puzzled to read it himself. Some months after, he was obliged to reside at Dorlisheim, where he suffered the rigours of poverty with great constancy. His only moveable was the little bed, he brought from the convent; which however was occupied by his wife, who was ready to lye-in, while he lay on the ground upon a little straw. He served the church of this village a whole year, without receiving one farthing of stipend, through the oppression of the abbé who gathered the tithes and revenues of it; and must have perished through want, if the magistrates of Strasburg had not assigned him a sum out of the public treasury. He was called back to Strasburg, to have the function of minister-deacon in the principal church conferred upon him: and, after he had acquitted himself in this character for about two years, he was called to Augsburg, where he began to preach in 1531. Here he had terrible conflicts to sustain

with the Papists; yet by degrees prevailed upon the magistrates to banish Popery entirely. In 1534, the senate and people of Augsberg absolutely discharged them from preaching in any part of the city, and left only eight places where they were allowed to say mass: and these eight places they abolished, with all their trumpery, in 1537. Musculus served the church of Augsberg, till 1548; when Charles V. having entered the city, and re-established the Papists in the church of Notre Dame, he found it necessary for his own safety to decamp. He retired to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern, in 1549, to the professorship of divinity. He cheerfully accepted this invitation, and acquitted himself in this capacity with all imaginable pains: and, to shew his gratitude to the city of Bern, he never would accept of any employment, though several were offered him, elsewhere. He died at Bern, Aug. 30, 1563. He was employed in some very important ecclesiastical concerns: he was deputed by the senate of Augsberg, in 1536, to the synod which was to be held at Eysnach, for the re-union of the Protestants upon the doctrine of the supper: he was deputed to assist at the conferences, which were held between the Protestant and Roman Catholic divines, during the diet of Worms, and that of Ratisbon, in 1540 and 1541: he was one of the secretaries of the conference at Ratisbon, between Melancthon and Eccius, and drew up the Acts of it: and he was sent to the inhabitants of Donawert, who embraced the reformation in 1544, to fashion them into a church, and to lay the foundations of the true faith among them.

He was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages; although he was at the least thirty-two when he began to study the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin. The first work of this nature which he published was, the “Comment of St. Chrysostom upon St. Paul’s Epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians,” printed at Basil in 1536. He afterwards published, in 1540, the second volume of the “works of St. Basil;” and, after that, the “Scholia of the same Father upon the Psalms,” several “Treatises of St. Athanasius and St. Cyril,” the “Ecclesiastical History
“ of

“ Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and
 “ Polybius.” Huetius in some respects praises his transla- Declaris in-
 tions, but does not think him very learned either in Greek terpretibus.
 or Latin. “ Musculus,” says Dupin, “ undertook a new Eccles. au-
 “ translation of the History of Eusebius, which he executed thors.
 “ very happily: he has stuck close to his author’s expression,
 “ and has translated the text with great clearness and con-
 “ ciseness; but he has not always perfectly understood his
 “ author, and he has let slip several faults in his translation.”
 He published “ Comments upon some parts of both the old
 “ and New Testament;” and father Simon says, that “ he Critical hist.
 “ was acquainted with the true way of explaining the Scrip- of the Old
 “ tures, but had not all the necessary accomplishments to Test. book
 “ enable him to succeed perfectly in it, because he was not iii. ch. 14.
 “ sufficiently exercised in the study of the languages and of
 “ critical learning. However,” says Simon, “ he examines
 “ the ancient Greek and Latin translations without pre-
 “ judice; and he has shewn well enough, that the points,
 “ which are now printed in the Hebrew text, were not used at
 “ the time of the Septuagint and St. Jerome.” He was the
 author of some original works, both in Latin and German;
 but they are neither numerous nor considerable. “ If the
 “ works of Musculus,” says Bayle, “ were of great advan- Dict. article
 “ tage to the Protestant party, as no doubt they were, they Muscu-
 “ are now no longer so, for people have for a long time left lus, note F.
 “ off reading them: and this perhaps is owing to a false
 “ delicacy, and too great a devotion to the methods in
 “ fashion.”

We must not confound Wolfgangus Musculus with An-
 drew Musculus, a Lutheran author, professor of divinity at
 Frankfort upon the Oder, and superintendant-general of the
 churches of the March of Brandenburg. This person was
 born at Schneberg in Misnia, and died in 1580. He pub-
 lished a great number of books; and, as he was persuaded
 that some great revolutions would soon happen in Ger-
 many, and even that the end of the world was approaching,
 he wrote upon these subjects with the assurance of a man
 who pretends to have the key to the oracles of the Old and
 New Testament.

MUSGRAVE (Dr. WILLIAM), an English physician Athen. Ox.
 and antiquary, was descended from an ancient family in West- vol. ii.
 moreland, but born at Charlton-Musgrave in Somersetshire,
 1657. Being educated, as is supposed, at Wykeham’s
 school near Winchester, he became, in 1675, a probationer

fellow of New-college in Oxford. He took the degree of bachelor of laws in 1682, but afterwards entered upon the physic line. He distinguished himself greatly by his knowledge in his profession, and in natural philosophy; and was elected fellow of the royal society. He was made secretary to it in 1684, in which quality he continued and published the "Philosophical Transactions," from No. 167, to No. 178, inclusive; and several curious observations, which occurred to him in the course of his profession, he caused to be inserted, at different times, in that collection. He took his degrees in physic in 1685 and 1689; and was afterwards admitted fellow of the college of physicians in London. In 1691, he went and settled in the city of Exeter, where he exercised his profession a long time with great reputation and success. He died Dec. 23, 1721.

Being a man of very extensive learning, he composed, at his leisure hours, several curious works: as, 1. "De arthritide symptomatica dissertatio, 1703," 8vo. 2. "De arthritide anomala five interna dissertatio, 1707," 8vo. Of these two books, one upon the regular, the other upon the irregular, or inward gout, he gave an account in the No. 291. "Philosophical Transactions." 3. "Julii Vitalis epitaphium; cum commentario, 1711," 8vo. Walter Posthumous works, vol. i. p. 192. edit. 1726. Moyle, Esq; compliments in high strains his commentary upon this epitaph of Julius Vitalis, a Roman soldier, found in 1708 near Bath. 4. "De legionibus epistola." This letter concerning the Roman legions was addressed to Sir Hans Sloane. 5. "De aquilis Romanis epistola, 1713," 8vo. This concerning the Roman eagles was addressed to Gilbert Cuper, consul of Deventer, who had affirmed, that they were of massy gold or silver; while Musgrave maintained, that they were only plated over. Moyle confirms this last opinion by several arguments. 6. "Inscriptio Terraconensis; cum commentario." 7. "Geta Britannicus. Accedit domus Severianæ synopsis chronologica; & de icuncula quondam M. regis Ælfridi dissertatio, 1715," 8vo. That is, "Observations upon a fragment of an equestrian stone statue, found near Bath, which Musgrave believes to have been set up in honour of Geta, after his arrival in Britain: together with a chronological synopsis of the family of Severus; and a dissertation upon a piece of Saxon antiquity found at Athelney in Somersetshire, being king Ælfred the Great's amulet." Moyle thanks our author for a present of this book, which indeed he had perused in manuscript, and sent him several curious remarks upon it.

8. "Bel-

8. "Belgium Britannicum :—" that is, "An account of that part of South Britain which was anciently inhabited by a people called Belgæ, and now comprehends Hampshire, Wiltshire, and Somersetsshire." The title of this book is, "Belgium Britannicum, in quo illius limites, fluvii, urbes, viæ militares, populus, lingua, dii, monumenta, aliaque permulta clarius & uberius exponuntur, 1719," 8vo. It is divided into nineteen chapters: and there is prefixed a dissertation, in which he endeavours to prove, that Britain was formerly a peninsula, and joined to France about Calais. The whole is adorned and illustrated with thirteen copper-plates, curiously engraved. Moyle speaks handsomely of this book, in a letter to the author: "Your book," says he, "which I have long waited for, is at last come to hand. I have read it over with a world of pleasure, and dare venture to pronounce it every way worthy of the great reputation of the author. Not only your own country, but all the commonwealth of letters, are obliged to your learned labours on this subject, by which you have preserved from oblivion so many valuable monuments of antiquity."

Posthumous
works, &c.
p. 255.

MUSURUS (MARCUS), a native of Candia, and one of those learned men who appeared in Italy towards the beginning of the 16th century. He taught Greek in the university of Padua with great reputation; and had so much attachment to that object, that he scarcely let four days in a year pass without giving public lectures, which he generally read at seven in the morning. He was an admirable Latin scholar, which had been rarely observed in any other Greek transplanted into the West; and he studied philosophy with great eagerness. This is the account given by Erasmus, who was personally acquainted with him. Some say, that the desire of advancing himself carried him to Rome, to make his court to Leo X.; and he did not do this in vain: for he obtained of that Pope the archbishopric of Malvazia, in the Morea. He was but just invested with it, when he died. His death, which happened in 1517, was brought on by a dropsy, as Paul Jovius says; who adds, that his chagrin for not being promoted to the dignity of a cardinal reduced him to a very languid state. Pierius Valerianus has put him in the list of the unfortunate learned, but for just the opposite reason which Jovius has alleged: for he represents him as a man so void of ambition, that he considered dignities as an insupportable burden; and he makes these dignities the cause of that uneasiness, which laid the foundation of his death. He published

Bayle's
Dict.

In Ciceroni-
ano.

published nothing of his own but a few Greek verses, and some prefaces in prose. The public is obliged to him for the first editions of “Aristophanes” and “Athenæus.” “I was intimately acquainted,” says Erasmus, “with Marcus Musurus: he was a man remarkably skilled in all branches of literature; but his poetry was affected, and somewhat obscure: he left nothing behind him in prose, so far as I know, except a preface or two. I was surprised to see a Greek so great a master of the Latin. Fortune snatched him from the Muses: for when, by the favour of Leo, he was invited to Rome, and just promoted to an archbishopric, he died.” It is natural to conclude from these words, that Musurus renounced the profession of letters, after Leo X. had favoured him with an invitation to Rome: nevertheless, it is certain he filled a professor’s chair at Rome.

NÆVIUS

N.

NÆVIUS (CNEIUS), of Campania, an ancient Latin poet, was bred a soldier; but quitted the profession of arms, in order to apply himself with more leisure to poetry. Accordingly he prosecuted that art with great diligence, and composed a history in verse, besides a great number of comedies. But he must have been very unfortunate, if what is related of his success be true; which is, that his first performance of this kind, being brought upon the stage at Rome, so highly incensed Metellus by the satirical strokes in it, that this nobleman, who was then very powerful, procured him to be banished from the city. In this condition, he retired to Utica in Africa, where he died, anno U. C. 551. We have only some fragments of his works; unless his epitaph, which is said to have been composed by himself, may be ranked among them.

NANI (JOHN BAPTIST), a noble Venetian, and procurator of St. Mark, was the son of John Nani, once possessed of the same post, and born Aug. 30, 1616. He studied polite learning under Peter Renzoli of Arezzo, a secular priest; and went through his course of philosophy among the Dominicans of St. Paul and St. John at Venice. His brother, Augustine Nani, being made commandant of Vicenza, he followed him to that city, and continued his studies there. Upon his return to his own country, in 1637, he was one of the thirty who are drawn every year by lot, to assist at the election of magistrates. His father, who was a person of good abilities, formed this son for business himself; and in that view carried him to Rome, where he went ambassador from the republic of Venice to Urban VIII. That pontiff, who knew men very well, predicted, that John Baptist Nani would make an extraordinary person: and his holiness's prediction was verified. He was admitted into the college of senators in 1641, and not long after went ambassador to France: which character he sustained at Paris for the space of five years, with great reputation. Mazarine, who then was prime minister there, had frequent conferences with him,
and

and received some excellent advice from him, upon the affairs discussed in the treaty of Munster, which was concluded in 1648; in which year Nani returned home, having obtained from France considerable succours both of men and money, for carrying on the war against the Turks in Candia. His merit raised him soon after to be a member of the grand council to the republic; in which he was appointed superintendent of the marine and the finances. In 1654, he was sent ambassador to the imperial court of Germany; did the republic considerable services; and made a second journey to that court, upon the election of the emperor Leopold. While he was here, he received orders to go again to France, in 1660. He was there at the marriage of Lewis XIV. after the Pyrenean treaty, and obtained fresh succours for the war of Candia. The Venetian senate were greatly satisfied with his conduct, and appointed him proctor of St. Mark. Not long after, in 1663, the great council nominated him captain-general of the marine: but, the air of the sea not at all agreeing with his constitution, it was resolved not to expose a life so valuable, and even necessary to the republic, to such imminent danger: whereupon the nomination was withdrawn.

Niceron.

He continued, however, to serve his country upon many considerable occasions, and was appointed by the senate to write the "History of Venice;" an employ, which is given only to the principal nobility of that republic. He published the first part [B]; and the second was in the press, when he died, Nov. 5, 1678, in his 63d year. Besides his "History of Venice," he published "An Account of his second ambassador into France in 1660," and composed other pieces, which are extant in manuscript only. Several authors have spoken advantageously of him [C].

[B] This was very much esteemed, and translated into French first, by the abbé Tallemant, and published in 4 vols. 12mo; and again by Masclary, a French refugee, in Holland, and printed in 1702. There is likewise an English translation of this part. After all, he is observed rather to follow his own

sentiments than the truth, in matters particularly relating to his native country. His style is also somewhat puffy, and his diction not very pure, and embarrassed with parentheses.

[C] See his euloge among those of the learned, by Lorenzo Craffo.

NANTUEIL (ROBERT), the celebrated designer and engraver to Lewis the Fourteenth's cabinet, was born in 1630, at Rheims, where his father kept a petty shop, suitable to his fortune, which was small: however, he resolved to give his son a liberal education. Accordingly, Robert

bert was put to the grammar-school at a proper age; and, as soon as he had made the necessary progress in classical learning, went through a course of philosophy. He had from his childhood a strong inclination and turn to drawing; and he applied himself to it with such success, that being to maintain, according to custom, his philosophical thesis, at the end of two years, he drew and engraved it himself. As he did not neglect to cultivate his genius this way, every thing that he undertook was so happily executed, that he became the delight and glory of the whole town. But Rheims was not a place, where it was possible for him to make any good profit of his productions: so that, as he engaged in matrimony while yet a young man, he was not able, with all his fine talents, to maintain his family. In this exigence, he resolved to seek for a better situation. He left his wife, and repaired to Paris; where, for want of a better way to make himself known, he pitched upon the following device. Seeing several young abbés standing at the door of a victualing-house, near the Sorbonne, he asked the mistress, if there was not an ecclesiastic of Rheims that lodged there? telling her withal, that he had unfortunately forgot his name, but that she might easily know him, by the picture that he had of him; whereupon, he shewed her a portrait well drawn, and which had the air of being an exact likeness. The abbés, hearing what passed, presently cast their eyes upon the picture, and were so charmed therewith, that they could scarcely agree who should extol it most. “If you please, messieurs,” says our designer, taking the opportunity, “I will draw all your pictures for a small matter, as well done and as highly finished as this here is.” The price which he asked was so moderate, that all the abbés sat to him one after another; and, then bringing their friends, customers came in faster than he could supply them; so that he raised his price: and thereby having, in a short time, acquired a considerable sum, he returned to Rheims, and acquainted his wife with his adventure, and the success of it; and, shewing her the money, she was easily persuaded to sell what they had at Rheims, and remove to Paris, where his merit soon became known to every body.

He applied himself particularly to drawing portraits in crayons, which he afterwards engraved for the use of the academical theses; wherein he succeeded beyond all who had entered that branch before. He never failed to catch the likeness; and even pretended, that he had certain rules which ascertained it. In this way he did the portrait of the king,

king, and afterwards engraved it, as big as the life : a thing which had never been attempted by any artist before him. This, perhaps, is the best piece of the kind that was ever done ; and his majesty was so greatly pleased with it, that he rewarded him with a present of a hundred louis d'ors, and moreover, creating a new place for him, made him designer and engraver to his cabinet, with a salary of 1000 livres per annum. Nantueil afterwards did the portrait of the queen-mother in the same manner, as also that of cardinal Mazarine, the duke of Orleans, marshal Turenne, and others. The grand duke of Tuscany would have Nantueil's own portrait by himself in crayons, in order to place it in his gallery, where he had a collection of all the illustrious designers and engravers, especially such as were done by their own hands. It would be too long to mention all his works, especially as entire collections of them are to be met with among the curious in these things : they consist of 240 prints, and upwards ; where almost all the persons of the best quality and fashion in France are represented, in the most noble and most natural manner. The collection greatly surpasses any other, both in the number and beauty of the prints. As soon as our engraver had made an easy fortune, the first thing he did was to send for his father, to take a share of his happiness. The good old man came ; and, though poorly clad, yet was received at the coach-door by his son in a genteel dress, with all the tenderness and marks of joy imaginable ; insomuch that the sight drew tears of joy from the by-standers. From this moment, the son's greatest happiness was to give his father all the satisfaction he could wish. Nantueil died at Paris, Dec. 18, 1678, aged 48.

Carlo Dati, in the life of Zeuxis, speaking of our engraver's works, says : " These words of Apollonius reminds
 " us to contemplate the astonishing art of the prints of the
 " modern gravers in France, where every thing is repre-
 " sented so naturally, the quality of the drapery, the colour
 " of the flesh, the beard, the hair with the powder upon
 " it, and, what is most important, the age, the air, and
 " the lively resemblance of a person, though nothing else
 " is made use of besides the black of the ink and the white
 " of the paper ; which not only make the light and the
 " shade, but do the office of all the colours. All this is
 " seen and admired above all others, in the excellent por-
 " traits of the illustrious Nantueil." As to the rest of his
 character : he had a natural eloquence, and his expressions
 were lively ; his conversation, by the advantage of an agree-
 able

able wit, and some tincture of letters, made him sought for by all people of fashion. He was well respected at court; and Mazarine, then prime minister, retained him as his designer and engraver, and honoured him with the title of monsieur. He even made agreeable verses, and recited them admirably well. He loved his pleasure, and never was fond enough of money to amass a great fortune, which it was so much in his power to have done. Of upwards of 500,000 crowns which he had gained, he left only 20,000 to his heirs; the rest being spent upon the necessaries of life, and in entertaining his friends.

NASH (RICHARD, Esq;), a very extraordinary personage, was born at Swansey in Glamorganshire, Oct. 18, 1674. His father was a gentleman, whose principal income arose from a partnership in a glass-house: his mother was niece to colonel Poyer, who was killed by Oliver Cromwell, for defending Pembroke castle against the rebels. He was educated at Carmarthen school, and thence sent to Jesus College Oxford, in order to prepare him for the study of the law. His father had strained his little income to give his son such an education; but, from the boy's natural vivacity, he hoped a recompence from his future preferment. In college, however, he soon shewed, that, though much might be expected from his genius, nothing could be hoped from his industry. The first method Nash took to distinguish himself at college was not by application to study, but by assiduity in intrigue. Our hero was quickly caught, and went through all the mazes and adventures of a college intrigue, before he was seventeen: he offered marriage, the offer was accepted; but the affair coming to the knowledge of his tutors, his happiness, or perhaps misery, was prevented, and he was sent home from college, with necessary advice to him, and proper instructions to his father.

The army seemed the most likely profession, in which to display this inclination for gallantry: he therefore purchased a pair of colours, commenced a professed admirer of the sex, and dressed to the very edge of his finances. He soon became disgusted with the life of a soldier, quitted the army, entered his name as a student in the Temple books, and here went to the very summit of second-rate luxury. He spent some years about town, till at last his genteel appearance, his constant civility, and still more his assiduity, gained him the acquaintance of several persons qualified to lead the fashion both by birth and fortune. He brought a person genteelly dressed to every assembly; he always made one of those

*Memoirs of
his life, &c.*

those who are called good company ; and assurance gave him an air of elegance and ease.

When king William was upon the throne, Nash was a member of the Middle Temple. It had been long customary for the inns of court to entertain our monarchs upon their accession to the crown, or any remarkable occasion, with a revel and pageant. In the early periods of our history, poets were the conductors of these entertainments ; plays were exhibited, and complimentary verses were then written ; but by degrees the pageant alone was continued, Sir John Davis being the last poet that wrote verses upon such an occasion in the reign of James the First. This ceremony, which has been at length totally discontinued, was last exhibited in honour of king William ; and Nash was chosen to conduct the whole with proper decorum. He was then but a very young man ; but we see at how early an age he was thought proper to guide the amusements of his country, and be the *Arbiter Elegantiarum* of his time. In conducting this entertainment, he had an opportunity of exhibiting all his abilities ; and king William was so well satisfied with his performance, that he made him an offer of knighthood. This, however, he thought proper to refuse, which in a person of his disposition seems strange. “ Please your majesty,” replied he, “ if you intend to make me a knight, “ I wish it may be one of your poor knights of Windsor ; “ and then I shall have a fortune, at least able to support “ my title.” Yet we do not find, that the king took the hint of increasing his fortune ; perhaps he could not ; he had at that time numbers to oblige, and he never cared to give money without important services.

But though Nash acquired no riches by his late office, yet he gained many friends ; or, what is more easily obtained, many acquaintances, who often answer the end as well. But, beside his assurance, he had in reality some merit and some virtues. He was, if not a brilliant, at least an easy companion. He never forgot good manners, even in the highest warmth of familiarity, and, as we hinted before, never went in a dirty shirt, to disgrace the table of his patron or his friend. These qualifications might make the furniture of his head ; but for his heart, that seemed an assemblage of the virtues which display an honest benevolent mind ; with the vices which spring from too much good nature. He had pity for every creature’s distress, but wanted prudence in the application of his benefits. He had generosity for the wretched in the highest degree, at a time when his creditors complained

complained of his justice [A]. He often spoke falsehoods, but never had any of his harmless tales tinged with malice. An instance of his humanity is told us in the "Spectator," though his name is not mentioned. When he was to give in his accounts to the masters of the temple, among other articles, he charged, "For making one man happy, 10l." Being questioned about the meaning of so strange an item, he frankly declared, that, happening to over-hear a poor man declare to his wife and a large family of children, that 10l. would make him happy, he could not avoid trying the experiment. He added, that if they did not chuse to acquiesce in his charge, he was ready to refund the money. The masters, struck with such an uncommon instance of good-nature, publicly thanked him for his benevolence, and desired that the sum might be doubled as a proof of their satisfaction.

Nash was now fairly for life entered into a new course of gaiety and dissipation, and steady in nothing but in the pursuit of variety. He was thirty years old, without fortune, or useful talents to acquire one. He had hitherto only led a life of expedients: he thanked choice alone for his support; and, having been long precariously supported, he became, at length, totally a stranger to prudence, or precaution. Not to disguise any part of his character, he was now, by profession, a gamester; and went on from day to day, feeling the vicissitudes of rapture and anguish, in proportion to the fluctuations of fortune. About 1703, the city of Bath became in some measure frequented by people of distinction. The company was numerous enough to form a country-dance upon the bowling-green; they were amused with a fiddle and hautboy, and diverted with the romantic walks round

[A] A gentleman told him, "he had just come from seeing the most pitiful sight his eyes ever beheld, a poor man and his wife surrounded with seven helpless infants, almost all perishing for want of food, raiment, and lodging; their apartment was as dreary as the street itself, from the weather breaking in upon them at all quarters; that upon enquiry he found the parents were honest and sober, and wished to be industrious if they had employment; that he had calculated the expence of making the whole family comfortable and happy." "How much money," exclaims Nash, "would relieve them and make them happy?" "About ten guineas," replied the friend, "would be sufficient for

the purpose." Nash instantly went to his bureau and gave him the cash, at the same time pressing him to make all possible haste, for fear of the sudden dissolution of the miserable family. "I need not go far," says the friend, smiling, and putting the money into his pocket; "you know you have owed me this money a long while, that I have dunned you for it for years to no manner of purpose; excuse me, therefore, that I have thus imposed on your feelings, not being able to move your justice, for there are no such objects as I have described, to my knowledge; the story is a fiction from beginning to end; you are a dupe, not of justice, but of your own humanity."

the city. They usually fauntered in fine weather in the grove, between two rows of sycamore trees. Several learned physicians, doctor Jordan and others, had even then praised the salubrity of the wells; and the amusements were put under the direction of a master of the ceremonies. Captain Webster was the predecessor of Mr. Nash. This gentleman, in 1704, carried the balls to the town hall, each man paying half a guinea each ball. One of the greatest physicians of his age conceived a design of ruining the city, by writing against the efficacy of the waters; and accordingly published a pamphlet, by which, he said, "he would cast a toad into the spring."

In this situation things were, when Nash first came into the city; and, hearing the threat of this physician, he humourously assured the people, that if they would give him leave, he would charm away the poison of the doctor's toad, as they usually charmed the venom of the tarantula, by music. He therefore was immediately empowered to set up a band of music, against the doctor's reptile; the company very sensibly increased, Nash triumphed, and the sovereignty of the city was decreed to him by every rank of people. None could possibly conceive a person more fit to fill this employment than Nash: he had some wit, but it was of that sort which is, rather happy than permanent. He was charitable himself, and generally shamed his betters into a similitude of sentiment, if they were not naturally so before. His first care, when made master of the ceremonies, or king of Bath, as it is called, was to promote a music subscription, of one guinea each, for a band, which was to consist of six performers, who were to receive a guinea a week each for their trouble. He allowed also two guineas a week for lighting and sweeping the rooms, for which he accounted to the subscribers by receipt. By his direction, one Thomas Harrison erected a handsome assembly-house for these purposes. A better band of music was also procured, and the former subscription of one guinea was raised to two. Harrison had three guineas a week for the room and candles, and the music two guineas a man. The money Nash received and accounted for with the utmost exactness and punctuality. The balls, by his direction, were to begin at six, and to end at eleven. Nor would he suffer them to continue a moment longer, lest invalids might commit irregularities, to counteract the benefit of the waters. The city of Bath, by such assiduity, soon became the theatre of summer amusements for all people of fashion; and the manner of spending the day there

there must amuse any, but such as disease or spleen had made uneasy to themselves. In this manner every amusement soon improved under Nash's administration. The magistrates of the city found that he was necessary and useful, and took every opportunity of paying the same respect to his fictitious royalty, that is generally extorted by real power. His equipage was sumptuous, and he used to travel to Tunbridge in a post chariot and six greys, with out-riders, footmen, French horns, and every other appendage of expensive parade. He always wore a white hat; and, to apologize for this singularity, said, he did it purely to secure it from being stolen; his dress was tawdry, though not perfectly genteel; he might be considered as a beau of several generations; and, in his appearance, he in some measure mixed the fashions of the last age with those of the present. He perfectly understood elegant expence, and generally passed his time in the very best company, if persons of the first distinction deserve that title.

But perhaps the reader may demand, what finances were to support all this finery, or where the treasures that gave him such frequent opportunities of displaying his benevolence, or his vanity? To answer this, we must now enter upon another part of his character, his talents as a gamester; for by gaming alone, at that period of which we speak, he kept up so very genteel an appearance. Wherever people of fashion came, needy adventurers were generally found in waiting. With such Bath swarmed, and among this class Nash was certainly to be numbered in the beginning; only with this difference, that he wanted the corrupt heart, too commonly attending a life of expedients: for he was generous, humane, and honourable, even though by profession a gamester. But whatever skill Nash might have acquired by long practice in play, he was never formed by nature for a successful gamester. He was constitutionally passionate and generous. While others made considerable fortunes at the gaming-table, he was ever in the power of chance; nor did even the intimacy with which he was received by the great place him in a state of independence. The considerable inconveniences that were found to result from a permission of gaming, at length attracted the attention of the legislature; and, in the twelfth year of his late majesty, the most prevalent games at that time, were declared fraudulent and unlawful. The E O was at first set up at Tunbridge. It was invented by one C——k, and carried on between him and one Mr. A — e, proprietor of the assembly-

bly-room at that place ; and was reckoned extremely profitable to the bank, as it gained two and an half per cent. on all that was lost or won. As all gaming was suppressed but this, Nash was now utterly destitute of any resource, that he could expect from his superior skill, and long experience in the art. The money to be gained in private gaming is at best but trifling, and the opportunity precarious. The minds of the generality of mankind shrink with their circumstances ; and Nash, upon the immediate prospect of poverty, was now mean enough (I will call it no worse) to enter into a base confederacy with those low creatures, to evade the law, and to share the plunder. Nash had hitherto enjoyed a fluctuating fortune ; and, had he taken the advantage of the present opportunity, he might have been for the future not only above want, but even in circumstances of opulence. In the mean time, as the E O table thus succeeded at Tunbridge, he was resolved to introduce it at Bath, and previously asked the opinion of several lawyers, who declared it no way illegal. The legislature thought proper to suppress these seminaries of vice. It was enacted, that after the 24th of June 1745, none should be permitted to keep an house, room, or place for playing, upon pain of such forfeitures as were declared in former acts instituted for that purpose.

By this wise and just act, all Nash's future hopes of succeeding by the tables were blown up. From that time we find this poor, good-natured, but misguided man, involved in continual disputes, every day calumniated with some new slander, and continually endeavouring to obviate its effects. Nature had by no means formed him for a *beau garçon* : his person was clumsy, too large, and awkward, and his features harsh, strong, and peculiarly irregular ; yet even with those disadvantages he made love, became an universal admirer of the sex, and was universally admired. He was possessed, at least, of some requisites of a lover. He had assiduity, flattery, fine clothes, and as much wit as the ladies he addressed. Wit, flattery, and fine cloaths, he used to say, were enough to debauch a nunnery. He did not long continue an universal gallant ; but in the earlier years of his reign entirely gave up his endeavours to deceive the sex, in order to become the honest protector of their innocence, the guardian of their reputation, and a friend to their virtue. This was a character he bore for many years, and supported it with integrity, assiduity, and success : but he not only took care, during his administration, to protect the ladies from

from the insults of our sex, but to guard them from the slanders of each other. He, in the first place, prevented any animosities that might arise from place and precedence, by being previously acquainted with the rank and quality of almost every family in the British dominions. He endeavoured to render scandal odious, by marking it as the result of envy and folly united. Whatever might have been his other excellences, there was one in which few exceeded him, his extensive humanity. None felt pity more strongly, and none made greater efforts to relieve distress. If we were to name any reigning and fashionable virtue in the present age, it should be charity. We know not whether it may not be spreading the influence of Nash too widely, to say, that he was one of the principal causes of introducing this noble emulation among the rich; but certain it is, no private man ever relieved the distressed of so many as he.

Before gaming was suppressed, and in the meridian of his life and fortune, his benefactions were generally found to equal his other expences. The money he got without pain, he gave away without reluctance; and, when unable to relieve a wretch who sued for assistance, he has been often seen to shed tears. A gentleman of broken fortune, one day standing behind his chair, as he was playing a game of piquet for 200 l. and observing with what indifference he won the money, could not avoid whispering these words to another who stood by, "Heavens! how happy would all that money make me!" Nash, overhearing him, clapped the money into his hand, and cried, "Go and be happy." In the severe winter of 1739, his charity was great, useful, and extensive. He frequently, at that season of calamity, entered the houses of the poor, whom he thought too proud to beg, and generously relieved them. But of all the instances of Nash's bounty, none does him more real honour, than the pains he took in establishing an hospital at Bath; in which benefaction, however, doctor Oliver had a great share. This was one of those well-guided charities, dictated by reason, and supported by prudence, chiefly by the means of doctor Oliver and Mr. Nash; but not without the assistance of Mr. Allen, who gave them the stones for building, and other benefactions: this hospital was erected, and it is at present fitted up for the reception of one hundred and ten patients, the cases mostly paralytic or leprous. As he grew old, he grew insolent, and seemed not aware of the pain his attempts to be a wit gave others. He grew peevish

and fretful; and they, who only saw the remnant of a man, severely returned that laughter upon him, which he had once lavished upon others. Poor Nash was no longer the gay, thoughtless, idly industrious creature he once was: he now forgot how to supply new modes of entertainment, and became too rigid to wind with ease through the vicissitudes of fashion. The evening of his life began to grow cloudy. His fortune was gone, and nothing but poverty lay in prospect. He now began to want that charity, which he had never refused to any; and to find, that a life of dissipation and gaiety is ever terminated by misery and regret. He was now past the power of giving or receiving pleasure, for he was poor, old, and peevish; yet still he was incapable of turning from his former manner of life to pursue happiness. An old man thus striving after pleasure is indeed an object of pity; but a man at once old and poor, running on in this pursuit, might excite astonishment.

A variety of causes concurred to embitter his departing life. His health began to fail. He had received from nature a robust and happy constitution, that was scarcely even to be impaired by intemperance. For some time before his decease, nature gave warning of his approaching dissolution. The worn machine had run itself down to an utter impossibility of repair; he saw that he must die, and shuddered at the thought. His virtues were not of the great, but the amiable kind; so that fortitude was not among the number. Anxious, timid, his thoughts still hanging on a receding world, he desired to enjoy a little longer that life, the miseries of which he had experienced so long. The poor unsuccessful gamester husbanded the wasting moments with an increased desire to continue the game, and to the last eagerly wished for one yet more happy throw. He died at his house in St. John's Court, Bath, Feb. 3, 1761, aged 87. His death was sincerely regretted by the city, to which he had been so long, and so great a benefactor. After the corpse had lain four days, it was conveyed to the abbey church in that city, with a solemnity peculiar to his character. The few things he was possessed of were left to his relations. A small library of well-chosen books, some trinkets and pictures, were his only inheritance. Among the latter were a gold box, given by the late countess of Burlington, with Lady Euston's picture in the lid; an agate étui, with a diamond on the top, by the princess dowager of Wales; and some things of no great value. The rings, watches, and pictures, which he formerly received from
others,

others, would have come to a considerable amount; but these his necessities had obliged him to dispose of: some family pictures, however, remained, which were sold by advertisement, for five guineas each, after his decease.

As the heart of a man is better known by his private than public actions, let us take a view of Nash in domestic life. Among his servants and dependants, where no gloss was required to colour his sentiments and disposition, nor any mask necessary to conceal his foibles, we find him the same open-hearted, generous, and good-natured man we have already described; one who was ever fond of promoting the interests of his friends, his servants, and dependants, and making them happy. In his own house, no man was perhaps more regular, cheerful, and beneficent. His table was always free to those who sought his friendship, or wanted a dinner. As his thoughts were entirely employed in the affairs of his government, he was seldom at home but at the time of eating or of rest. His table was well served, but his entertainment consisted principally of plain dishes. He generally arose early in the morning, being seldom in bed after five; and to avoid disturbing the family, and depriving his servants of their rest, he had the fire laid after he was in bed, and in the morning lighted it himself, and sat down to read some of his few, but well-chosen books. His generosity and charity in private life, though not so conspicuous, was as great as that in public, and indeed far more considerable than his little income would admit of. This sensibility, this power of feeling the misfortunes of the miserable, and his address and earnestness in relieving their wants, exalts his character, and draws an impenetrable veil over his foibles. His singularities are forgotten, when we behold his virtues; and he who laughed at the whimsical character and behaviour of this monarch of Bath, now laments that he is no more.

NAUDE (GABRIEL), was descended of a reputable family, and born at Paris, Feb. 12, 1600. His parents observing his fondness for reading, and inclination to letters, resolved to breed him in that way; and accordingly sent him to a religious community, to learn the first rudiments of grammar, and the principles of Christianity. Thence he was removed to the university, where he applied himself with great success to classical learning; and, having learned philosophy, was created master of arts very young. As soon as he had finished his course in philosophy, he remained some time at a stand what profession to chuse;

being advised by his friends to divinity; but his inclination being more turned to physic, he fixed at length upon that faculty. However, this choice did not hinder him from indulging his genius in other branches of learning: in reality, the plan of his studies was very extensive, suited to his comprehensive talents and indefatigable industry: and he soon distinguished himself therein so much, that Henry de Mesmes, president à mortier, hearing his character, made him keeper of his library, and took him into his family. Naude was the more pleased with this post, as it gave him an opportunity of gratifying his bookish taste in general, and at the same time furnished him both with means and leisure to improve himself, as he could wish, in the science which he had embraced in particular. He quitted it in 1626, in order to go to Padua to perfect himself therein: but he did not continue long in that university, the death of his father, and his domestic affairs, calling him back to Paris before the expiration of the year.

In 1628, the faculty of physic appointed him to make the customary discourse on the reception of licentiates; which performance entirely answered their expectations from him, and was made public. In 1631, cardinal Bagni made him his librarian and Latin secretary, and carried him with him to Rome in the spring of that year. Naude continued in this service till the death of the cardinal, which happened July 24, 1641; and in the interim made an excursion to Padua, to take his doctor of physic's degree, in order to support, with a better grace, the quality with which he had been honoured by Lewis XIII. who had made him his physician. The ceremony of this appointment was performed March 25, 1633, and we have the speech he pronounced on the occasion. After the death of his patron, he had thoughts of returning to France; but was detained in Italy by several advantageous offers made to him by persons of consideration in that country. Among these he preferred those of cardinal Barberini, and closed with his eminence. However, as soon as cardinal Richelieu sent for him to be his librarian, he immediately returned to Paris; but he happened not to be long in the service of the prime minister, if it be true that he arrived at Paris in March 1642, since cardinal Richelieu died in December following: however, he succeeded to the like post under Mazarine, for whom he formed a most rich library, which he raised from the first volume, in the space of seven years, to the number of 40,000.

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His design was nearly completed, before the cardinal gave him two small benefices; a canonry of Verdun, and the priory of Artige in the Limosin: and we know how much this ungenerosity affected him, from a letter of Patin to Charles Spon, dated March 22, 1648, where he writes thus of our librarian: "I have seen one thing in him, which I am very sorry for; especially as I have known him all along hitherto, at a great distance from such a disposition: it is, that he begins to complain of his fortune, and of his master's avarice, from whom he had never received any more than 1200 livres a year in benefices; not forbearing to declare, that his life was sacrificed for too small a matter. I think," continues Patin, "what grieves him is, the apprehension of dying, before he has raised something for his brothers and his nephews, of whom he has a great number." However that be, Naude had the grief to see this library, which he had collected with so much pains and care, totally dispersed. Upon the disgrace of Mazarine, it was sold; and Patin, in a letter of March 5, 1651, observes, that Naude had bought all the books in physic for 3500 livres. Christina queen of Sweden, who set herself to draw into her dominions all the literati of Europe, procured a proposal to be made to Naude of being her library keeper; and as he was then out of all employ, he accepted the proposal, and went to Cop. But he soon grew out of humour with his residence in Sweden: the manners of the people, so very different from his, gave him great disgust; and seeing France become more quiet than it had been, he resolved to return. Accordingly he quitted Sweden, loaded with presents from the queen, and several persons of distinction: but the fatigue of the journey threw him into a fever, which obliged him to stop at Abbeville; and he died there July 29, 1653.

As to his character, he was very prudent and regular in his conduct, sober, never drinking any thing but water. Study was his principal occupation, and he was indeed a true "*Helluo librorum*;" so that he understood them perfectly well. He spoke his mind with great freedom, and that freedom sometimes shewed itself upon religious subjects in such a manner, as might have occasioned some disadvantageous thoughts of him: but the Christian sentiments in which he died, left room to believe that his heart was never corrupted, and had no share in the free expressions which sometimes escaped from him; especially in the philosophical railleries which passed sometimes between him, Guy Patin, and Gassendi. He wrote a great number of books, a catalogue of which

See the
Patiniana.

which may be seen in Nicéron's *Memoires*, tom. ix. Voltaire says, that "of all his books, the *Apologie des grands Hommes accusés de Magie* is almost the only one which continues to be read." *Essai sur l'Histoire*, tom. vii. 8vo.

NAUGERIUS (Andreas), a noble Venetian, greatly distinguished by eloquence and learning, was born in 1482. He was sent by the republic upon an embassy to the emperor Charles I. and continued with that prince from the celebrated battle of Pavia, in 1525, when Francis I. of France was taken prisoner, to 1528. Returning to his country, he was then sent ambassador to Francis I. but died upon the road, in 1529. He was a man of inflexible virtue, as well as profound learning. He had been charged with writing the history of his country, from the year 1486; but he burnt this work in his last illness, probably because it was unfinished. His other works have been collected at Padua, 1718, in 4to, under this title: "Andreas Navageri, Patricii Veneti, Oratoris et Poetæ clarissimi, Opera omnia." His Latin poems have been often printed with those of Bembo, Sadoleto, &c. and are reckoned excellent: his Italian poems, though inferior, not amiss.

NAYLOR (JAMES), a remarkable English enthusiast, was born, about 1616, in the parish of Ardesley, near Wakefield in Yorkshire, where his father was a farmer, who had some estate of his own, but gave his son no more education than to read English. James, however, had good natural parts, and had not been long come of age before he got himself a wife, and settled with her in Wakefield parish. Upon the breaking out of the civil wars in 1641, he entered a private soldier in the parliament army under lord Fairfax, being then a Presbyterian; though with the times he afterwards turned Independent, and became quarter-master under general Lambert. In 1649, falling sick in Scotland, he returned home to his plough; and, in 1651-2, was a convert of the famous George Fox to Quakerism. He soon commenced preacher among that sect, and obtained the reputation of acquitting himself well both in word and writing among the friends. Our preacher, seeing how much he was admired by his followers, presently grew conceited of his talents, and resolved to repair to the capital, as the best place for blazoning. From his first conversion to the new light, he had filled his head with strong fancies of special illuminations from heaven; and was now,
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in his own opinion, become such a favourite there, that he thought it high time to assume a suitable character. Accordingly, on his arrival at London 1655, he distinguished himself so much above his brethren as created uneasiness: he gained a strong party in his favour; and the matter ran so high, that some women, his followers, openly disputed with the two principal leaders as they were preaching [A].

Naylor grew still more intoxicated with these flatteries, and, in 1656, went into the West of England, to propagate the doctrine of his divine mission in those parts of the country where the brethren were numerous [B]; for by this time we find him addressed by the title of "The Everlasting son of righteousness, and prince of peace, the prophet of the most high God, nay, the only-begotten son of God, out of Zion, whose mother is a virgin, and whose birth is immortal." In the mean time, such unheard-of extravagances as these were not beheld without horror, even in those days of fanaticism. Information was given of them to the magistrates, and our Messiah committed to Exeter gaol in September this year. Notwithstanding this check, some of his female worshippers carried their infatuation to that height, that they visited him, and kneeled before him, and kissed his feet: nor was he long detained in prison, being released in the ensuing month. Hereupon he set his face toward London, resolving, however, to take Bristol in the way. He was attended by several of his adherents; who, in passing through Glastonbury and Wells, spread their garments before him in the streets. Being arrived at Bedminster, about a mile from Bristol, they formed themselves into this mock procession: one man walked before with his hat on, another young man with his hat off led Naylor's horse; and, when they came to the suburbs of Bristol, some women spread scarfs and handkerchiefs in his way, two other women going on each side of his horse, and all the cavalcade singing, "Holy, holy, holy, Lord God of Sabaoth; Hosanna in the highest; holy, holy, holy, Lord God of Israel." Thus the procession entered the city all knee deep in dirt, it being Oct. 24, and the weather very foul and rainy. Such a mockery of our Saviour's entrance into Jerusalem drew the notice of the ma-

[A] Their names were Howgil and Burroughs; they had gathered a meeting at London. "Sewel's History of the Quakers, and the grand Impostor examined; or, the Life and Tryal of James Naylor." London, 1656, 4to.

[B] Probably Launceston in Cornwall, or Lansdown in Somersetshire. At his examination at Bristol he said, he was at Lawson, as he called it to the brethren.

gistrates, by whose order Naylor was apprehended ; and, upon examination, blasphemously defending all that had passed in his personating Jesus Christ, was committed to prison, with six of his associates : soon after which they were all sent to London to the parliament.

So unprecedented and unparalleled a case employed the house several days : he was first examined before a committee, Dec. 5, and next day heard at the bar of the house : on the 8th it was resolved, “ That James Naylor is guilty of
 “ horrid blasphemy, and that he is a grand impostor, and a
 “ great seducer of the people.” After this, nine days more were wholly taken up in debates, when sentence was passed as follows : “ That James Naylor be set on the pillory in
 “ Palace-yard, Westminster, during the space of two hours,
 “ on Thursday next ; and be whipped by the hangman
 “ through the streets from Westminster to the Old Exchange, and there likewise be set on the pillory for the
 “ space of two hours, between the hours of eleven and one
 “ on Saturday next, in each place wearing a paper, containing an inscription of his crimes. And that at the Old
 “ Exchange his tongue be bored through with a hot iron,
 “ and that he be there also stigmatized in the forehead with
 “ the letter B ; and that he be afterwards sent to Bristol,
 “ and be conveyed into and through the said city on horseback, with his face backward ; and there also publicly
 “ whipped the next market-day after he comes thither.
 “ And that from thence he be committed to prison in Bridewell, London, and there restrained from the society of
 “ all people, and there to labour hard, till he shall be released by parliament ; and during that time be debarred
 “ the use of pen, ink, and paper, and shall have no relief
 “ but what he earns by his daily labour.”

Whitlocke seems to think, that he was too fiercely prosecuted [c] ; and, though several persons of different persuasions presented petitions to the parliament in his behalf, yet it was resolved not to read them till after sentence should be passed. The first part of which was executed rigorously, Dec. 18, which was to be followed by the remaining part within two days ; but he was grown so low by his whipping, that he was respited for a week. In this interval, several persons of all persuasions, out of compassion, willing to look upon him as a lunatic, petitioned the parliament and Cromwell twice, to have the rest of his punishment quite re-

[c] Memorials, p. 654. edit. 1732.

mitted, as being a lunatic: but the plea seems to have been invalidated by some of the protector's chaplains, who went and conferred with Naylor, and thereupon the whole sentence was put in execution; and, what is worth observing, had all the good effect that could be proposed thereby: his sufferings brought him to his senses, and with them to an exemplary degree of humility. In this disposition he wrote a letter to the magistrates of Bristol, expressing his repentance for his behaviour there; and, notwithstanding his sentence, he got the use of pen, ink, and paper, during his confinement in Bridewell. He wrote several small books, wherein he retracted his past errors, and was received by the Quakers, who had disowned him in his extravagances. He was discharged from prison by the rump parliament, Sept. 8, 1659; and, about the end of Oct. 1660, set out from London, in order to return to his wife and children at Wakefield in Yorkshire. He was taken ill on the road, some miles beyond Huntingdon, being robbed by the way, and left bound; in which condition he was found in a field by a countryman towards evening, and carried to a friend's house at Holme, near King's-Ripton in Huntingdonshire; but he soon after expired, Nov. 1660. Notwithstanding his mean education, yet having good natural parts, and especially a strong imagination, he was the reputed author of several tracts, as the reader may see in a collection of his books, epistles, and papers, printed in 1716, 8vo. The titles of his books are inserted below [D].

Salmon's
Chron. Hist.

[D] 1. "Exhortation to the rulers, the preachers, and the lawyers," 1653. 2. "Milk for babes and meat for strong men; a feast of fat things, wine well refined on the lees, &c. being the breathings of the Spirit through his servant James Naylor," written by him in the time of the confinement of his outward man in prison," 1661, 4to. 3. "J. Naylor's Salutation to the seed of God," 1656, 8vo. 4. "An answer to Blome's Fanatic history."

NEANDER (MICHAEL), a German Protestant divine, celebrated for his skill in the learned languages, was born in 1523 at Soza in Silesia; and had the first part of his education in that town, under Henry Theodore, superintendant of the diocese of Digne. He went afterwards to Wittemberg, where he heard Melancthon and other professors, under whom he made a great proficiency in the sciences; so that he was invited to teach a school at Northausen in 1549, where he instructed the youth with applause. In a few years he was promoted to be rector or schoolmaster at Ilfeldt in Germany, which employ he sustained during the

space of forty years ; namely, till his death, which happened April 26, 1595, at Pfortsheim in the Black Forest, whither the academy had been transplanted from Ilfeldt. We have several pieces of his drawn up for the use of schools, besides some others, the titles of which may be seen in Teiffier, Moreri, &c. Morhof says, that he was a very learned man, and the common preceptor of Germany, as well as Melancthon ; that his preface to his “*Erotemata linguæ Græcæ*” is an excellent piece, not less learned than it is long ; and that he judges therein both of ancient and modern authors with great ability.

NEEDHAM (MARCHAMONT), a satirical English writer, was born at Burford, in Oxfordshire, in Aug. 1620. He lost his father in 1621 ; but his mother, the next year re-married with Christopher Glynn, vicar of Burford, and master of the free-school there. This gentleman, perceiving his step-son to have very pregnant parts, took him under his own tuition ; and at the age of fourteen he was sent to All Souls-college. Here, being made one of the choristers, he continued till 1637 ; when taking the degree of bachelor of arts, which was inconsistent with his chorister’s place, he retired to St. Mary’s-hall, till he became an usher in Merchant-Taylors-school, London. Upon the breaking out of the civil wars, he became a writer to an attorney at Gray’s-inn ; where, writing a good court-hand, he obtained a comfortable subsistence. He had not been long in this employ, before he began a weekly paper, under the title of “*Mercurius Britannicus* [A],” on the side of the Parliament ; whence he became popular, and, being an active man, was called Captain Needham of Gray’s-inn.

About that time he studied physic, and, in 1645, began to practise ; by which, and his political writings, he supported a genteel figure. But, for some scorn and affront put upon him, he suddenly left his party ; and, obtaining the favour of a royalist, was introduced into the king’s presence at Hampton-court in 1647 ; and, asking pardon upon his knees, readily obtained it : so that being admitted to the

[A] Communicating (as the title proceeds) the affairs of Great Britain, for the better information of the people. These Mercuries began about the middle of August 1643, and came out on Mondays in one sheet, to the latter end of 1646, or beginning of

1647. Perhaps our author might take the title from a tragi-comedy, called “*Mercurius Britannicus, or the English Intelligencer*,” reprinted in 1641, in 4to, wrote by one Richard Brathwayte.

king's favour, he wrote soon after another paper intituled, "Mercurius Pragmaticus [B] ;" which being equally witty with the former, as satirical against the Presbyterians, and full of loyalty, made him known and admired by the wits of that side. However, being narrowly sought after, he left London, and for a time lay concealed at the house of Dr. Peter Heylin, at Minster-Lovel, near Burford; till, at length being discovered, he was imprisoned in Newgate, and in danger of his life. Lenthal, the speaker of the house of commons, who knew him and his relations well, and Bradshaw, president of the high-court of justice, treated him fairly; and not only got his pardon, but with promise of rewards and places persuaded him to change his style once more for the Independents, who then were the uppermost party. In this temper he published a third weekly paper, called "Mercurius Politicus [C]," which came out every Wednesday, in two sheets 4to, commencing with the 9th of June 1649, and ending with the 6th of June 1650, which being Thursday, he began again with Number I. from Thursday June 6, to Thursday June 13, 1650, beginning, "Why should not the commonwealth have a fool, as well as the king had, &c." This paper, which contained many discourses against monarchy, and in behalf of a free state, especially those that were published before Cromwell was made protector, was carried on without any interruption till about the middle of April 1660, when (as several times before) it was prohibited by an order of the council of state.

Upon the return of Charles II. our author lay hid, till, by virtue of some money well placed, he obtained his pardon under the great seal; after which he exercised the faculty of physic among the dissenters, which brought him in a considerable benefit till his death, which happened suddenly in 1678. Wood, who knew him, tells us, that he was a person endowed with quick natural parts, was a good humanist, poet, and boon droll; and, had he been constant to his cavaliering principles, would have been beloved and admired by all; but being mercenary, and preferring his interest to

Athen.
Oxon. vol. 22,

[B] Communicating intelligence from all, touching all affairs, designs, humours, and conditions, throughout the kingdom, especially from Westminster and the head-quarters. There were two parts of them, and they came out weekly, in one sheet 4to. The first part commenced Sept. 14, 1647, and ended Jan. 9, 1648. The other

part, which was intituled, "Mercurius Pragmaticus for king Charles II. &c." began April 24, 1649, but quickly ended.

[C] Comprising the sum of foreign intelligence, with the affairs now on foot in the three nations of England, Scotland, and Ireland.

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his conscience, friendship, and love to his prince, was much hated by the royal party to the last. Besides the "Mercuries" already mentioned, he published a great number of other things; the greatest part of which are mentioned below [D].

[D] The titles are as follow: "A check to the checker of Britannicus; &c. 1644." 2. He also wrote a sharp Libel against his majesty's late message for peace, anno 1645; in answer to which was published, "The refusers of peace inexcusable, by his Majesty's command, 1645," one sheet 4to. 3. "A hue and cry after the king, written after the king's defeat at Naseby, in 1645." 4. "The case of the kingdom stated according to the proper interests of the several parties engaged, &c." The third edition in 1647. 5. "The levellers levelled; or the independents conspiracy to root out monarchy, an interlude, 1647." 6. "A plea for the king and kingdom, by way of answer to a late remonstrance of the army, 1648." 7. "Digitus Dei; or God's justice upon treachery and treason, exemplified in the life and death of the late James duke of Hamilton, &c. 1649." 8. The year before came out a book intituled, "The manifold practices and attempts of the Hamiltons, &c. to get the crown of Scotland, 1648:" probably wrote by Needham, as the whole of it is contained in the "Digitus Dei." 9. "The Public Intelligencer, &c." these came out weekly on Monday, but contained mostly the same matter that was in the "Political Mercuries." 10. "The case of the commonwealth of England stated, &c. 1649." 11. "Discourse of the excellency of a free state above kingly government. 1650." published with the former. 12. "An appendix added out of Claudius Salmasius's *Defensio regis*, and Mr. Hobbes's *de corpore politico*." 13. "Tryal of Mr. John Goodwin at the bar of religion and right reason; &c. 1657." In reply to this, Goodwin took occasion, in a piece intituled "The Triumviri," to characterize our author, as having a foul mouth which Satan hath opened, &c. 1658. 14. "Interest will not lye, &c. in refutation of, The interest of England

stated. 1659. 15. "The moderate informer, &c. communicating the most remarkable transactions, both civil and military, in the commonwealth of England, &c." It commences with the 12th of May 1659, but was not carried on above two or three weeks. Needham, it seems, was put out of his place of writing the weekly news, in the time of Richard, and John Can put in his room, occasioned by the Presbyterians; yet, in spite of opposition, he carried on the writing of his "Mercuries." 16. "News from Brussels, &c. in a letter dated 10 March 1659," but said to be written by our author against Charles II. and his court, and conveyed to the press by Praise-God Barebone. It was answered about a week after, in "The late news, or message from Brussels unmasked." 17. "A short history of the English rebellion completed in verse. 1661." A collection of all such verses as he had printed before each of his "Mercurii Pragmatici." To it he prefixed, "The true character of a rigid presbyter;" and added the coat of arms of Sir John Presbyter: but the character was not of his writing. It was reprinted in 1680, 4to. 18. "Discourse concerning schools and school-masters. 1663." 19. "Medela Medicinæ, &c. 1665." Answered by two doctors of that faculty, fellows of the college of physicians, viz. John Twissden, in his "*Medecina veterum vindicata, &c.*" and Robert Sprackling, in his "*Medela ignorantia.*" 20. "An epistolary discourse" before "*Medicina instaurata, &c.*" by Edward Bolnest, M. D. 1665. 21. "A packet of advices and animadversions, &c. occasioned by a letter from a person of quality to his friend in the country, written by Lord Shaftesbury. 1676." 22. "A second packet of advices, &c. in answer to Some considerations upon the question, whether the Parliament be dissolved by its prorogation for fifteen months?" And another intituled

intituled, "The long Parliament dissolved," written by Denzil lord Holles, but owned by his chaplain, a nonconformist, named Carey, or Carew, who was thereupon committed prisoner to the Tower of London, in the beginning of Feb. 1676. 23. "A letter from a person newly chosen to sit in this Parliament, to a benchman in the Temple, &c." 24. "A narrative of the cause and manner of the imprisonment of the lords now close prisoners in the Tower of London." Needham is said to have been encouraged to write these two packets by lord Danby. 25. "Christianissimus christianandus: or Reasons for the reduction of France to a more Christian state in Europe. 1678." 26. "A preface to A new idea of the practice of

physic, written by Francis de la Boe Sylvius. 1675."

Our author also translated into English "Mare clausum," printed in 1652, or thereabouts, in folio; in which he foisted the name of a commonwealth, instead of the kings of England, and suppressed the dedication to the king. He also added an appendix to it, concerning the sovereignty of the kings of Great Britain on the sea, intituled, "Additional evidences," which he procured, as it is thought, of president Bradshaw. He also made comments and glosses on the book: so that, after the Restoration, the copy was corrected, perfected, and restored by J. H. gent. [James Howell] and printed in 1662, folio.

NEEFS (PETER), a Flemish painter, who has merited a place among the most eminent artists. He imbibed the first tincture of his art from Steenwick; but, finding he had no turn either for subjects of fancy or portrait, he attached himself to architecture, perspective, and to painting the inside of churches, with such minute nicety and steady patience, as all must admire; few will be able to imitate. His exactness in representing the smallest parts can hardly be conceived; yet he disposes his lights so properly, that his pictures have a surprising effect. The smallest ridges in the channelled ornaments of the roofs, and the least projections of the cornices, are marked out with the greatest attention; and it is very remarkable, that, in spite of the great number of ridges and profiles, his manner never appears dry or hard. As he painted figures but indifferently, Van Tulden, Teniers, and others, supplied the defect for him; yet he always took care that the union of the two pencils should be imperceptible.

Whatever enquiries have been made in Holland about the particulars of his life and death, have been fruitless. His disciples are also unknown. There is only one plate engraved after him that we know of, which is in the collection of the emperor's pictures by A. J. Prenner. He had a son of his name, who was likewise a disciple of Steenwick, but was greatly inferior to his father.

Art of
Painting,
&c. 1759,
8vo.

NELSON (ROBERT), a learned and pious English gentleman, was born June 22, 1656, at London, being the son of Mr. John Nelson, a considerable Turkey merchant

chant of that city, by Delicia his wife, sister of Sir Gabriel Roberts, who was likewise a Turkey merchant of the same city. His father dying when he was but two years old, he was committed to the care of his mother, and her brother sir Gabriel, who was appointed his guardian. His first education was at St. Paul's-school, London; but after some time his mother, out of fondness, took him home to her house at Dryfield, near Cirencester, in Gloucestershire, having procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor [A]. As soon as he was fit for the university, he was sent to Trinity-college in Cambridge, and admitted a fellow commoner [B]. It is not improbable, that Dr. (afterwards archbp.) Tillotson, was consulted on this occasion, he being intimately acquainted with the guardian, Sir Gabriel Roberts: however, it is certain that Mr. Nelson was early known to that learned and worthy divine, and very much esteemed by him [C].

In 1680, he was chosen F. R. S. [D]; being probably inclined to receive that honour out of respect to his friend and school-fellow Dr. Halley, for whom he had a particular regard, and in whose company he set out on his travels the same year. In the road to Paris, they saw the remarkable comet which gave rise to the cometical astronomy by Sir Isaac Newton; and our author, apparently by the advantage of his fellow traveller's instructions, sent dean Tillotson a description of it [E]. Before he left Paris, he received a letter from a friend in the English court, inviting him to purchase a place there, by the promise of his assistance in it [F]. He was young, had a great affection for king Charles and the duke of York, and was pleased with the thoughts of figuring it near their persons; but, as he could not resolve upon an affair of such consequence without the approbation of his mother and uncle, he first applied to Tillotson to sound them, with assurances of determining himself by their judgment and advice, including also that of the dean; who finding them both averse to it, he thereupon dropped the mat-

[A] Birch's Life of Tillotson, p. 68.

[B] Life of Kettlewell, p. 169.

[C] Life of Tillotson.

[D] Birch's History of the Royal Society, vol. iv. p. 72.

[E] Life of Tillotson, p. 79.

[F] This proposal was made by Mr.

Henry Saville, brother to lord Halifax he had been sworn vice-chamberlain of the king's household in December 1680 and was at this time envoy from Charles II. to the court of France though now at London, whence he sent this offer in a letter to Mr. Nelson Ibid. p. 83.

ter, and pursued his journey with his fellow traveller to Rome. Here he fell into the acquaintance of lady Theophila Lucy [G], widow of Sir Kingsmill Lucy, of Broxburne, Herts, bart. and second daughter of George earl of Berkeley, who soon discovered a strong passion for him, which concluded in a marriage, after his arrival in England, in 1682. But it was some time before she confessed to Mr. Nelson the change of her religion; which was owing to her acquaintance with Bossuet, and conversations at Rome with cardinal Philip Howard, who was grandson of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raised to the purple by Clement X. in May 1675. Nor was this important alteration of her religious sentiments confined to her own mind, but involved in it her daughter by her first husband, whom she drew over to her new religion; and her zeal for it prompted her even to engage in the public controversy then depending. She is the supposed authoress of a piece printed in 1686, 4to, under the title of, "A Discourse concerning a judge of controversy in matters of religion, shewing the necessity of such a judge [H]."

This misfortune touched her husband very nearly. He employed not only his own pen, but those of his friends Tillotson and Hickes, to recover her [I]; but all proved ineffectual, and she continued in the communion of the church of Rome till her death. She was a person of fine sense and understanding. Dr. Tillotson particularly laments her case on that account; and even seems not to be entirely free from all apprehensions of the influence she might have upon her husband in this important affair. But Nelson's religion was too much the result of his learning and reason, to be shaken by his love, which was equally steady and inviolable. Her change of religion made no change in his affections for her; and, when she relapsed into such a bad state of health, as required her to go to drink the waters at Aix, he attended her thither, in 1688: and not liking the prospect of the public affairs at home, which threatened the removal of James II. from the crown, he proceeded to make a second trip to Italy,

[G] This lady (the second daughter of George Earl of Berkley) was old when Mr. Nelson married her. She died in 1705; and by her decease enabled him to add considerably to the charitable purposes to which her fortune was always destined. Anecdotes of Bowyer, p. 3.

[H] Tillotson's Life, p. 120.

[I] The former of these divines

wrote a long letter to her on the subject, mentioned in his Life, p. 120; and the latter, on her account, published "A collection of letters" which passed between him and a Popish priest in 1675, 8vo; in which is inserted, p. 328, a letter to an English priest of the Romish communion at Rome, wrote by Mr. Nelson for his lady's use.

taking his lady, together with her son and daughter by her former husband, along with him. He returned through Germany to the Hague, where he stayed some time with lord Dursley, who was married to his wife's sister [K].

From the Hague he arrived in England, 1691. As he had been much caressed for extraordinary worth by several persons [L] of the highest rank, so he had shewed his regard for king James, by holding a correspondence with his Majesty's ambassador to the Pope after the Revolution [M], having determined not to transfer his allegiance from him; and declared himself a Nonjuror in consequence thereof, and left the communion of the church of England. In this last point he had consulted Tillotson, and followed his opinion, who thought it no better than a trick detestable in any thing, and especially in religion, to join in prayers where there was any petition which was held to be sinful [N]. Thus, notwithstanding their difference of opinions in this case, the friendship between them remained the same; and the good archbishop expired in his friend's arms, in 1694 [O]. Nor did Mr. Nelson's friendship end there: he continued it to his grace's widow, and was very instrumental in procuring her pension from the crown to be augmented, from 400*l.* to 600*l.* per annum [P].

However, our author's new character unavoidably threw him into new connections. Among these we find mentioned particularly Mr. Kettlewell, who had resigned his living at Coleshill in Warwickshire, on account of the new oaths, and afterwards resided in London. This pious and learned divine agreed also with him in leaving the communion of

[K] Life of Tillotson, p. 258.

[L] Kettlewell's Life, p. 169.

[M] This was the earl of Melfort; whose letters to Mr. Nelson were in the possession of Philip Carteret Webb, Esq. Life of Tillotson, p. 258, at note [w].

[N] Ibid. p. 259.

[O] Ibid. p. 315.

[P] See his letter to lord Somers on this occasion, in Tillotson's Life, p. 348, 349. It is very remarkable, that the great regard he had always shewn to Tillotson, added to his own reputation for learning, judgement, and candour, induced Dr. Barker, who published the archbishop's posthumous sermons, to consult our author on that occasion. Among the manuscripts, there was found one discourse wherein

the archbishop took an occasion to complain of the usage which he had received from the Nonjuring party, and to expose, in return, the inconsistency of their own conduct; remarking particularly, that, upon a just comparison of their principle of non-resistance with their actual non-assistance to king James II. they had little reason to boast of their loyalty to him: and yet, severe as this discourse was upon that party Mr. Nelson, notwithstanding his attachment to them, was very zealous to have it printed, alleging, that they deserved such a rebuke for their unjust treatment of so good a man. However the sermon was then suppressed, and is now probably lost. Life of Tillotson, p. 350, 351.

the established church, yet, at the same time, persuaded him to engage in the general service of piety and devotion; observing to him, that he was very able to compose excellent books of that kind, which too would be apt to do more good, as coming from a layman. This truly catholic spirit found a congenial one in Mr. Nelson; and indeed it was this spirit, more than their agreement in state principles, that first recommended him to our author, who, in return, is observed to have encouraged Kettlewell to proceed in that soft and gentle manner, in which he excelled, in managing the Nonjurors controversy; and animated him besides to begin and prosecute some things for a public good, which otherwise would not have seen the light. Mr. Kettlewell died in 1695, and left Mr. Nelson his sole executor and trustee; in consequence of which, he published a posthumous piece of piety, intituled, "An Office for Prisoners, &c." in 1697. He also published five other of his friend's posthumous pieces, and furnished the chief materials for the account of his life afterwards [Q].

At the same time, he engaged zealously in every public scheme for propagating the faith, and promoting the practice of true Christianity, both at home and abroad; several proposals for building, repairing, and endowing churches, and charity-schools particularly. Upon the death of Dr. Lloyd, the deprived bishop of Norwich, in the end of 1709, he returned to the communion of the church of England. Dr. Lloyd was the last surviving of the deprived bishops by the Revolution, except Dr. Kenn, by whose advice Mr. Nelson was determined in this point [R]. It had been a case in view some time, which had been bandied on both sides, whether the continuance of their separation from the church should be schismatical or no, when that case became a fact; and our author had some conferences upon it with Dr. Hickes, who was for perpetuating the Nonjuring church, and charging the schism upon the church established [S].

Mr. Nelson's tutor, Dr. George Bull, bishop of St. David's, dying before the expiration of this year, he was easily

[Q] Life of Kettlewell, prefixed, to his works, in 2 vols. folio.

[R] See some letters of his in the appendix to "The defence of our constitution, by Dr. Nathaniel Marshall, 1717," 8vo.

[S] See an account of this dispute,

with some letters that passed between them on the occasion, in "The Constitution of the Catholic church, and the nature and consequences of Schism set forth, in a collection of papers written by the late George Hickes, D. D. 1716," 8vo.

prevailed upon, by that prelate's son, to draw up an account of his father's life and writings. He had maintained a long and intimate friendship with the bishop, which gave him an opportunity of being acquainted with his solid and substantial worth; had frequently sitten at his feet, as he was a preacher, and as often felt the force of those distinguishing talents which enabled him to shine in the pulpit. But above all, he had preserved a grateful remembrance of those advantages, which he had received from him in his education [T]; and he spared no pains to embalm his memory, by which means he has made it a lasting monument of his own worth. The life was published in 1713. He had for some time laboured under an asthma and dropsy in the breast; and the distemper grew to such a height soon after the publication of that work, that, for the benefit of the air, he retired at length to his cousin's, Mrs. Wolf, daughter of Sir Gabriel Roberts, a widow, who lived at Kensington, where he expired Jan. 16, 1714-15, aged 59.

He was interred in the cemetery of St. George's chapel, now a parochial church, in Lamb's Conduit Fields, where a monument is erected to his memory, with a long and elegant Latin inscription, written by Bp. Smalridge [U]. He was the first person buried in this cemetery; and, as it was done to reconcile others to the place, who had taken an unsurmountable prejudice against it, so it proved a most prevailing precedent, and had the desired effect. He published several works of piety [X], and left his whole estate to

[T] "Preface to Bishop Bull's Life."

[U] See this inscription in the "Anecdotes of Bowyer," p. 611.

[X] The titles of these are, 1. "Transubstantiation contrary to scripture: or, The Protestant's answer to the Seeker's request, 1688." 2. "A companion for the festivals and fasts, 1704," 8vo, and large impressions of it several times since. 3. "A letter on church government, in answer to a pamphlet, intituled, 'The principles of the Protestant Reformation, 1705,'" 8vo. 4. "Great duty of frequenting the Christian Sacrifice, &c. 1707," 8vo. Dr. Waterland observes, that in this piece our author, after Dr. Hickes, embraced the doctrine of a material sacrifice in the symbols of the eucharist,

which was first started among the Protestants, in 1635, by the famous Mede, and, having slept for some years, was revived by Dr. Hickes in 1697. Waterland's "Christian sacrifice explained, &c." p. 37. 42. ed. 1738. 8vo. 5. "The practice of true devotion, &c. with an office for the communion, 1708," 8vo. 6. "Life of bishop Bull, &c. 1713," 8vo. 7. "Letter to Dr. Samuel Clarke," prefixed to "The Scripture Doctrine of the most holy and undivided Trinity vindicated against the misrepresentations of Dr. Clarke, 1713," 8vo. To this Clarke returned an answer; in which he highly extols Mr. Nelson's courtesy and candour; which he had likewise experienced in a private conference with him upon this subject. Dr. Clarke, also, in another answer

to pious and charitable uses, particularly to charity-schools.

A good portrait of him was given, by Mr. Nichols, in 1779, to the company of Stationers, and is placed in the parlour of their public hall. After the death of Sir Berkeley Lucy, Mr. Nelson's library was sold by auction in 1760, together with that of Sir Berkeley, forming, united, a most extraordinary assemblage of devotion and infidelity. Several of Mr. Nelson's original letters, highly characteristic of his benevolence, may be seen in the "Anecdotes of Bowyer." Mr. Nichols has also in his possession in MS. two excellent letters of advice from Mr. Nelson to his young cousins George and Gabriel Hanger, on their going to settle in Turkey; which have been obligingly offered for the use of any future Biographer, but are too long for our limits.

Anecdotes
of Bowyer,
p. 497.

answer to Dr. Wells, recommends to that writer Mr. Nelson's candid spirit. 8. "An address to persons of quality and estate, &c. 1715," 8vo. 9. "The whole duty of a Christian, by way of question and answer, designed for the use of the charity-schools in and about London." 10.

"Thomas à Kempis's Christian exercise." 11. "The Archbishop of Cambray (Fenelon's) Pastoral Letter." 12. "Bishop Bull's important points of Primitive Christianity maintained;" and other posthumous pieces of that learned prelate.

NEMESIANUS (AURELIUS OLYMPIUS), a Latin poet, who was born at Carthage, and flourished about the year 281, under the emperor Carus, and his sons Carinus and Numerian; the last of which emperors was so fond of poetry, that he contested the glory with Nemesianus, who had written a poem upon fishing and maritime affairs. We have still remaining a poem of our author, called "Cynegeticon," and four eclogues; they were published by Paulus Manutius, in 1538; by Barthelet, in 1613; at Leyden in 1653, with the notes of Janus Vlitias. Giraldi hath preserved a fragment of Nemesianus, which was communicated to him by Sannazarius; to whom we are obliged for our poet's works: for, having found them written in Gothic characters, he procured them to be put into the Roman, and then sent them to Paulus Manutius. Although this poem hath acquired some reputation, it is greatly inferior to those of Oppian and Gratian upon the same subject; yet Nemesianus's style is natural enough, and has some degree of elegance. The world was so much possessed with an opinion of his poem in the eighth century, that it was read among the classics in the public schools,

particularly in the time of Charlemagne, as appears from a letter of the celebrated Hincmar, bishop of Rheims, to his nephew Hincmar, of Laon.

NEMESIUS, a Greek philosopher, who embraced Christianity, and was made bishop of Emesa in Phœnicia, where he had his birth; he flourished in the beginning of the fifth century. We have a piece by him, intituled, “*De natura hominis*,” in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollianarists, and the Eunomians: but he espouses the opinion of Origen concerning the pre-existence of souls. This treatise was translated by Valla, and printed in 1535. Another version was afterwards made of it by Ellebodium, and printed in 1665; it is also inserted into the “*Bibliotheca patrum*,” in Greek and Latin. Lastly, another edition was published at Oxford, in 1671, folio, with a learned preface, wherein the editor endeavours to prove, from a passage in this book, that the circulation of the blood was known to Nemeseius; which, however, was since shewn to be a mistake, by Dr. Freind, in his “*History of Physic*.”

NEMOURS (MARIE D’ORLEANS), a French lady of great quality, was daughter of the duke de Longueville, and born in 1625. She is recorded here for having written some very agreeable “*Memoirs of the War of the Fronde*,” in which she characterises, in a very masterly manner, the principal persons concerned, describes transactions with great fidelity and truth, and adds many interesting anecdotes to those of “*De Retz*” and “*Joli*.” Her “*Memoirs*,” being upon the same subject, are usually printed with those of “*Joli*,” and there hath lately been printed an English translation of the “*Memoirs of De Retz, Joli, and Madame de Nemours*,” in 8 vols. 12mo. She died in 1707.

NEPOS (CORNELIUS), a Latin historian, who flourished in the time of Julius Cæsar, and lived, according to St. Jerome [A], to the sixth year of Augustus. He was an Italian, if we may credit Catullus [B], and born at Hostilia, a small town in the territory of Verona, in Cisalpine Gaul. Ausonius [C], however, will have it that he was born in the Gauls: and they may both be in the right, provided

[A] In Chron. Plin. lib. iii. c. 18.

[B] Carmen. i.

[C] Epist. xvi. ad librum, ut eat ad Probum.

that, under the name of Gaul, is comprehended Gallia Cisalpina, which is in Italy. Leander Alberti thinks Nepos's country was Verona; and he is sure that he was either born in that city or neighbourhood [D]. For the rest, Cicero and Atticus were friends of our author; who wrote the lives of the Greek historians, as he himself attests in that of Dion, speaking of Philistus. What he says, also, in the lives of Cato and Hannibal, proves that he had also written the lives of the Latin captains and historians. He wrote some other excellent works, which are lost.

All that we have left of his at present is, "The Lives of the illustrious Greek and Roman Captains;" which were a long time ascribed to Æmilius Probus, who published them, as it is said, under his own name, to insinuate himself thereby into the favour of the emperor Theodosius; but, in the course of time, the fraud has been discovered, although several learned persons have confounded the two authors. This piece has been translated into French by the sieur de Claveret, with a dedication to the duke of Longueville, in 1663; and again by M. le Gras, then of the congregation of the oratory at Paris, 1729, 12mo. We have an excellent translation of it in English, by several hands at Oxford, which has gone through several editions.

[D] See Aul. Gell, I. vii. c. 18. Charisius, I. i. & Vossius de hist. Lat. lib. i.

NESTOR (a monk of the convent of Petchersti at Kiof in Russia, whose secular name is not known), was born in 1056 at Bielzier; and in his 29th year assumed a monastic habit, and took the name of Nestor. At Kiof he made a considerable proficiency in the Greek language but seems to have formed his style and manner rather from the Byzantine historians, Cedrenus, Zonaras, and Syncellus, than from the ancient classics. The time of Nestor's death is not ascertained; but he is supposed to have lived to an advanced age, and to have died about 1115. His great work is his "Chronicle;" to which he has prefixed an introduction, which, after a short sketch of the early state of the world, taken from the Byzantine writers, contains a geographical description of Russia and the adjacent countries; an account of the Slavonian nations, their manners, their emigrations from the banks of the Danube, their dispersion, and settlement in the several countries, wherein their descendants

Coxe's Travels through Russia, vol. ii. p. 185.

scendants are now established. He then enters upon a chronological series of the Russian annals, from 858 to about 1113. His style is simple and unadorned, such as suits a mere recorder of facts; but his chronological exactness, though it renders his narrative dry and tedious, contributes to ascertain the æra and authenticity of the events which he relates [A]. It is remarkable, that an author of such importance, whose name frequently occurs in the early Russian books, should have remained in obscurity above 600 years; and been scarcely known to his modern countrymen, the origin and actions of whose ancestors he records with such circumstantial exactness. A copy of his "Chronicle" was given in 1668 by prince Radzivil to the library of Konigsburgh, where it lay unnoticed until Peter the Great, in his passage through that town, ordered a transcript of it to be sent to Petersburg. But it still was not known as the performance of Nestor: for when Muller, in 1732, published the first part of a German translation, he mentioned it as the work of the abbot Theodosius of Kiof; an error which arose from the following circumstance: the ingenious editor, not being at that time sufficiently acquainted with the Slavonian tongue, employed an interpreter, who, by

[A] A competent judge thus expresses himself with regard to this performance:

"Nestor's chronicle is unique in its kind. For all the other Slavonian people, such as the Poles, Bohemians, Illyrians; &c. cannot produce any writer who can in the smallest degree contend with the Russian annalist in antiquity, minuteness, accuracy, and truth. He was so highly esteemed in Russia, and the subsequent writers were so convinced of his fidelity, that, in speaking of the same times, they adopt his very words, or make only the smallest alterations.

"I will not prejudice the readers in their judgement concerning the authenticity of this annalist; and I am convinced, that whoever peruses his work, will at once do him the justice which he deserves. I allude to those readers only who do not acknowledge any other histories than those which are derived from the most esteemed sources; and who know how to distinguish, with critical exactness, the purity of

"of those sources. But I do not address myself to those who have not hitherto been acquainted with any other writers on the early times of the Russian history than Herberstein and Petreius; who place the introduction of the art of writing into Russia so late as the 13th century; who hold the succession of Russian sovereigns to be unknown, at least uncertain, until the time of Ivan Vassilievitch; who consider this long period as totally obscure, in which no chronicle affords a clue to the discerning historian; who draw their whole knowledge of Russian history from Strahlenberg, Voltaire, La Combe, and from the still more wretched compilers of the article Russia in the Universal History: These readers will not indeed be easily induced to esteem, as authentic, the relations of a monk, whose writings shew the inaccuracy of the above-mentioned authors, and confuse at once their whole account of Russia during the middle ages." Schloetzer, Russ. Ann, p. 32.

mistaking

mistaking a letter in the title, supposed it to have been written by a person whose name was Theodosius. This ridiculous blunder was soon circulated, and copied by many foreign writers, even long after it had been candidly acknowledged and corrected by Muller.

Nestor was successively followed by three annalists; the first was Sylvester, abbot of the convent of St. Michael at Kiof, and bishop of Perissla, who died in 1123: he commences his "Chronicle" from 1115, only two years posterior to that of Nestor, and continues it to 1123; from which period a monk, whose name has not been delivered down to posterity, carries the history to 1157; and another, equally unknown, to 1203. With respect to these performances, Mr. Muller informs us, "the labours of Nestor, " and his three continuators, have produced a connected " series of the Russian history so complete, that no nation " can boast a similar treasure for so long and unbroken a " period." We may add likewise from the same authority, that these annals record much fewer prodigies and monkish legends, than others which have issued from the cloister in times so unenlightened.

NETSCHER (GASPARD), an eminent painter, was born in 1636, at Prague in Bohemia. His father dying in the Polish service, in which he was an engineer, his mother was constrained, on account of the Catholic religion, which she professed, to depart suddenly from Prague with her three sons, of whom Gaspard was the youngest. At some leagues from the town she stopped at a castle, which, when least thought of, happened to be besieged; and Gaspard's two brothers were famished to death. The mother, seeing herself threatened with the same fate, found means to escape in the night-time out of the castle, and save herself and the only child she had remaining. In this condition she was in want of every thing except courage; and putting herself in the high-road, with her son in her arms, chance conducted her to Arnheim in Guelderland, where she met with some relief to support herself, and breed up her son. A doctor of physic, who was very rich, and a person of merit, called Tulkens, took young Netscher into his patronage, and put him to school, with the view of breeding him a physician, but Netscher's genius fairly drew him on the side of painting; insomuch, that at school he could not forbear scrawling out designs upon the paper where he wrote his themes:

De Piles
Abregé des
vies de Pein-
teurs.

themes: and, as it was found impossible to conquer this strong bent of his inclination, it was best to give way to it. He was, therefore, put to a glazier to learn to draw, this being the only person at Arnheim who knew any thing of the art. He improved under this master so much, that he found himself above receiving any further assistance from him; whereupon he went to Deventer, to a painter, whose name was Ter Burg, an able artist, and burgomaster of the town; under whom he acquired a great command of his pencil: and, going to Holland, worked there a long time for the picture merchants, who, abusing his easiness, paid him very little for his pieces, which they sold at a good price. This hard usage disgusted him, and he took a resolution to go to Rome; and, with this design, embarked on board a vessel which was bound for Bourdeaux; but, on his arrival thither, he took lodgings in the house of a shop-keeper, with whose relation he fell in love, and married. Thus love for a woman proved stronger than that which he had for painting, broke the neck of his intended journey to Italy, and prevailed upon him to return to Holland, where the reputation he had already acquired would procure him business to support his wife and family as it should increase. He stopped at the Hague; and the encouragement he met with there, made him resolve to fix in that capital village. After a while, his family growing large, he observed that the branch of portrait painting was the most profitable, and therefore applied himself wholly to it. The success was answerable to his expectation and abilities; and he grew so much in fame, that there is not a considerable family in Holland which has not some of his portraits; besides that the greatest part of the foreign ministers could not think of quitting Holland, without carrying with them a portrait of Netscher's; insomuch, that they are seen all over Europe. He died at the Hague in 1684, aged forty-eight.

Memoirs of
the Spald-
ing Society,
p. ix.

NEVE (TIMOTHY), M. A. was born at Wotton, in the parish of Stanton Lacy, near Ludlow in Shropshire, educated at St. John's college, Cambridge, was schoolmaster of Spalding, and minor canon of Peterborough, where he was a joint founder of "The Gentlemen's Society," of which he was secretary. He was afterwards prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton in Huntingdonshire, where he died and was buried. In

1727, he communicated to the Spalding Society "An Essay on the Invention of Printing and our first Printers," and Bishop Kennet's donation of books to Peterborough cathedral. In the first leaf of the catalogue (3 vols. in folio, written neatly in the bishop's own hand) is this motto: "Upon the dunghill was found a pearl. *Index librorum aliquot vetustiss. quos in commune bonum congeffit W. K. dec. Peterburg. 1712.*" These books are kept with Dean Lockyer's, in the library or Lady Chapel, behind the high altar, in deal presses, open to the vergers and sextons. In the late repair of this church, one of the noblest monuments of our early architecture, this benefactor's tomb-stone has been thrust and half covered behind the altar, and nothing marks the place of his interment. Mr. Neve was chaplain to, and patronised by the late Dr. Thomas, bishop of Lincoln, and published one sermon, being his first visitation sermon, intituled, "Teaching with Authority;" the text Matth. vii. 28, 29. He sent an account, 1734, of great improvements making in Peterborough cathedral. He was a very worthy man, and married, for his second wife, Christina, a daughter of the Rev. Mr. Greene, of Drinkstone near Bury, Suffolk, and sister to Lady Davers of Rushbrook. His son Timothy, D. D. a native of Spalding, and member of the Society, was fellow of Corpus Christi college, Oxford, but is chaplain of Merton, and rector of Middleton Stoney in Oxfordshire; and published a sermon preached before John earl of Westmoreland, chancellor of the university of Oxford, upon Act Sunday, July 8, 1759, intituled, "The comparative Blessings of Christianity," the text Ephes. iv. 8. "Animadversions on Philips's Life of Cardinal Pole, Oxford, 1766," 8vo; and in 1781, "Eight Sermons preached at the Lecture founded by the late Rev. John Bampton, M. A. canon of Salisbury."

NEWCOMB (THOMAS), M. A. son of a worthy clergyman in Herefordshire, and great grandson, by his mother's side, to the famous Spenser, was educated at Corpus Christi college, Oxford; and was chaplain to the second duke of Richmond, and rector of Stopham in Suffex, near his grace's seat, in 1734, when he published a translation of "Velleius Paterculus." For some time before this he lived at Hackney, in rather distressed circumstances. So early as 1718, he was author of an excellent poem, under the title of "Bibliotheca," which is preserved in the third volume of Nichols's "Select Collection of Miscel-

Nichols's
Select Col-
lection of
Poems, vol.
iv. p. 355.
vol. vii. p.
365. vol.
viii. p. 360.

"lany

Johnson's
English
Poets, vol.
xxi. p. 24.

"lany Poems." Besides the many productions of Dr. Newcomb reprinted in that collection, he was author of several poems of merit; particularly of "The last Judgement of Men and Angels, in twelve books, after the manner of Milton, 1723," folio, adorned with a fine metzotinto portrait; of a poem, which Jacob commends, "To her late Majesty Queen Anne, upon the Peace of Utrecht;" "An Ode to the Memory of Mr. Rowe; and another, "to the Memory of the Countess of Berkeley." He also translated several of Addison's Latin poems, and Philips's "Ode to Mr. St. John."

After Dr. Young had published his celebrated satires, Mr. Newcomb, who was very intimate with him, put out,
1. "The Manners of the Times, in seven Satires."
2. "An Ode to the Queen, on the happy Accession of their Majesties to the Crown, 1727." 3. "An Ode to the Right Honourable the Earl of Orford, on Retirement, 1742." 4. "A Collection of Odes and Epigrams, &c. occasioned by the Success of the British and Confederate Arms in Germany, 1743." 5. "An Ode inscribed to the Memory of the late Earl of Orford, 1747." 6. "Two Odes to his Royal Highness the Duke of Cumberland, on his Return from Scotland, and on his Voyage to Holland, 1746." 7. "A Paraphrase on some Select Psalms." 8. "The Consummation, a Sacred Ode on the final Dissolution of the World, inscribed to his Grace the Archbishop of Canterbury, 1752," 4to. 9. "A Miscellaneous Collection of Original Poems, Odes, Epistles, Translations, &c. written chiefly on political and moral Subjects; to which are added, Occasional Letters and Essays, formerly published in Defence of the present Government and Administration, 1756," a large volume in 4to. 10. "Vindicta Britannica, an Ode on the Royal Navy, inscribed to the King, 1759," 4to." 11. "Novus Epigrammatum Dilectus, or Original State Epigrams and Minor Odes, suited to the Times, 1760," 8vo. 12. "The Retired Penitent; being a poetical Version of one of the Rev. Dr. Young's moral Contemplations. Revised, approved, and published, with the Consent of that learned and eminent Writer, 1760," 12mo. 13. "A congratulatory Ode to the Queen, on her Voyage to England, 1761," 4to. 14. "On the Success of the British Arms. A congratulatory Ode addressed to his Majesty, 1763," 4to. [He was about 90 years old at this time.] 15. "The Death

“ Death of Abel, a sacred Poem, written originally in the
 “ German Language, attempted in the Style of Milton,
 “ 1763,” 12mo. 16. In 1757 he published “ Versions
 “ of two of Hervey’s Meditations,” in Blank Verse. And
 in 1764 the whole of them were printed in 2 vols. 12mo,
 inscribed to the Right Hon. Arthur Onflow, Sir Tho-
 mas Parker, and Lady Juliana Penn. Mr. Nichols also
 supposes, that Dr. Newcomb was the author of “ A Sup-
 “ plement to a late excellent Poem, intituled, *Are these*
 “ *things so?* 1740;” and of “ Pre-existence and Transmi-
 “ gration, or the new Metamorphosis; a Philosophical Es-
 “ say on the Nature and Progress of the Soul; a Poem,
 “ something between a Panegyric and a Satire, 1743.”

NEWTON (JOHN), an eminent English mathemati-
 cian, was born at Oundle in Northamptonshire, 1622. Af-
 ter a proper foundation at school, he was sent to Oxford,
 where he was entered a commoner of St. Edmund’s Hall, in
 1637. He took the degree of bachelor of arts in 1641; and
 the year following was created master, among several gen-
 tlemen that belonged to the king and court, then residing
 in the university. At which time his genius being inclined
 to astronomy and the mathematics, he applied himself dili-
 gently to those sciences, and made a great proficiency in
 them, which he found of service during the times of the
 usurpation. After the restoration of Charles II. he reaped
 the fruits of his loyalty: being created doctor of divinity at
 Oxford, Sept. 1661, he was made one of the king’s chap-
 lains, and rector of Ross in Herefordshire, in the place of
 Mr. John Toombes, ejected for non-conformity. He held
 this living till his death, which happened at Ross on Christ-
 mas day 1678. Mr. Wood gives him the character of a ca-
 pricious and humourfome person: however that be, his
 writings are sufficient monuments of his genius and skill in
 the mathematics [A].

Athen.
 Oxon.
 vol. ii.

- [A] These are, 1. “ Astronomia
 “ Britannica, &c. in three parts,
 “ 1656,” in 4to. 2. “ Help to cal-
 “ culation; with tables of declina-
 “ tion, ascension, &c. 1657,” 4to.
 3. “ Trigonometria Britannica, in two
 “ books, 1658,” folio; one composed
 by our author, and the other translated
 from the Latin of Henry Gellibrand.
 4. “ Chiliades centum logarithmo-
 “ rum,” printed with, 5. “ Geome-
 “ trical trigonometry, 1659.” 6.
 “ Mathematical elements, three parts,
 “ 1660.” 4to. 7. “ A perpetual
 “ diary, or almanac, 1662.” 8. “ De-
 “ scription of the use of the carpen-
 “ ter’s rule, 1667.” 9. “ Epheme-
 “ rides, shewing the interest and rate
 “ of money at six per cent. &c. 1667.”
 10. “ Chiliades centum logarithmorum
 “ & tabula partium proportionalium,
 “ 1667.” 11. “ The rule of interest,
 “ or

- “ or the case of decimal fractions, &c. “ arithmetic in whole numbers; and
 “ part II. 1668.” 8vo. 12. “ School- “ fractions vulgar and decimal, 1671,”
 “ pastime for young children, &c. 8vo. 16. “ The English academy;
 “ 1669.” 8vo. 13. “ Art of prac- “ 1677,” 8vo. 17. “ Cosmogra-
 “ tical gauging, &c. 1669.” 14. “ phy.” 18. “ Introduction to astro-
 “ Introduction to the art of rhetoric, “ nomy.” 19. “ Introduction to
 “ 1671.” 15. “ The art of natural “ geography, 1678,” 8vo.

NEWTON (Sir ISAAC), a most celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world, was descended of an ancient family, which had been settled above three centuries upon the manor of Woolstrop in Lincolnshire; where this prodigy was born, on Christmas day 1642. He lost his father in his infancy; so that the care of his education fell to his mother [A], who, being a woman of excellent sense, though she married again soon after his father's death, did not neglect her son by him. At twelve years of age she put him to the grammar-school at Grantham, in the same county; and, after some years spent there, took him home, with the view of introducing him into country business, that he might sooner be able to manage his own estate himself. But finding him stick close to his books, without any turn to business, she resolved not to cross his inclination, and sent him back to Grantham, where he stayed till he was eighteen years of age, when he removed to Trinity college in Cambridge, in 1660. He had not been long at the university, when he turned his thoughts to the mathematics, wherein Mr. (afterwards Dr.) Isaac Barrow, then fellow of his college, was very eminent.

In this study he set out in the usual method, and first took up Euclid; but that author was soon dismissed; he seemed to him too plain and simple, and unworthy of spending his time thereon. He understood the several demonstrations at the first reading, and a cast of his eye upon the contents of the theorems was sufficient to make him master of them [B]; and, as the analytical method of Des Cartes was then most in vogue, he particularly applied himself to that method, perused the books written therein, and made several improvements, which he inserted in marginal notes as he went along. Thus he was employed in 1663; and the following year he opened a way into his new method of infinite series and fluxions. The same year 1664, he took the degree of bachelor of arts [C]. In the mean time, he observed the greatest

[A] Her maiden name was Hannah Ayscough, who was also descended from an ancient family of worth.

[B] His elege by Fontenelle.

[C] From the college register; and that of the university.

mathematical wits engaged in the business of improving telescopes, by grinding glasses into one of the figures made by the three sections of a cone, upon the principle then generally entertained, that light was homogeneous. Some private affairs drew him about this time into Lincolnshire, for a short space; but he was no sooner got back to the college, than he applied himself to the grinding of optic glasses, of other figures than spherical, having no distrust as yet of the homogeneous nature of light; but not hitting presently upon any thing in this attempt which succeeded to his mind, he procured a glass prism, in order to try the celebrated phænomena of colours, discovered by Grimaldi not long before. He was much pleased at first with the vivid brightness of the colours produced by this experiment; but after a while, applying himself to consider them in a philosophical way, with that circumspection which was natural to him, he became immediately surprised to see them in an oblong form, which, according to the received rule of refractions, ought to be circular. At first, he thought the irregularity might possibly be no more than accidental; but this was what he could not leave without further enquiry: accordingly, he soon invented an infallible method of deciding the question, and the result was, his “New Theory of “Light and Colours [D].”

However, the theory alone, unexpected and surprising as it was, did not satisfy him; he rather considered the proper use that might be made of it for improving telescopes, which was his first design. To this end, having now discovered that light was not homogeneous, but an heterogeneous mixture of differently refrangible rays, he computed the errors arising from this different refrangibility; and, finding them to exceed some hundreds of times those occasioned by the circular figure of the glasses, he threw aside his glass works, and took reflections into consideration. He was now sensible that optical instruments might be brought to any degree of perfection desired, in case there could be found a reflecting substance which would polish as finely as glass, and reflect as much light as glass transmits, and the art of giving it a parabolical figure be also attained: but these seemed to him very great difficulties; nay, he almost thought them insuperable, when he further considered, that every irregularity in a reflecting superficies makes the rays stray five or six times more from their due course, than the like irregularities in a refracting one.

Amidst these thoughts, he was forced from Cambridge, in 1665, by the plague; and it was more than two years before he made any further progress therein. However, he was far from passing the time idly in the country; on the contrary, it was here, at this time, that he first started the hint that gave rise to the system of the world, which is the main subject of his "Principia." He was sitting alone in a garden, when some apples falling from a tree, led his thoughts upon the subject of gravity; and, reflecting on the power of that principle, he began to consider, that, as this power is not found to be sensibly diminished at the remotest distance from the center of the earth to which we can rise, neither at the tops of the loftiest buildings, nor on the summits of the highest mountains, it appeared to him reasonable to conclude, that this power must extend much further than is usually thought. "Why not as high as the moon?" said he to himself; "and if so, her motion must be influenced by it; perhaps she is retained in her orbit thereby: however, though the power of gravity is not sensibly weakened in the little change of distance at which we can place ourselves from the center of the earth, yet it is very possible that, as high as the moon, this power may differ in strength much from what it is here." To make an estimate what might be the degree of this diminution, he considered with himself, that, if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried about the sun by the like power; and, by comparing the periods of the several planets with their distances from the sun, he found, that, if any power like gravity held them in their courses, its strength must decrease in the duplicate proportion of the increase of distance. This he concluded, by supposing them to move in perfect circles, concentric to the sun, from which the orbits of the greatest part of them do not much differ. Supposing, therefore, the power of gravity, when extended to the moon, to decrease in the same manner, he computed whether that force would be sufficient to keep the moon in her orbit.

In this computation, being absent from books, he took the common estimate in use among the geographers and our seamen, before Norwood had measured the earth, that sixty English miles complete one degree of latitude; but, as that is a very faulty supposition, each degree containing about sixty-nine and a half of our English miles, his computation upon it did not make the power of gravity, decreasing in a duplicate proportion to the distance, answerable to the power

power which retained the moon in her orbit: whence he concluded, that some other cause must at least join with the action of the power of gravity on the moon. For this reason, he laid aside, for that time, any further thoughts upon the matter [E].

Nor did he resume it on his return to Cambridge, which was shortly after; for, in 1667, he was chosen fellow of his college, and took the degree of master of arts [F]. The truth is, his thoughts were now engaged upon his newly-projected reflecting telescope, of which he made a small instrument, with an object-metal spherically concave. It was but a rude essay, chiefly defective in the want of a good polish for the metal [G]. This therefore he set himself to find out; when Dr. Barrow resigning the mathematical chair at Cambridge to him, Nov. 1669 [H], the business of that post interrupted for a while his attention to the telescope: however, as his thoughts had been for some time chiefly employed upon optics, he made his discoveries in that science the subject of his lectures, for the three first years after he was appointed mathematical professor: he had not finished them, when he was elected a fellow of the Royal Society, Jan. 1671-2 [I]: and, having now brought his "Theory of Light and Colours" to a great degree of perfection, he communicated it to that society first, to have their judgment upon it; and it was afterwards published in their "Transactions" of Feb. 19, 1672. This publication occasioned a dispute upon the truth of it, which gave him so much uneasiness, that he resolved to publish nothing further for a while upon the subject; and in that resolution laid up his "Optical Lectures," notwithstanding he had prepared them for the press; and the "Analysis by infinite Series," which he designed to subjoin thereto, unhappily for the world, underwent the same fate, and for the same reason.

In this temper he resumed his telescope; and observing that there was no absolute necessity for the parabolic figure of the glasses, since, if metals could be ground truly spherical, they would be able to bear as great apertures as men

[E] Preface to Mr. Pemberton's Review, &c. Mr. Whiston says, he told him, that he thought Des Cartes's vortices might concur with the motion of gravity. Whiston's Memoirs, &c. p. 33.

[F] From the registers of the university and the college.

[G] This instrument is now in the possession of the Royal Society.

[H] The same year he wrote a letter to Francis Aston, Esq; containing advice for his travels; a copy of which is inserted in the General Dictionary.

[I] Birch's History of the Royal Society.

could give a polish to, he completed another instrument of the same kind. This answering the purpose so well, as, though only half a foot in length, to shew the planet Jupiter distinctly round, and also his four satellites, and Venus horned, he sent it to the Royal Society, at their request, together with a description of it, with further particulars; and it was published in the "Philosophical Transactions" for March 1672. Several attempts were also made by that Society to bring it to perfection; but, for want of a proper composition of metal, and a good polish, nothing succeeded, and the invention lay dormant, till Hadley made his Newtonian telescope in 1723 [K]. At the request of Leibnitz, in 1676, he explained his invention of infinite series, and took notice how far he had improved it by his method of fluxions, which, however, he still concealed, and particularly on this occasion, by a transposition of the letters that make up the two fundamental propositions of it, into an alphabetical order [L]. In the winter between this year and the next, 1677, he found the grand proposition, that, by a centripetal force acting reciprocally as the squares of the distance, a planet must revolve in an ellipsis, about the center of force placed in the lower focus of the ellipsis, and with a radius drawn to that center, describe areas proportional to the times [M]. In 1680, he made several astronomical observations upon the comet that then appeared, which, for some considerable time, he took not to be one and the same, but two different comets [N].

He was still under this mistake, when he received a letter from Hooke, explaining the nature of the line described by a falling body, supposed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter put him upon enquiring anew what was the real figure in which such a body moved; and that enquiry, convincing him of another mistake which he had before fallen into concerning that figure [O], put him upon resuming his former thoughts concerning the moon; and Picart having not long before, viz. in 1679, measured a degree of the earth with sufficient accuracy, by using his measures, that planet appeared to be retained in her orbit by the sole power of gravity; and, consequently, that this power

[K] Gregory's Dioptrics, by Desaguliers, in the appendix, edit. 1737.

[L] These letters are inserted in the "Commercium epistolicum Joh. Collins, &c. 1712."

[M] General Dictionary, from

the relation of William Jones, Esq;

[N] See several letters that passed between him and Mr. Flamsted on this subject, in the General Dict.

[O] Biog. Britan. in his article, and that of Hooke.

decreases.

decreases in the duplicate proportion of the distance, as he had formerly conjectured. Upon this principle, he found the line described by a falling body to be an ellipsis, of which the center of the earth is one focus. And finding by this means, that the primary planets really moved in such orbits as Kepler had supposed, he had the satisfaction to see that this enquiry, which he had undertaken at first out of meer curiosity, could be applied to the greatest purposes [P]. Hereupon he drew up near a dozen propositions, relating to the motion of the primary planets round the sun, which were communicated to the Royal Society in the latter end of 1683. This coming to be known to Dr. Halley, that gentleman, who had attempted the demonstration in vain, applied, in August 1684, to Newton: who assured him that he had absolutely completed the thing. This was also registered in the books of the Royal Society; at whose earnest solicitations he finished the work, which came out in 4to, about Midsummer 1687, under the title of, "*Philosophiæ naturalis principia mathematica*," containing, in the third book, the cometic astronomy, which had been lately discovered by him, and now made its first appearance in the world [Q].

This work, however, in which our author has built a new system of natural philosophy upon the most sublime geometry, did not meet at first with all the applause it deserved, and was one day to receive. Two reasons concurred in producing this effect; Des Cartes had then got full possession of the world. His philosophy was indeed the creature of a fine imagination, gaily dressed out: he had given her likewise some of Nature's fine features, and painted the rest to a seeming likeness of her. On the other hand, Newton had, with an unparalleled penetration, and strength of brain; pursued Nature up to her most secret abode, and was intent to demonstrate her residence to others, rather than anxious to describe particularly the way by which he arrived at it himself: he finished his piece in that elegant conciseness, which had justly gained the ancients an universal esteem. In truth, the consequences flow with such rapidity from the principles, that the reader is often left to supply a long chain of reasoning to connect them; therefore it required some time before the world could understand it. The best mathematicians were obliged to study it with care, before they could make themselves masters of it; and those of a lower rank durst not

[P] Pemberton's Review, as before this work, and in the "*Biographia Britannica*."

[Q] See Dr. HALLEY's article in

venture upon it, till encouraged by the testimonies of the most learned. But at last, when its worth came to be sufficiently known, the approbation which had been so slowly gained, became universal, and nothing was to be heard from all quarters, but one general shout of admiration. “Does Mr. Newton eat, drink, or sleep like other men?” says the marquis de l’Hospital, one of the greatest mathematicians of the age, to the English who visited him. “I represent him to myself as a celestial genius intirely disengaged from matter [R].”

In the height of these profound philosophical researches, just before his “Principia” went to the press in 1686, the privileges of the university being attacked by James II. our author appeared among the most hearty defenders, and was on that occasion appointed one of their delegates to the high-commission court [S]. He was also chosen one of their members for the Convention Parliament in 1688, in which he sat till it was dissolved [T]. Our author’s merit was well known to Charles Montague, afterwards earl of Halifax, who was bred at the same college [U]; and, as soon as he undertook the great work of recoinning the money, he fixed his eye upon Newton for an assistant in it; and accordingly, in 1696, he was made warden of the Mint, in which employment he did very signal service to the nation. Three years after he was promoted to be master of that office, a place worth 12 or 1500*l.* per annum, which he held till his death. Upon this promotion, he appointed Mr. Whiston, then master of arts, of Clare-hall, his deputy in the mathematical professorship at Cambridge, giving him the full profits of the place, which too he procured for him in 1703 [W]. The same year our author was chosen president of the Royal Society, in which chair he sat for twenty-five years, till the day of his death; and he had been chosen a

[R] Fontenelle’s *Eloge*. Voltaire’s *Letters concerning the English nation*, No. 14, and preface to “*Recueil de divers pieces sur la philosophie*. Amsterd. 1720.”

[S] They made such a defence, that James thought proper to drop the affair. Burnet’s *History*, vol. i. See also *Biographia Britannica*, under our author’s article.

[T] Willis’s *Notitia Parliament*. but he was not chosen again in 1701, as is said in the *General Dictionary*.

[U] See his article in *Biographia*

Britannica, where it appears; that Newton entered heartily into a design, encouraged by his friend, of introducing experimental philosophy to the university of Cambridge; and we shall here observe, that he read private lectures in geometry at his own chambers, to members of his own and other colleges. See *Life of Mr. Wharton*, prefixed to his *Sermons*, where that gentleman is said to have attended those lectures.

[W] Whiston’s *Memoirs*, &c.

member

member of the royal academy of sciences at Paris in 1699, as soon as the new regulation was made for admitting foreigners into that society.

Ever since the first discovery of the heterogeneous mixture of light, and the production of colours arising thence, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactness that might satisfy himself. The truth is, this seems to have been his favourite invention; thirty years he had spent in this arduous task, before he published it in 1704. In infinite series and fluxions, and in the power and rule of gravity in preserving the solar system, there had been some, though distant hints, given by others before him [x]; whereas in dissecting a ray of light into its primary constituent particles, which then admitted of no further separation; in the discovery of the different refrangibility of these particles thus separated; and that these constituent rays had each its own peculiar colour inherent in it; that rays falling in the same angle of incidence have alternate fits of reflection and refraction; that bodies are rendered transparent by the minuteness of their pores, and become opaque by having them large; and that the most transparent body, by having a great thinness, will become less pervious to the light: in all these, which made up his new theory of light and colours, he was absolutely and entirely the first starter; and, as the subject is of the most subtle and delicate nature, he thought it necessary to be himself the last finisher of it.

In reality the affair that chiefly employed his researches for so many years, was far from being confined to the subject of light alone; on the contrary, all that we know of natural bodies, seemed to be comprehended in it; he had found out, that there was a natural action at a distance between light and other bodies, by which both the reflections and refractions, as well as inflections, of the former were constantly produced: to ascertain the force and extent of this principle of action was what had all along engaged his thoughts, and what after all, by its extreme subtlety, escaped his most penetrating spirit. However, though he has not made so full a discovery of this principle, which directs the course of light, as he has in relation to the power by which the planets are kept in their courses; yet he gave the best directions possible for such as should be disposed to carry on the work, and furnished matter abundantly enough to ani-

[x] Viz. by Fermat and lord Napier. See Biographia Britannica.

mate them to the pursuit. He has indeed hereby opened a way of passing from optics to an entire system of physics; and, if we only look upon his queries as containing the history of a great man's first thoughts, even in that view they must be always entertaining and curious [Y].

This same year, and in the same book with his optics, he published, for the first time, his method of fluxions. It has been already observed, that these two inventions were intended for the public so long before as 1672; but were laid by then, in order to prevent his being engaged on that account in a dispute about them. And it is not a little remarkable, that even now this last piece proved the occasion of another dispute, which held many years. Ever since 1684, Leibnitz had been artfully working the world into an opinion, that he first invented this method; Sir Isaac saw his design from the beginning, and upon that account had sufficiently obviated it in the first edition of his "Principia" in 1687 [Z]: and with the same view, when he now published that method, he took occasion to acquaint the world, that he invented it in the years 1665 and 1666. In the "Acta eruditorum" of Leipzig, where an account is given of this book, the author ascribed the invention to Leibnitz, intimating, that Newton borrowed it from him. Keill, astronomical professor at Oxford, undertook Sir Isaac's defence, and for proof referred to the papers of the Royal Society, who thereupon published a further defence in 1712 [AA]. In the interim the honour of knighthood had been conferred upon him in 1705 [BB] by queen Anne, in consideration of his great merit: and, in 1714, he was applied to by the house of commons for his opinion upon a new method of discovering the longitude at sea by signals, which had been laid before the house by Ditton and Whiston, in order to procure their encouragement; but the petition was thrown aside upon reading Sir Isaac's paper delivered to the committee June 2d this year [CC].

The following year, 1715, Leibnitz, in the view of bringing the world more easily into the belief that Sir Isaac had taken the method of fluxions from his "Differential method," attempted to foil his mathematical skill by the fa-

[Y] Pemberton's Review.

[Z] Viz. In the Scholium to the second Lemma of the second book of his "Principia," first edition.

[AA] Under the title of "Commercium Epistolicum Johan. Collins,

"&c." as before, 8vo. See also the article of JOHN KEILL.

[BB] General Dictionary.

[CC] See "Journal" of that house. Upon this occasion a very curious epitaph was made by the merry dean Swift.

mous problem of the trajectories, which he therefore proposed to the English by way of challenge ; but the solution of this, though the most difficult proposition his wit was able to devise, and what might pass for an arduous affair to any other, yet was hardly any more than an amusement to our ethereal genius : he received the problem at four o'clock in the afternoon, as he was returning from the Mint ; and, though extremely fatigued with business, yet finished the solution before he went to bed [DD].

As Leibnitz was privy-counsellor of justice to the elector of Hanover, so when that prince was raised to the British throne, Sir Isaac came more under the notice of the court ; and it was for the immediate satisfaction of George I. that he was prevailed with to put the last hand to the dispute about the invention of fluxions. In this court Caroline princess of Wales, afterwards queen-consort to George II. happened to have a curiosity for philosophical enquiries ; no sooner, therefore, was she informed of our author's attachment to the house of Hanover, than she engaged his conversation, which presently endeared him to her. Here she found in every difficulty that full satisfaction, which she had in vain sought for elsewhere ; and her highness was frequently heard to declare publicly, that she thought herself happy in coming into the world at a juncture of time, which put it in her power to converse with him. It was at this princess's solicitation, that he drew up an abstract of his chronology ; a copy of which was at her request communicated, about 1718, to signior Conti, a Venetian nobleman, then in England, upon a promise to keep it secret. Notwithstanding this promise, the abbé, who while here had also affected to shew a particular friendship for Newton, though privately betraying him as much as lay in his power to Leibnitz, was no sooner got cross the water into France, than he dispersed copies of it, procured an antiquary to translate it into French, and moreover to write a confutation of it. This, being printed at Paris in 1725, was delivered as a present from the bookseller that printed it to our author, in order to obtain, as was said, his consent to the publication ; but, though he expressly denied such consent, yet the whole was published the same year. Hereupon Sir Isaac found it necessary to publish a defence of himself, which was inserted in the "Philosophical Transactions." Thus he who had so much all his

No. 389.

[DD] Fontenelle's Eloge ; it is true Leibnitz's friends objected to the solution, but in such a manner as shewed their envy and their impatience.

life long been studious to avoid disputes, was unavoidably all his life long, in a manner, involved in disputes; which was evidently the effect of his superior merit [EE]. Nor did this last end even with his death [FF], which happened the following year.

Some time before this, in his 80th year, he was seized with an incontinence of urine, thought to proceed from the stone in the bladder, and judged to be incurable; however, by the help of a strict regimen and other precautions, which till then he never had occasion for, he procured great intervals of ease during the five remaining years of his life; yet he was not free from some severe paroxysms, which even forced out large drops of sweat that ran down his face. In these circumstances he was never observed to utter the least complaint, nor express the least impatience; and, as soon as he had a moment's ease, he would smile and talk with his usual cheerfulness. He was now obliged to rely upon Mr. Conduitt, who had married his niece [GG], for the discharge of his office in the Mint. Saturday morning, March 18, 1726-7, he read the news-papers, and discoursed a long time with Dr. Mead his physician, having then the perfect use of all his senses and his understanding; but that night he entirely lost them all, and, not recovering them afterwards, died on the Monday following, March 20, in his 85th year. His corpse lay in state in the Jerusalem-chamber, and on the 28th was conveyed into Westminster-abbey, the lord chancellor, the dukes of Montrose and Roxburgh, and the earls of Pembroke, Suffex, and Macclesfield holding up the pall. He was interred near the entrance into the choir on the left hand, where a stately monument is erected to his memory with an inscription upon it, drawn up with the most consummate elegance [HH];

His

[EE] “ ———Diram qui contudit Hydram
“ Comperit invidiam supremo fine domari.”

VIRGIL.

[FF] Sir Isaac's paper was republished in 1726 at Paris, in French, with a letter of the abbé Conti in answer to it; and the same year some dissertations were printed there by father Souciet against Sir Isaac's “Chronological index,” an answer to which was inserted by Dr. Halley in the “Philosophical Transactions,” No. 397.

[GG] This niece, before her marriage to Conduitt, was widow of col. Barton; she was a distinguished beauty,

and as such is celebrated in a poem called, “The Toasts,” printed among the “State Poems.” Mr. Conduitt succeeded his uncle Sir Isaac in the Mint. See his monument in Westminster abbey, on the left-hand near the entrance into the west door, facing that of Sir Isaac.

[HH] A large premium was offered for the best inscription upon him; accordingly one was composed by Dr. Bentley, and another by Mr. Pope; which may be seen in his works; but both

His character has been attempted by Mr. Fontenelle and Dr. Pemberton, the substance whereof is : To begin with his person : he was of a middling stature, and somewhat in-

both are greatly surpassed by that which was deservedly pitched upon, and is as follows :

H. S. E.

ISAACUS NEWTON, Eques Auratus,
Qui animi vi prope divina
Planetarum motus, figuras,
Cometarum semitas, Oceanique ætus,
Sua mathesi facem præferente,
Primus demonstravit.
Radiatorum lucis dissimilitudines,
Colorumque inde nascentium
proprietas,
Quas nemo antea vel suspicatus erat,
pervestigavit.
Naturæ, Antiquitatis, S. Scripturæ,
Sedulus, sagax, fidus interpres,
Dei Opt. Max. majestatem philosophia
asseruit,
Evangelii simplicitatem moribus
expressit.
Sibi gratulentur mortales, tale tantum-
que extitisse,

HUMANI GENERIS DECUS.

Natus xxv Decemb. MDCXLII.

Obit. xx. Martii, MDCCXXVI.

The following character of Sir ISAAC NEWTON, an honoured member and patron of the Gentlemen's Society at Spalding, written, as supposed, by the rev. and learned Dr. Francis Lockyer, dean of Peterborough, was communicated by the rev. and learned Mr Neve, from him, Jan. 7, 1728; reduced into an epitaph, and transmitted to Roger Gale, Esq; by their Secretary, 1730; and afterwards given to the Hon. Sir Richard Ellys, bart. a member, and an acquaintance of Mr. Conduitt.

M. S.

Incomparabilis viri
Domini ISAACI NEWTONI,
equitis aurati,
sui sæculi philosophorum facile
principis;
Qui summam propter probitatem morum
& egregia merita
per plures annos regię fuit
rei monetarię Britan. præfectus.
Ob sophiam Soc. Regię Londini
Præfident;
ob amorem in natale solum Lindi
Colinense
Soc. Generosę Spaldingis socius.
PHILOSOPHIAM NATURALEM

fabellis verborumque portentis
deformatam
veris clarisque idæis instruxit;
per orbes inextricabiles
vorticesque insanos errantem
in finibus certis conclusit;
vacillantem & pedem figere nesciam
in firmissimo experimentorum
fundamento constituit,
& in æternum stabilivit;
eam denique Theologiæ ancillantem
& de Atheismo triumphantem
orbi exhibuit.

Humanæ scientiæ limites novit
Quousque progredi datum sit,
& quod magis,
ubi sistendum.

Hinc uti se scire non superbiit,
ita nescire non erubuit.

Nullius opinionioni mancipatus,
minime omnium suæ;

Veri indagator & arbiter;

Falsi nihil aut intellectui ejus fraudem
aut voluntati vim facere potuit;
adeo illum mens solers animusque integer
undique tutum præstitere.

Post longam annorum seriem
in doctrinæ studiis promovendis
erroribusque detegendis
feliciter exactam
placide tandem emigravit
ad veri rectique originem
fontemque perennem

A. S. H. 1727.

The following epitaph designed for Sir Isaac Newton, and supposed to be made by Mr. Pope, is a little different from that in Pope's Works :

ISAACUS NEWTON hic jacet,
Quem immortalem cœli natura,
tempus, ostendunt.

Mortalem hoc marmor fatetur.

Nature and all her works lay hid in
night,

God said, Let NEWTON be, and all
was light.

This other was ascribed to Beaupré Bell, who transferred it to his ingenious friend. J. Jortin, M. A.

Marmor hoc æternum stet
sacrum honori Magnæ Britannię
Quæ Isaacum Newtonum (Lincol-
niensem) hic sepultum
orbi dedisse gloriatur.

clined

Epistolary
Correspondence, vol. i.
p. 180.

clined to be fat in the latter part of his life. His countenance was pleasing and venerable at the same time, especially when he took off his peruke, and shewed his white hair, which was pretty thick. He never made use of spectacles, and lost but one tooth during his whole life. But Fontenelle seems to have been misinformed, when he tells us, that he had a very lively and piercing eye, as was remarked by bishop Atterbury, who assures us, that this part of beauty did not belong to our author, at least for twenty years before his death, about which time the bishop became acquainted with him; on the contrary he observes, that, in the whole air of Sir Isaac's face and make, there was nothing of that penetrating sagacity which appears in his compositions; that he had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him. He was of a very meek disposition, and a great lover of peace; he would rather have chosen to remain in obscurity, than to have the calm of life ruffled by those storms and disputes, which genius and learning always draw upon those that are too eminent for them. In contemplating his genius, it presently becomes a doubt, which of these endowments had the greatest share, sagacity, penetration, strength, or diligence; and, after all, the mark that seems most to distinguish it is, that he himself made the justest estimation of it, declaring, that if he had done the world any service, it was due to nothing but industry and patient thought [11]; that he kept the subject, under consideration, constantly before him, and waited till the first dawning opened gradually, by little and little, into a full and clear light. And hence no doubt arose that unusual kind of horror which he had for all disputes; a steady unbroken attention, free from those frequent recoilings inseparably incident to others, was his peculiar felicity; he knew it, and he knew the value of it. No wonder then that controversy was looked on as his bane, when some objections, hastily made to his discoveries concerning light and colours, induced him to lay aside the design he had of publishing his optic lectures; we find him reflecting on that dispute, into which he was unavoidably drawn thereby, in these terms: "I blamed my own imprudence for parting with so real a blessing as my quiet, to run after a shadow [KK]." It is true this shadow, as Fontenelle observes, did not escape him afterwards, nor did it cost him that quiet which he so much valued, but proved as

[11] Four letters to Dr. Bentley, &c. Lett. i.
[KK] *Commercium epistol.* Jo. Collins, &c.

much a real happiness to him as his quiet itself; yet this was a happiness of his own making; he took a resolution, from these disputes, not to publish any more about that theory, till he had put it above the reach of controversy, by the exactest experiments, and the strictest demonstrations; and accordingly it has never been called in question since. In the same temper, after he had sent the manuscript of his "Principia" to the Royal Society, with his consent to the printing of it by them; yet upon Hooke's injuriously insisting, that himself had demonstrated Kepler's problem before our author, he determined, rather than be involved again in a controversy, to suppress the third book, and was very hardly prevailed upon to alter that resolution. It is true the public was thereby a gainer; that book, which is indeed no more than a corollary of some propositions in the first, being originally drawn up in the popular way, with a design to publish it in that form: whereas he was now convinced, that it would be best not to let it go abroad without a strict demonstration.

After all, notwithstanding his anxious care to avoid every occasion of breaking his intense application to study, he was at a great distance from being steeped in philosophy; on the contrary, he could lay aside his thoughts, though engaged in the most intricate researches, when his other affairs required his attendance; and, as soon as he had leisure, resume the subject at the point where he had left off. This he seems to have done not so much by any extraordinary strength of memory, as by the force of his inventive faculty, to which every thing opened itself again with ease, if nothing intervened to ruffle him. The readiness of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenseness of thought, out of which he was but a common man. He spent, therefore, the prime of his age in those abstruse researches, when his situation in a college gave him leisure, and even while study was his proper profession. But, as soon as he was removed to the Mint, he applied himself chiefly to the business of that office, and so far quitted mathematics and philosophy, as not to engage in any pursuits of either kind afterwards.

Dr. Pemberton observes, that though his memory was much decayed in the last years of his life, yet he perfectly understood his own writings, contrary to what I had formerly heard, says the doctor, in discourse from many persons. This opinion of theirs might arise, perhaps, from his

his not being always ready at speaking on these subjects, when it might be expected he should. But as to this it may be observed, that great geniuses are frequently liable to be absent, not only in relation to common life, but with regard to some of the parts of science that they are best informed of; inventors seem to treasure up in their minds what they have found out, after another manner, than those do the same things, who have not this inventive faculty. The former, when they have occasion to produce their knowledge, are in some measure obliged immediately to investigate part of what they want; for this they are not equally fit at all times: so it has often happened, that such as retain things chiefly by means of a very strong memory, have appeared off-hand more expert than the discoverers themselves [LL].

It was evidently owing to the same inventive faculty that Sir Isaac, as this writer found, had read fewer of the modern mathematicians than one could have expected, his own prodigious invention readily supplying him with what he might have an occasion for in the pursuit of any subject he undertook. However, he often censured the handling of geometrical subjects by algebraic calculations; and his book of algebra he called by the name of "Universal Arithmetic," in opposition to the injudicious title of "Geometry," which Des Cartes had given to the treatise, wherein he shews, how the geometer may assist his invention by such kind of computations. He frequently praised Slusius, Barrow, and Huygens, for not being influenced by the false taste which then began to prevail. He used to commend the laudable attempt of Hugh de Omerique to restore the ancient analysis; and very much esteemed Apollonius's book "De sectione conicis," for giving us a clearer notion of that analysis, than we had before. Dr. Barrow may be esteemed as having shewn a compass of invention equal, if not superior, to any of the moderns, our author only excepted; but Sir Isaac particularly recommended Huygens's style and manner: he thought him the most elegant of any mathematical writer of modern times, and the most just imitator of the ancients. Of their taste and form of demonstration Sir Isaac always

[LL] This conduct might also in some measure be owing to the injurious use that had been made of his freedom in communicating, by Leibnitz, Hooke, abbé Conti, and Whiston, whose behaviour had given that caution, which

was innate to him, such a reserve as bordered upon the suspicious. However, he did not suffer these injuries to pass uncensured, but made spirited returns, as well as irrefragable answers, in his own vindication.

professed

professed himself a great admirer [MM]; and often censured himself for not following them yet more closely than he did; and spoke with regret of his mistake at the beginning of his mathematical studies, in applying himself to the works of Des Cartes, and other algebraic writers, before he had considered the elements of Euclid with that attention which so excellent a writer deserves.

But, if this was a fault, it is certain it was a fault to which we owe both his great inventions in speculative mathematics, the doctrine of infinite series and fluxions: and, perhaps, this might be one reason why his particular reverence for the ancients is omitted by Fontenelle, who however certainly makes some amends by that just elogium which he makes of our author's modesty, which amiable quality he represents as standing foremost in the character of this great man's mind and manners. It was in reality greater than can be easily imagined, or will be readily believed; yet it always continued so without any alteration, though the whole world, says Fontenelle, conspired against it; let us add, though he was thereby robbed of his invention of fluxions. Nich. Mercator publishing his "Logarithmotechnia" in 1668, where he gave the quadrature of the hyperbola by an infinite series, which was the first appearance in the learned world of a series of this sort drawn from the particular nature of the curve, and that in a manner very new and abstracted; Barrow then at Cambridge, where Newton, then about twenty-six years of age, resided, recollected, that he had met with the same thing in the writings of that young gentleman, and there not confined to the hyperbola only, but extended, by general forms, to all sorts of curves, even such as are mechanical; to their quadratures, their rectifications, and their centers of gravity; to the solids formed by their relations, and to the superficies of those solids; so that, when their determinations were possible, the series stopt at a certain point, or at least their sums were given by stated rules: and, if the

[MM] Bp. Atterbury, having observed, that Fontenelle's praise of Sir Isaac's modesty was to him the most pleasing part of his description of him, proceeds thus: "It is that modesty which will teach us to speak and think of the ancients with reverence, especially if we happen not to be thoroughly acquainted with them. Sir Isaac certainly was, and his great veneration for them was one distinguishing part of his character,

" which I wonder (or rather I do not wonder) that Mr. Fontenelle has omitted. His opinion of them was, that they were men of great genius and superior minds, who had carried their discoveries, particularly in astronomy, and other parts of mathematics, much farther than now appears from what remains of their writings." Epistolary Correspondence, vol. i. p. 181.

absolute

absolute determinations were impossible, they could yet be infinitely approximated; which is the happiest and most refined method, says Fontenelle, of supplying the defects of human knowledge that man's imagination could possibly invent. To be master of so fruitful and general a theory was a mine of gold to a geometrician; but it was a greater glory to have been the discoverer of so surprising and ingenious a system. So that Newton finding by Mercator's book, that he was in the way to it, and that others might follow in his track, should naturally have been forward to open his treasures, and secure the property, which consisted in making the discovery; but he contented himself with his treasure which he had found, without regarding the glory. What an idea does it give us of his unparalleled modesty, when we see him declaring that he thought Mercator had intirely discovered his secret, or that others would, before he was of a proper age for writing? His MS. upon infinite series was communicated to none but Mr. John Collins, that attorney-general of the mathematical republic, and the lord Brouncker, who had also done something in this way; and even that had not been complied with, but for Barrow, who would not suffer him to indulge his modesty so much as he desired [NN].

It is further observed, concerning this part of his character, that he never talked either of himself or others, nor ever behaved in such a manner as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable, and always put himself upon a level with his company. He never thought either his merit, or his reputation, sufficient to excuse him from any of the common offices of social life; no singularities, either natural or affected, distinguished him from other men. Though he was firmly attached to the church of England [oo], he was averse to the persecution of the Non-conformists. He judged of men by their manners; and the true schismatics, in his opinion, were the vicious and the wicked; not that he confined his principles to natural religion, for he was thoroughly persuaded of the truth of revelation; and amidst the great variety of books, which he had constantly before him, that which he studied with the greatest application

[NN] *Commercium epistolicum*, as before.

[oo] He is represented indeed as an Arian by Whiston, who, however, tells us, that he was so angry with

him, that he would never suffer him to enter as a member of the Royal Society, while he sat at the head of it. *Memoirs of his own life*, vol. i.

was the "Bible:" and he understood the nature and force of moral certainty, as well as he did that of a strict demonstration [PP]. He did not neglect the opportunities of doing good, when the revenues of his patrimony, and a profitable employment, improved by a prudent œconomy, put it in his power [QQ]. When decency upon any occasion required expence and shew, he was magnificent without grudging it, and with a very good grace; at all other times, that pomp which seems great to low minds only was utterly retrenched, and the expence reserved for better uses. He never married, and perhaps he never had leisure to think of it. Being immersed in profound studies during the prime of his age, and afterwards engaged in an employment of great importance, as well as quite taken up with the company which his celebrity drew to him, he was not sensible of any vacancy in life, nor of the want of a companion at home. He left 32,000*l.* at his death; but made no will, which, Fontenelle tells us, was because he thought a legacy was no gift. As to his works, besides what were published in his life-time, there were found after his death, among his papers, several discourses upon the subjects of antiquity, history, divinity, chemistry, and mathematics, several of which were published at different times, as appears from the catalogue of all his works in the note [RR]. The whole have

[PP] We are told, that when Bentley asked him bluntly once, "Whether he could demonstrate his opinion, that by a day in the Prophetic language was meant a year?" Sir Isaac was so greatly offended at it, as invidiously alluding to his being a mathematician, that he would not see him for twelve months after. *Memoirs* as before.

[QQ] We have two remarkable instances of his bounty and generosity; one to Maclaurin, professor of mathematics at Edinburgh, to whom he offered 20*l.* per annum; and the other to his niece Barton, on whom he had settled an annuity of 100*l.* per annum. See MACLAURIN'S article, and that of CHARLES MONTAGUE, earl of Halifax.

[RR] We shall rank them in the order of time, in which those upon the same subject were published as follows: 1. Several papers relating to his telescope, and his theory of light and colours, printed in the

"Philosophical Transactions," No. 80, 81, 82, 83, 84, 85, 88. 96. 97. 110. 121. 123. 128. 2. "Optics, or a Treatise of the reflections, refractions, and inflections, and colours of light, 1704," 4to. A Latin translation by Dr. Clarke, 1706, 4to. A French translation by Pet. Coste Amst. 1729, 2 vol. 12mo. 3. "Lectiones opticae, 1729," 4to. 4. "Optical lectures, 1728, in several letters to Mr. Oldenburgh, secretary of the Royal Society," inserted in the General Dictionary, under our author's article. 5. "Naturalis philosophiæ principia mathematica, 1687," 4to.; and again, 1713, 4to. with a preface, by Roger Cotes; again by himself, in 1726, 4to. under the direction of H. Pemberton, M. D. 6. "A System of the World, translated from the Latin original, 1727," 8vo. This, as has been already observed, was at first intended to make the third book of his "Principia." An English translation by Motte, 1729, 8vo. 7. "Several Letters

have just been collected, 1784, with a valuable commentary, in five handsome quarto volumes, by the Reverend Dr. Horsley.

"Letters to Mr. Flamsteed, Dr. Halley, and Mr. Oldenburg;" see our author's article in the General Dictionary. 8. "A paper about the "Longitude," drawn up by order of the house of commons, *ibid.* 8. "Abregé de Chronologie de le Chevalier Newton, fait par luy-même, & traduit sur le manuscrit Anglois, "1726," under the direction of the abbé Conti, together with some observations upon it. 10. "Remarks upon "the observations made upon a chronological Index of Sir Isaac Newton, &c. *Phil. Trans.* No. 389." See also *ibid.* No. 397, by Dr. Halley. 11. "The Chronology of ancient "kingdoms amended, &c. 1728," 4to. 12. "Arithmetica universalis, " &c." under the inspection of Mr. Whiston, Cantab. 1707, 8vo. Under this head may be ranked his "Tractatus de speciebus figurarum curvilinearum," subjoined to the first edition of his "Optics," in 1704: and also "Newtoni Genesis curvarum "per umbras, Leyden. 1740." 13. "Analyfis per quantitatum series, "fluxiones & differentias, cum enumeratione linearum tertii ordinis, "1711," 4to. under the inspection of W. Jones, Esq; F. R. S. The last tract had been published before, together with another of the quadrature of curves, by the method of fluxions, under the title of "Tractatus duo de "speciebus & magnitudine figurarum "curvilinearum;" and other letters in the appendix to Dr. Gregory's "Catepnetrics, &c. 1735," 8vo. 14. Several letters relating to his dispute with Leibnitz, upon his right to that invention, in "Commercium epistolicum D. Johannis Collins & aliorum de analyfi promota, jussu "Societatis Regiæ editum, 1712," 4to. 15. "Postscript and Letter of "Mr. Leibnitz to the Abbé Conti, "with Remarks, and a Letter of his "own to that Abbé, 1717," 8vo: to

which was added, "Ralphson's History of Fluxions," as a supplement. The letters were published in the same language that each was written; those of Leibnitz in French, those of Newton in English: the two last were translated into French, and printed also at London; and again in "Recueil de diverses pieces, &c." at Amsterdam, 1740. 16. "The Method of Fluxions, and analysis by "infinite series," translated into English from the original Latin; to which is added, "a perpetual Commentary, "by the translator Mr. John Colson, "1736," 4to. 17. Several miscellaneous pieces, and letters, as follow: 1. "A Letter to Mr. Boyle upon the "subject of the Philosopher's Stone," General Dict. under Mr. BOYLE's article. 2. "A Letter to Mr. Aston, "containing directions for his travels," *ibid.* under our author's article. 3. "An English translation "of a Latin Dissertation upon the "sacred cubit of the Jews, inserted "among the miscellaneous works of "Mr. John Greaves, vol. ii. published "by Dr. Thomas Birch, in 1737," 2 vols. 8vo. This dissertation was found subjoined to a work of Sir Isaac's not finished, intituled "Lexicon propheticum." 4. "Four Letters "from Sir Isaac Newton to Dr. Bentley, containing some arguments "in proof of a Deity, 1756," 8vo. 5. "Two Letters to Mr. Clarke, &c." 17. "Observations on the Prophecies "of Daniel and the Apocalypse of St. John, 1733," 4to. "Is. Newtoni "Elementa perspectivæ universalis, "1746," 8vo. A collection of several pieces of our author's, under the following title, "Newtoni Is. opuscula mathematica philos. & philol. collegit J. Castillioneus, Lauff. "1744," 4to. viii. tomes. Sir Isaac also published Barrow's "Optical "Lectures in 1699," 4to. and "Bern. Varenii Geographia, &c. 1681," 8vo.

Gent. Mag.
1783,
p. 667. 832,
922; 1784.
p. 83.

NEWTON (RICHARD), D. D. was descended from a family that had long been of considerable repute, and of good fortune; which was much injured during the civil wars; his

his father enjoyed a moderate estate at Lavendon Grange in Bucks (which is now in the family), and lived in a house of Lord Northampton's in Yardly Chace, where Dr. Newton was (we believe) born. He was educated at Westminster school, and elected from that foundation to a studentship of Christ-church, Oxford, where he was eminent as a tutor; a charge which he executed to his own, the college's and university's honour and benefit. Here he became M. A. April 12, 1701; and B. D. March 18, 1707. He was inducted principal of Hart Hall, by Dr. Aldrich, in 1710; where he took the degree of D. D. Dec. 7 that year. Dr. Newton was called into lord Pelham's family, to superintend the education of the late duke of Newcastle, and his brother Mr. Pelham; who ever retained (as many letters now extant show) a most affectionate regard for him; but, being a man of too independent and liberal principles ever to solicit for any favour for himself, he never met with any return for his sedulous attention to them till a short time before his death (which happened April 21, 1753) when he was promoted to a canonry of Christ-church, which he held with his principalship of Hertford college. He was honoured with the esteem of the late lord Granville, than whom, none at that time, was a better judge of merit and men of learning. He was allowed to be as polite a scholar and as ingenious a writer as any of the age. In closeness of argument, and perspicuity and elegance of language, he had not his equal. Never was any private person employed in more trusts, or discharged them with greater integrity. He was a true friend to religion, the university, and the clergy; a man of exemplary piety, and extensive charity. No one man was called forth so often to preach, in the latter end of queen Anne's time, and in the beginning of king George I. as Dr. Newton.

Bp. Compton, who had a kind affection and just esteem for him, collated him to the rectory of Sudbury in Northamptonshire. He resided there for some years, and during his residence, discharged all the parts of his office as a parish-minister with exemplary care and fidelity. Amongst other particulars, he read the evening-prayers of the Liturgy at his church on the week-day evenings; at seven of the clock, hay-time and harvest excepted, for the benefit of his parishioners; such as could then assemble for public devotions. When he left the place, returning again to Oxford (about 1724), he enjoined his respective curates successively, three worthy men, (Mr. Baker, Mr.

MSS. of
Mr. Jones.

—, and Mr. Saunders), to keep up the same good rule; which they faithfully observed. He exerted also his best endeavours, from time to time, to prevail with the succeeding bishops of London (Gibson more particularly) to bestow his said rectory on his curate for the time being, and on each successively, and he would resign the charge: each of the applications without success. By the way, his Lordship was continually teased for preferment by his kinsman Jones, the editor of Horace, &c. whom he afterwards collated to the rectory of Uppingham in Rutland. His Lordship's successor, Bp. Sherlock, readily consented to Dr. Newton's proposal, and Mr. Saunders accordingly succeeded the Doctor in the rectory. As Jones was the secret adversary, of whose shrewd questions the author of "Pluralities indefensible" takes notice in the subsequent editions of that valuable treatise; it may be there seen that, for the space of 20 years after the said author left residing upon the spot, he never pocketed a farthing of the profits thereof, freely bestowing them all, partly upon his curate, partly in works of charity to the poor of his parish, and the remaining portions towards the defraying of other necessary expences chargeable upon the said benefice. At the same time, and before, he kept his edifices and fences there in excellent order, and made many useful, though expensive, additions, &c. In 1740 [A] he obtained the charter to convert Hart Hall into Hertford College, of which he was founder, at a considerable expence to himself, great aids from his numerous friends, and 1000l. at least by his publication of "Theophrastus [B]," with his admirable

[A] He published after this "A Scheme of Discipline with Statutes intended to be established by a Royal Charter for the education of Youth in Hart-hall in the University of Oxford. 1720." fol. 2. "Rules and Statutes for the Government of Hertford College, in the University of Oxford; with observations on particular parts of them, shewing the reasonableness thereof. By R. Newton, D. D. Principal of Hertford college. Lond. 1747." 8vo. These were drawn up 1725. 3. "University Education; or an explication and amendment of the Statute which under a Penalty insufficient and eluded prohibits the admission of Scholars going from one Society to another, without the leave of their respective Governor, or of their Chancellor: humbly proposed to the Chancellor, Masters,

and Scholars of the University of Oxford, as a means necessary for the good Education of Youth in the said University. On account of the late irregular admission of W — m S — n —, commoner of Hart Hall, into O — l C — e. By Richard Newton, D. D. principal of Hart Hall. The 2d edition. Lond. 1726." 8vo. Reprinted 1733.

[B] His "Theophrastus" did not appear in print till after his death, being published by his successor, Dr. William Sharp, under the title of "The Characters of Theophrastus, with a strictly literal Translation of the Greek into Latin, &c. with Notes and Observations on the Text, in English: for the benefit of Hertford College. By the late R. Newton, D. D. and Principal. Oxf. 1754." 8vo.

English notes. A second edition of his “Pluralities Indefensible,” which was published in answer to the learned Wharton on Pluralities, appeared in 1744. Dr. Newton has not been, and probably never will be, answered. Hart Hall was an appendage to Exeter College. Dr. Newton wrested it from its dependence on Exeter College. The famous Dr. Conybeare, rector of Exeter College, afterwards dean of Christ Church, and bishop of Bristol, opposed Dr. Newton’s project of obtaining his charter; and never, perhaps, were two people better pitted for a controversy, which deserved to be collected, for the language, as well as Junius’s Letters.

The MSS. of Mr. Jones have furnished the following detached memoranda concerning him: “A very sensible, thoughtful, judicious, and a truly honest man. His writings shew his learning, judgement, and integrity, and his life exemplified every Christian virtue. — He was my very good friend, and a promoter of my studies. I entirely loved and respected him living, and I shall always revere his memory now he is dead. Most orderly and exact in his family at Lavenham Grange (where I often visited him), as well as in his college. Discreet and punctual in every part of his conduct. Highly and justly esteemed by all the wise and good. He lamented the indolence and inactivity, and was grieved to observe the secular views and ambitious schemes, of some of the Heads of Colleges and Halls. But he, for his own part, resolved to do his duty, as became a good governor, and a friend to useful discipline and learning. An example of temperance and decency in every part of his behaviour; and of great moderation also, in respect of the different sentiments of his fellow-Protestants. He valued, and occasionally visited, and would converse and sometimes dine with, Dr. Doddridge, when he came to Northampton. He saw that they both aimed at the same great and good end, in fitting up hopeful young students for the Christian ministry. He usually made excursions, in the long vacations, into various parts of the kingdom, most commonly taking with him, for company and improvement, one or more young gentlemen of fortune in his college, at the request, and with the approbation, of their parents. He was himself, in every respect, a gentleman, and a man of refined good breeding. You might see this in every part of his conversation. At evening, upon such journeys, he would, a little before bed-time, desire his young pupils to indulge

“ him in a short vacation of about half an hour, for his own
 “ private recollections. During that little interval they
 “ were silent, and he would smoke his pipe with great com-
 “ posure, and then chat with them again in an useful manner
 “ for a short space, and, bidding them good night, go to his
 “ rest.

“ He died at Lavendon Grange, extremely lamented by all
 “ the poor of that neighbourhood (to whom he was a kind
 “ benefactor), and by all his friends and acquaintance through-
 “ out the kingdom. Upon his death-bed he ordered all his
 “ writings to be destroyed [c], as his worthy widow informed
 “ me: and she was a conscientious person. His friend Dr.
 “ Hunt advised her to be cautious, and to be sure that she
 “ did not mistake his meaning, especially with regard to
 “ some articles. I also, to whom she paid a favourable re-
 “ gard, presumed to suggest the same caution. How far
 “ that good lady proceeded in the proposed destruction of
 “ the worthy Doctor’s papers, I am not able to say; but do
 “ hitherto suppose she reduced them all to ashes. Upon a
 “ vacancy of the public orator’s place at Oxford, Newton
 “ offered himself a candidate; but Digby Cotes (then fellow
 “ of All Souls College, and afterwards principal of Mag-
 “ dalen-Hall) carried the point against him. Newton’s
 “ friends thought him to be by far the more qualified person
 “ for that eminent post; though Orator Digby was also, I
 “ think, a man of worth, as well as reputation. Newton
 “ survived him. Dr. Newton was well skilled in the
 “ modern foreign languages, as well as in the ancient ones
 “ of Greece and Rome. A well-polished gentleman, and
 “ at the same time a sincere Christian. He carried dignity
 “ in his aspect, but sweetened with great modesty, humility,

[c] In his will, however, he expressly excepts from this general destruction a select portion of his Sermons, which he had always intended for the press, but dying before he had finally corrected them, his widow, as previously directed by him, committed them to the inspection of Mr. Saunders, the rector of Sudbury; but he being soon after incapacitated by indisposition from executing this office, the manuscripts for many years lay in his widow’s hands, who being, as before observed, “ a conscientious woman,” was doubtful whether to commit them to any other person. His friends Doctors Hunt and Durell, knowing

they were valuable discourses, were urgent with her to give them to the public; notwithstanding which, they remained in her possession till the year she died, when being again pressed to publish them, she delivered them up for that purpose to two friends, who, upon her death (July 5, 1781, aged 85), presented them to the Rev. S. Adams, LL.D. of Lavendon, the Dr’s grandson, who, as appears, by proposals, bearing date, “ Oxford, March 20, 1783,” is preparing them for immediate publication, which, together with three or four “ Sermons” that were published in his life-time, but are now out of print, will make one octavo volume.

“ and

“ and freedom of conversation. This I know, having care-
 “ fully observed him, and having always found him even
 “ and uniform, both in his temper and in his conduct. One
 “ thing comes now into my mind. Being a guest for a
 “ night or two at his house at Lavendon (in the summer
 “ 1749, and in my way to Oxford and London, &c.), I had
 “ much familiar and free discourse with him, and particularly
 “ upon the subject of a reasonable *reform* in some particulars
 “ relating to our ecclesiastical establishment: a reform to
 “ which he was a hearty well-wisher. One evening, there
 “ being present his worthy vice-principal Mr. Saunders,
 “ and an ingenious young gentleman of fortune, a pupil of
 “ Saunders, the Doctor was pleased to propose to us this
 “ question: What share are we to allow to *Common Sense*
 “ and *Reason* in matters of *Religion*? Those two gentlemen
 “ and myself being silent, he addressed himself particularly
 “ to me, who was, in point of age, superior to them both.
 “ I freely answered, that in my poor opinion, the due exer-
 “ cise of common sense and reason, and of private judge-
 “ ment in all matters of religion, ought to be allowed to all
 “ Christians. He said, he was of the same mind. He
 “ read prayers in his family at Lavendon morning and even-
 “ ing, being select parts of the public liturgy. On Wed-
 “ nesdays and Fridays the Litany only. He appointed to his
 “ studious guests several separate apartments (being parlours)
 “ for private study, with pen, ink, and paper for each, and
 “ the use of his library, which was near those apartments,
 “ &c. When Pelham was minister, that station corrupted
 “ the man, and made him like other ministers; for when he
 “ was asked why he did not place, in proper station, the able
 “ and meritorious Dr. Newton, he said, ‘How could I do it?
 “ he never asked me;’ forgetting his tutor.—Mr. Pelham more
 “ than once employed Dr. Newton to furnish king’s speeches.”

NEWTON (THOMAS), an English bishop, was born of respectable parents, Dec. 1, 1703, at Lichfield in Staf-
 fordshire. He received the first part of his education in the
 free-school there; but at the age of thirteen was removed
 to Westminster, and in a year after became a king’s scholar.
 May, 1723, he was elected to Trinity college, Cambridge;
 he says, he preferred Cambridge to Oxford, not only be-
 cause he “ thought the studies there rather more manly, but
 “ because the fellowships of Trinity college were much
 “ more valuable than the studentships of Christ-church.”
 He took the degrees in Arts at the usual time, was chosen
 fellow of his college, and, in 1729, went into orders.

Life written
 by himself,
 and prefixed
 to his
 Works,
 3 vols. 4to.
 1782.

Soon after, he removed to London; became, first curate, then assistant preacher, at St. George's Hanover Square; and afterwards reader and afternoon-preacher at Grosvenor Chapel in South-Audley-street. During his situation here, he was taken into lord Carpenter's family, to be tutor to his son, afterwards earl of Tyrconnel; and, living here at no expence, was "tempted to indulge his taste in the purchase
" of books, prints, and pictures, and made the beginnings
" of a collection, which was continually receiving additions
" and improvements."

In 1738, Dr. Pearce, then vicar of St. Martin's in the Fields, appointed him morning-preacher at the chapel in Spring Garden. In 1741, when Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his first chaplain; and, in 1744, through the said earl's interest, preferred to the rectory of St. Mary le Bow, in Cheapside; upon which he quitted the chapel in Spring Garden. At the beginning of 1745, he took his degree of doctor of divinity: and, the Rebellion breaking out soon after, he was, in all his sermons, so strenuous for his king and country, that he received some threatening letters, which lord Bath advised him to lay before the secretary of state. In 1747, he was chosen lecturer of St. George's, Hanover Square; and, the same year, married the daughter of Dr. Trebeck, the rector, who lived seven years with him. In 1749, he published an edition of "Milton's Paradise Lost;" which he dedicated to lord Bath. March 1751, when Frederic prince of Wales died, he preached a sermon upon the occasion, at St. George's Hanover Square; which so recommended him to the princess dowager, that he was immediately made her chaplain.

June 1754, he lost his father, aged 83; and his wife, aged 38. At this time he was engaged in writing his "Dissertations on the Prophecies:" and, says he, "Happy
" it was for me; for in any affliction, I never found a
" better and more effectual remedy, than plunging deep
" into study, and fixing my thoughts as intensely as I could
" upon other subjects." This is founded in nature, and is a secret every body should be possessed of. The first volume of the "Dissertations" was published the following winter: the other two did not appear till three years after; and for the encouragement of his work, he was appointed, in the mean time, to preach "Mr. Boyle's Lecture." In 1756, he was made chaplain to the king; and, the year after, prebendary of Westminster, and precentor of York.

Sept. 5, 1761, he married a second wife, whom he describes as “a clever, sensible woman, who had some knowledge and experience of the world; who was capable of superintending and directing his affairs; who was a prudent manager and œconomist, and could lay out his money to the best advantage; who, though she brought no fortune, yet might save one, and be a fortune in herself; who could supply his table handsomely yet not expensively, and do the honours of it in a becoming manner; who had no more taste and love of pleasure, than a reasonable woman should have; who would be happier in staying with her husband at home, than in perpetually gadding abroad; who would be careful and tender of his health, and, in short, be a friend and companion of all hours.” We have transcribed this for the benefit of our female readers.

The 18th of the same month, he kissed the king’s hand for the bishopric of Bristol; to which was annexed a residentiaryship of St. Paul’s: which residentiaryship he exchanged for the deanry, in 1768. “His ambition,” he says, “was now fully satisfied; and he firmly resolved never to seek or ask for any thing more.” He kept his resolution; and, after struggling many years with illness of various kinds, he died in his deanry-house, Feb. 14, 1782, in his 79th year.

NICAISE (CLAUDE), a celebrated antiquary in the 17th century, was descended of a good family at Dijon, where his brother was proctor-general of the chamber of accounts. Being inclined to the church, he became an ecclesiastic, and was made a canon in the holy chapel at Dijon; but devoted himself wholly to the study and knowledge of antique monuments. Having laid a proper foundation of learning at home, he resigned his canonry, and went to Rome, where he resided many years; and after his return to France, he held a correspondence with almost all the learned men in Europe. Perhaps there never was a man of letters, who had so frequent and extensive a commerce with the learned men of his time as the abbé Nicaise. This correspondence took up a great part of his time, and hindered him from enriching the public with any large works; but the letters which he wrote himself, and those which he received from others, would make a fine and curious “*Commercium Epistolicum*.” The few pieces which

which he published are mentioned below [A]. He translated into French, from the Italian, a piece of Bellori, containing a description of the pictures in the Vatican, to which he added, "A Dissertation upon the Schools of Athens and Parnassus," two of Raphael's pictures. He wrote also a small tract upon the ancient music; and died while he was labouring to present the public with the explanation of that antique inscription, "Minervæ Arpalix," which was found in the village of Velley, where he died in Oct. 1701, aged 78. There was made upon him, in an air of raillery, the epitaph transcribed below; which, however, represents exactly enough the portraiture of his mind [B].

[A] These are, a Latin dissertation "De nummo pantheo," dedicated to Mr. Spanheim, and printed at Lyons in 1689. The same year an explication of an antique monument found at Guienne, in the diocese of Aach; but the piece which made the greatest noise, was "A Discourse upon the form and figure of the Syrenes," in which, following the opinion of Huet, bishop of Avranches, he undertook to prove, that they were, in reality, birds, and not fish, or sea monsters.

[B] "Cy gît l'illustre abbé Nicaise,
" Qui la plume en main dans sa chaise,
" Mettoit lui seul en mouvement,
" Toscan, François, Belge, Allemand;
" Non par discords mutuelles,
" Mais par lettres continuelles.
" La plus part d'érudition,
" A gens de reputation.
" De tous cotez à son adresse,
" Avis, journaux venoient sans cesse;

" Gazettes, livres frais eclos,
" Soit en paquets, soit en balots.
" Lui toujours en nouvelles riches,
" De sa part n'en étoit pas chiches.
" Faloit-il écrire au Bureau,
" Sur un phénomène trouveau;
" Annonie l'herceuse travaille
" D'un manuscrit, d'en medaille,
" S'eriger en solliciteur
" De louanges pour un auteur,
" D'Arnould mort avertir la trape,
" Feliciter un nouve au pape
" S'habile & fidèle ecivain,
" N'avoit pas la goutte à la main.
" L'étoit le facteur de Parnasse
" Or git il & cette disgrace,
" Fait perdre aux Huets, aux Noris,
" Aux Sanards, Cupers, & Leibnitz,
" A Basnage le journaliste,
" Bayle le vocabuliste,
" Aux commentateur Grævius,
" Kuhnius, Perizonius,
" Mainte curieuse rîposte;
" Mais nul n'y perd tant que la poste."

NICANDER of Colophon, a celebrated grammarian, poet, and physician, who flourished about the 160th Olympiad, and 140 years before Christ, in the reign of Attalus [A]. Suidas tells us, that he was the son of Xenophon of Colophon, a town in Ionia; and observes, that, according to others, he was a native of Ætolia; but, if we may believe Nicander himself, he was indeed born in the neighbourhood of the temple of Apollo at Claros, a little town in Ionia,

[A] According to some, he flourished in the time of Ptolemy Philadelphus. Le Clerc, Hist. de Med. 1. 2.

near

near Colophon; yet the name of his father was Damhæus [B]. He was called an Ætolian, only because he lived many years in that country, and wrote a history of it. A great number of writings are ascribed to him, of which we have remaining two only: one intituled, "Theriaca;" describing, in verse, the accidents which attend wounds made by venomous beasts, adding the proper remedies to them; the other, "Alexipharmaca;" wherein he treats of poisons, and their antidotes, or counter-poisons [C]: these are both excellent poems. Demetrius Phalereus [D], Theon, Plutarch, and Diphilus of Laodicea [E], wrote commentaries upon the first; and we have still extant very learned Greek "Scholia" upon both, the author of which is not known; though Vossius imagines they were made by Diphilus just mentioned [F]. He wrote other pieces of the like kind, as "Ophiaca," upon serpents; and "Hycinthia," being a collection of remedies. He wrote also a commentary upon the "Prognostics of Hypocrates" in verse. The Scholiast of Nicander cites the two first of these, and Suidas mentions two others. Athenæus also cites, in several places, some poetical works of our author upon agriculture, called his "Georgics," which were known likewise to Curio, together with another poem upon Beu [G]. Besides these, he composed five books of "Metamorphoses," as Ovid did after him. Some verses of this work are copied by Tzetzes, and the "Metamorphoses" of Antonius Liberalis were apparently taken from those of Nicander, who must needs have had a very fertile genius, since he composed also several historical works; for instance, "The History of Colophon," his birth-place, is cited by Athenæus. And, as he passed a

[B] The passage is in the beginning of one of his poems, where he says, that he was neighbour to Apollo of Claros: and Suidas tells us, that the temple of Claros, where that god gave his oracles, was very near Colophon; so that his birth might be at Colophon, and not actually at Claros.

[C] Among these he mentions only two that were extracted from minerals, the litharge and the ceruse, which shews there was no other known at that time; all the rest were extracted either from plants or animals, of which the most pernicious was that called Toxicum; not described by the botanists, because, no doubt, they knew

not from which plant it was extracted, or indeed what it was, though they were no strangers to the ill effects of it. And the same thing is seen at this day, in regard to some drugs which are used in physic, while nobody knows whether they are derived from plants or animals, or how they are prepared, as coming from foreign countries. Nicander ranks opium among the poisons. Le Clerc, Hist. de Med.

[D] Stephan. Byzan. in voce Carope.

[E] Athenæus.

[F] De Hist. Græcis.

[G] Cicero de Orat. lib. i.

great

great part of his life in Ætolia, that country merited his attention, as appears by the ancients who frequently cite his “ Ætolics ;” nay Bœotia, and Thebes in particular, employed his pen : and we find cited, even as far as the tenth book, his work upon Sicily. Lastly, he applied himself to write “ A History and Description of Europe in general.” He was undoubtedly an author of good merit, and well deserves those elogiums which are given of him in some epigrams in the “ Anthologia.” This Nicander has been confounded with Nicander the grammarian of Thyatira, by Stephanus Byzantius [H] : and Vossius, in giving the titles of the books written by both these Nicanders, does not distinguish them at first ; though he grants at last, that they could not be all done by the same Nicander [I].

[H] In voce Thyatira.

[I] Vossius ubi supra.

Moreri.

NICEPHORUS (GREGORAS), a Greek historian, was born about the close of the 13th century, and flourished in the 14th, under the emperors Andronicus, John Palæologus, and John Cantacuzenus. He was a great favourite of the elder Andronicus, who made him librarian of the church of Constantinople, and sent him ambassador to the prince of Servia. He accompanied this emperor in his misfortunes, and assisted at his death ; after which he repaired to the court of the younger Andronicus, where he seems to have been well received ; and it is certain that, by his influence over the Greeks, that church was prevailed on to refuse entering into any conference with the legates of pope John XXII. But in the dispute which arose between Barlaam and Palamos, taking the part of the former, he maintained it zealously in the council that was held at Constantinople in 1351, for which he was cast into prison, and continued there till the return of John Palæologus, who released him ; after which he held a disputation with Palamos, in the presence of that emperor. He compiled a history, which in eleven books contains all that passed from 1204, when Constantinople was taken by the French, to the death of Andronicus Palæologus the younger, in 1341. Besides this work, he is the author of some others [A]. We must not omit to inform the reader,

[A] His history, with a Latin version of it, and a new edition more translation by Jerome Wolf, was correct than any of the preceding, printed at Basil in 1562, and again at printed at the Louvre in 1702, by the Geneva in 1613. We have also a new French king's librarian there. This edition

reader, that John Cantacuzenus gives our author a very indifferent character.

edition contains, in the first volume, the thirty-eight books of Gregoras, which end with the year 1341, and in the second tome are the thirteen following, which contain a history of ten years. There are still fourteen more remaining to be published, as also fourteen other pieces of Gregoras, who wrote Scholia upon "Synesius de 'Insomniis,'" published by Turnebus in 1553: the version of which, by John Pichou, is printed among the works of the same Synesius.

NICEPHORUS (CALISTUS), a Greek historian, who flourished in the 14th century, wrote an "Ecclesiastical History," in twenty-three books, eighteen of which are still extant, containing the transactions of the church from the birth of Christ to the death of the emperor Phocas in 610. We have nothing left besides the arguments of the five other books, from the commencement of the reign of the emperor Heraclius to the end of that of Leo the Philosopher, who died in 911. He dedicated this history to the emperor Andronicus Palæologus the Elder: it was translated into Latin by John Langius: it has gone through several editions [A], the best of which is that of Paris in 1630. There is only one MS. of this history, which is preserved in the library of Matthias Corvin king of Hungary, who found it among some other books, which he took from the Turks. Nicephorus was no more than thirty years of age, when he compiled it; however, it does not deserve that contempt with which it is treated by Theodore Beza. Some other pieces are ascribed to our author, a list of which may be seen in the writers mentioned below [B]. Labbé, in his preliminary discourse prefixed to the "Byzantine Historians," hath given a catalogue of the emperors and patriarchs of Constantinople, composed by Nicephorus; and his abridgement to the Bible in Iambic verse was printed at Basil in 1536.

[A] For instance, one at Basil in appar. sacr. Vossius de hist. Græcis, 1557, and another at Paris in 1562. Bellarmin, Sixtus Senensis, and above

[B] Viz. Will. Eifengrin in all Du Pin in Bibliothéque des auteurs eccles. du xiv siècle. Possévin in

NICEPHORUS (BLEMIDAS), a priest and monk of Mount Athos, flourished in the 13th century. He refused the patriarchate of Constantinople, being favourable to the Latin church, and more inclined to peace than any of the Greeks of his time. In this spirit he composed two treatises

tises concerning "The Proceſſion of the Holy Ghoſt;" one addreſſed to James patriarch of Bulgaria, and the other to the emperor Theodore Laſcaris. In both theſe he refutes thoſe who maintain, that one cannot ſay the Holy Ghoſt proceeds from the Father and the Son. Theſe two tracts are printed in Greek and Latin by Allatius, who has alſo given us a letter written by Blemmidaſ on his expelling from the church of her convent Marchefinos, miſtreſs of the emperor John Ducas. There are ſeveral other pieces of our author in the Vatican library.

NICERON (JOHN FRANCIS), was born at Paris in 1613. Having finiſhed his academical ſtudies with a ſucceſs which raiſed the greateſt hopes of him, he entered into the order of the Minims, and took the habit in 1632; whereupon, as is uſual, he changed the name given him at his baptiſm, for that of Francis, the name of his paternal uncle, who was alſo a Minim, or Franciſcan. The inclination and taſte which he had for mathematics appeared early. He began to apply himſelf to that ſcience in his philoſophical ſtudies, and devoted thereto all the time he could ſpare from his other employments, after he had completed his ſtudies in theology. All the branches of the mathematics, however, did not equally engage his attention; he confined himſelf particularly to optics, and only learned of the reſt as much as was neceſſary for rendering him perfect in this. There remain ſtill, in ſeveral houſes wherein he dwelt, eſpecially at Paris, ſome excellent performances, which diſcover his ſkill in this way, and which make us regret that a longer life did not ſuffer him to carry it to that perfection which he deſired; ſince one cannot help being ſurpriſed that he proceeded ſo far as he did, in the miſt of thoſe occupations and travels by which he was forced from it, during the ſhort ſpace of time which he lived. He hath himſelf obſerved, in the preface to his "Thaumaturgus Opticus," that he went twice to Rome; and that, on his return home, he was appointed teacher of theology. He was afterwards choſen to accompany father Francis de la Noue, vicar-general of the order, in his viſitation of the convents throughout all France. But the eagerneſs of his paſſion for ſtudy put him upon making the beſt of all the moments he had to ſpare for books; and that wiſe œconomy furniſhed him with as much as ſatiſfied him. Being taken ſick at Aix in Provence, he died there, Sept. 22;

1646, aged 33. He was an intimate acquaintance of Des Cartes. A list of his writings is inserted below [A].

[A] These are, 1. "L'Interpretation des chiffres, ou regles pour bien entendre & expliquer facilement toutes sortes des chiffres simples, &c." 2. "La perspective curieuse, ou magie artificielle des effets merveilleux de l'optique, catoptrique, & dioptrique." This is only an essay to the following work, 3. "Thaumaturgus opticus: five, Admiranda optices, catoptrices, & dioptrices, pars prima, &c." He intended to add two other parts, but was prevented by death.

NICERON (JOHN PETER), so much celebrated on account of his "Memoirs of men illustrious in the Republic of Letters," was born at Paris, March 11, 1685. He was of an ancient and noble family, who were in very high repute about 1540. He studied with success in the Mazarine college at Paris, and afterwards at the college Du Pleffis. In a short time, resolving to forsake the world, he consulted one of his uncles, who belonged to the order of Bernabite Jesuits. This uncle examined him; and, not diffident of his election, introduced him as a probationer to that society at Paris. He was received there in 1702, took the habit in 1703, and made his vows in 1704, at the age of 19. After he had professed himself, he was sent to Montargès, to go through a course of philosophy and theology; thence he went to Loches in Touraine, to teach those sciences. He received the priesthood at Poitiers, in 1708. As he was not arrived at the age to assume this order, a dispensation, which his uncommon piety had merited, was obtained in his favour. The college of Montargès having recalled him, he was their professor of rhetoric during two years, and of philosophy during four. In spite of all these avocations, he was humanely attentive to every call and work of charity, and to the instruction of his fellow-creatures; many of whom heard him deliver out fit rules of conduct for them; not only from the pulpits of most of the churches within the province, but even from those of Paris. In 1716, his superiors invited him to that city, that he might have an opportunity of following, with the more convenience, those studies for which he always had expressed the greatest inclination. He not only understood the ancient, but the modern languages; a circumstance of infinite advantage in the composition of those works which he has given to the public; and which he carried on with great assiduity to the time of his death, which happened after a short illness, July 8, 1738, at the age of 53. His works are, 1. "Le grand

“ grand Febrifuge ; or, a Dissertation to prove, that Com-
 “ mon Water is the best Remedy in Fevers, and even in
 “ the Plague ; translated from the English of John Han-
 “ cock, Minister of St. Margaret’s, London, in 12mo.”

This little treatise made its appearance, amongst other pieces relating to this subject, in 1720 ; and was attended with a success, which carried it through three editions ; the last came out in 1730, in 2 vols. 12mo, intituled, “ A Trea-
 “ tise on Common-Water, Paris : printed by Cavelier.”

2. “ The Voyages of John Ouvington, to Surat, and
 “ divers Parts of Asia and Africa ; containing the History
 “ of the Revolution in the Kingdom of Golconda, and some
 “ Observations upon Silk-Worms. Paris, 1725.” 2 vols.

12mo. 3. “ The Conversion of England to Christianity, com-
 “ pared with its pretended Reformation : a Work translated
 “ from the English. Paris, 1729.” 8vo. 4. “ The

“ Natural History of the Earth, translated from the Eng-
 “ lish of Mr. Woodward, by Mons. Nogues, Doctor in
 “ Physic ; with an Answer to the Objections of Doctor
 “ Camerarius : containing, also, several Letters written on
 “ the same Subject, and a methodical Distribution of Fossils,
 “ translated from the English, by Niceron. Paris, 1735.”

4to. 5. “ Memoirs of Men illustrious in the Republic of
 “ Letters, with a critical Account of their Works. Paris,”
 12mo. The first volume of this great work appeared in
 1727 ; the others were given to the public in succession, as
 far as the thirty-ninth, which appeared in 1738. The
 fortieth volume was published after the death of the author,
 in 1739. Since that event, a forty-first and a forty-second
 volume came out ; but in these three last are many articles
 of which Niceron was not the author.

Du Pin Bib-
 liotheque
 des auteurs
 eccles.

NICETAS (DAVID), a Greek historian, a native, as
 some relate, of Paphlagonia, flourished about the end of the
 ninth century. He wrote the “ Life of St. Ignatius, Pa-
 “ triarch of Constantinople, translated into Latin by Fre-
 “ deric Mutius, bishop of Termoli ;” and this version was
 made use of by cardinal Baronius : but we have another
 version, by father Matthew Raderi, printed at Ingoldstadt,
 in 1604. This Nicetas composed also several panegyrics,
 in honour of the apostles and other saints, which are inserted
 in the last continuation of the “ Bibliotheca Patrum,” by
 Combefis. There are several authors of this name men-
 tioned by Gesner and Leo Allatius.

NICETAS

NICETAS (surnamed SERRON), deacon of the church of Constantinople, and contemporary with Theophylact in the 11th century, and afterwards bishop of Heraclea, composed several "Funeral Orations upon the Death of Gregory Nazianzen;" as also a "Commentary," which is inserted in Latin among the works of that father. There is ascribed to him a "Catena upon the Book of Job," compiled of passages taken from several of the fathers, as Apollinarius, Athanasius, Basil, Chrysostom, Cyril of Alexandria, Didymus of Alexandria, Ephrem Syrus, Eusebius, Gregory Nazianzen, Gregory of Nyssa, Isidore, Julius Halicarnassensis, Methodius, Nilus, Olympidorus, Origen, Polychronius Severus, and Theophilus of Alexandria. This work was printed at London, 1637, in folio. We have also, by the same author, several "Catenaë upon the Psalms and Canticles, printed at Basil in 1552." There is, likewise, a "Commentary upon the Poems of Gregory Nazianzen," printed at Venice, under the name of Nicetas of Paphlagonia, which is apparently the same author.

NICETAS (ARHOMINATES), a Greek historian, called Coniates, being born at Chone, or Colossus, a town in Phrygia. He flourished in the 13th century, and was employed in several considerable affairs at the court of the emperors of Constantinople. When that city was taken by the French, in 1204, he withdrew, together with a young girl, whom he had taken from the enemy. He afterwards married this captive, at Nice in Bithynia, where he died, in 1206.

He wrote a "History, or Annals, from the death of Alexis Comnenus in 1118, to that of Baudouin in 1205." This work, of which we have a Latin translation by Jerome Wolfius, was printed at Basil, in 1557; again at Geneva, in 1593; and since inserted in the body of the "Byzantine Historians," printed at the Louvre at Paris: but the style is insupportably bad. Father Morel of Tours, in the 16th century, translated the five first books of a piece, intitled, "The Treasure of the Orthodox Faith," ascribed to Nicetas. They were printed in 1580, 8vo, and have been inserted since in the twelfth volume of the "Bibliotheca Patrum" of Cologne. We have also a fragment of the twentieth book, concerning what ought to be observed upon the conversion of a Mahometan to Christianity. Michael Choniates, our author's

brother, composed several "Monodies upon his death," which are also translated by the same Morel; and Michael also composed some other discourses, particularly one upon the "Cross," the manuscript of which is in the French king's library.

Anecdotes
of Bowyer,
by Nichols,
p. 377.

NICHOLS (WILLIAM), son of John Nichols, of Donington in Bucks, born in 1664, became a Butler or Commoner of Magdalen Hall, Oxford, in 1679; removed afterwards to Wadham College, and as a member thereof took the degree of B. A. Nov. 27, 1683; and was admitted probationer-fellow of Merton College in Oct. 1684; M. A. June 19, 1688; and about that time taking holy orders, became chaplain to Ralph earl of Montague, and in Sept. 1691 rector of Selfey, near Chichester, in Suffex; was admitted B. D. July 2, 1692; and D. D. Nov. 29, 1695. After a life entirely devoted to piety and study, we find him, in the close of it, thus pathetically describing his situation, in a letter to Robert earl of Oxford:

"Smith Street, Westminster, Aug. 31, 1711.

"May it please your Lordship,

"I was in hopes that her Majesty would have bestowed
"the prebend of Westminster upon me, being the place
"where I live, and that I might be nearer to books, to finish
"my work on the liturgy and articles, for which she was
"pleased to tell to me, with her own mouth, she would con-
"sider me. My good Lord, I have taken more pains in
"this matter than any divine of our nation, which I hope
"may bespeak the favour of a Church-of-England ministry.
"Therefore I most humbly beseech your Lordship for your
"interest for the next prebend of that church (if this be dis-
"posed of) that shall be void; for, if I had merited nothing,
"my circumstances want it. I am now forced on the
"drudgery of being the editor of Mr. Selden's books, for a
"little money to buy other books to carry on my liturgical
"work. I have broken my constitution by the pains of
"making my collections myself throughout that large work,
"without the help of an amanuensis, which I am not in a
"condition to keep, though the disease of my stomach
"(being a continual colic of late, attended by the rupture
"of a vein) might plead pity, and incline my superiors not
"to suffer me all my days to be a Gibeonite in the church
"without any regard or relief. Pray, my Lord, represent
"my case to the good queen; and I shall never be wanting
"to make my most ample acknowledgement for so great a
"favour.

" favour. I could long since have made my way to pre-
 " ferment without taking all this pains, by a noisy cry for a
 " party: but as this has been often the reproach, and once
 " the ruin, of our clergy, so I have always industriously
 " avoided it, quietly doing what service I could to the
 " church I was born in, and leaving the issue thereof to
 " God's Providence, and to the kind offices of some good
 " man, who some time or other might befriend me in getting
 " some little thing for me to make my circumstances easy:
 " which is the occasion that your lordship has the trouble
 " of this application from, my lord, your lordship's most
 " dutiful, most obedient, and most humble servant,

" WILL. NICHOLS."

His publications were, 1. "An Answer to an heretical
 " Book, called The naked Gospel, which was condemned
 " and ordered to be publicly burnt by the convocation of
 " the University of Oxon, Aug. 19, 1690, with some re-
 " flections on Dr. Bury's new Edition of that Book,
 " 1691," 4to. 2. "A short History of Socinianism,"
 printed with the answer before-mentioned; and dedicated to
 his patron the earl of Montague. 3. "A Practical Essay on
 " the Contempt of the World, 1694," 8vo, inscribed to
 " Sir John Trevor, Master of the Rolls," to whom the
 author acknowledges his obligations for "a considerable pre-
 " ferment bestowed in a most obliging and generous man-
 " ner." 4. "The Advantages of a learned Education," a
 sermon preached at a School Feast, 1698, 4to. 5.
 "The duty of Inferiors towards their Superiors, in Five
 " Practical Discourses; shewing, I. The Duty of Subjects
 " to their Princes. II. The Duty of Children to their
 " Parents. III. The Duty of Servants to their Masters.
 " IV. The Duty of Wives to their Husbands. V. The
 " Duty of Parishioners and the Laity to their Pastors and
 " Clergy. To which is prefixed a Dissertation concerning
 " the Divine Right of Princes, 1701," 8vo. 6. "An In-
 " troduction to a devout Life, by Francis Sales, Bishop and
 " Prince of Geneva; translated and reformed from the
 " Errors of the Romish Edition. To which is prefixed a
 " Discourse of the Rise and Progress of the Spiritual Books
 " in the Romish Church, 1701," 8vo. 7. "A Treatise
 " of Consolation to Parents for the Death of their Children;
 " written upon the occasion of the Death of the Duke of
 " Gloucester;" and addressed "to the most illustrious Prin-
 " cess Anne of Denmark, 1701," 8vo. 8. "God's
 " Blessing on Mineral Waters; a Sermon preached at the
 " Chapel

- “ Chapel at Tunbridge Wells, 1702,” 4to. 9. “ A Conference with a Theist, in five parts; dedicated to the Queen’s most excellent Majesty, 1703,” 8vo; of which a third edition, with the addition of two Conferences, the one with a Machiavelian, the other with an Atheist, all carefully revised and prepared for the press by the Author, was published in 2 vols. 8vo, 1723. 10. “ A Practical Essay on the Contempt of the World; to which is prefixed a Preface to the Deists, and vicious Libertines of the Age, 1704,” 2d ed. 8vo. 11. “ The Religion of a Prince; shewing that the Precepts of the Holy Scriptures are the best Maxims of Government, 1704,” 8vo. 12. “ Defensio Ecclesiæ Anglicanæ, 1707,” 12mo. 13. “ A Paraphrase on the Common Prayer, with Notes on the Sundays and Holidays, 1708,” 8vo. 14. “ Afflictions the Lot of God’s Children, a Sermon on the Death of Prince George, 1709,” 8vo. 15. “ A Comment on the Book of Common Prayer, and Administration of the Sacraments, &c. 1710,” folio. 16. “ A Supplement to the Commentary on the Book of Common Prayer, 1711,” folio. In the Preface to this Supplement, Dr. Nichols mentions “ a long fit of illness with which God had pleased to visit him, and a very unestablished state of health both before and after it.” This illness appears soon to have ended in his death. 17. “ *Historiæ Sacræ Libri VII. Ex Antonii Cocceii Sabellici Eneadibus concinnatum, in usum Scholarum, & Juventutis Christianæ, 1711,*” 12mo. 18. “ A Commentary on the first fifteen, and part of the sixteenth Articles of the Church of England, 1712,” fol. 19. “ A Defence of the Doctrine and Discipline of the Church of England; first written in Latin for the Use of Foreigners by William Nichols, D. D. and translated into English by himself, 1715,” 12mo.—A volume of letters written by and to Dr. Nichols in Latin (by Jablonski, Osterwald, Wetstein, &c.) was presented by his widow Catherine Nichols to the Archbishop of Canterbury, Oct. 28, 1712, to be deposited either in Lambeth or St. Martin’s Library. They are accordingly preserved among the valuable MSS. at Lambeth, No. 676. It may not be improper to distinguish this pious Divine from his name-sake WILLIAM NICOLS, M. A. and rector of Stockport in Cheshire, who was a student of Christ Church, Oxford, and published, 1. “ *De Literis inventis libri sex; ad illustrissimum Principem Thomam Herbertum, Pembrokiæ Comitem, &c. 1711,*” 8vo. 2. “ *Oratio coram venerabili Societate pro*”
- †
- “ pro-

“ *promovenda Religione Christianâ habita Londini, Dec. 29,*
 “ *1715,*” 12mo; and, 3. “ *ΠΕΡΙ ΑΡΧΩΝ Libri Septem.*
 “ *Accedunt Liturgica, 1717,*” 12mo.

NICOLAITANS, a species of heretics who sprung up in the church so early as the time of the apostles. It is not improbable that Nicolas, the first of the seven deacons, was author of this sect, or at least gave occasion to it. Irenæus calls him master of the Nicolaitans; and that from the time of the apostles there was a sect of Nicolaitans, appears from the book of the Revelation of St. John, where we find them mentioned by name.

Some of the fathers are confident that the deacon was the author of the sect; and tells us, that, having been censured by the apostles for taking back his wife, after he had put her away for the sake of continence, he invented a brutal error to excuse this proceeding; and taught, that, in order to obtain eternal salvation, it was necessary to wallow one's whole life in all kinds of impurities. Others relate, that, the apostles having reproached him with jealousy, he brought his wife, who was a most beautiful woman, into a full assembly, and gave her leave to marry whoever she pleased; as if he would teach her, by that action, to abandon herself to carnal pleasure. It is said, moreover, that some libertines started a kind of heresy, which they tried to recommend under our deacon's name, though without any reason, since he had no other wife than her to whom he was actually married. It is added also, that he had by her one son, and some daughters, who all died virgins; and that, as for himself, he was made bishop of Samaria.

Whatever may be thought of these stories, which are left to the reader's judgement, it is certain that the heresy of the first Nicolaitans did not consist in any opinions or false doctrines, but only in an irregular life, which, as Tillotson observes, is the worst kind of heresy. But the new Nicolaitans denied the divinity of Jesus Christ by the hypostatic union, maintaining that the Deity dwelt only in him. They maintained also, that the most vicious pleasures of the body were good and holy, and that meat offered to idols was prohibited. Some time afterwards, changing the name by which they were first known, they adopted the heresy of the Gnostics, and assumed that title. However, at length they became separated into various sects, and were called Phibionites, Stratiotics, Levitics, and Borborites. Epiphanius describes the filthiness of these sects, which cannot be read

Moreri.

without horror. This heresy, it is said, was revived in the eleventh century, by the incontinence of some of the clergy who were resolved to enter into the matrimonial state. Cardinal Peter Damian was very instrumental in their extirpation.

NICOLE (JOHN), father of the celebrated Peter Nicole, was descended of a reputable family, and born at Chartres, in 1600. He applied himself to the law, and made a good proficiency in it; so that he became an advocate in parliament, and judge official to the bishop of Chartres. He was a good haranguer, but a bad advocate. Being full of enthusiasm, he gave into an intolerable bombast, and interspersed his pleadings with verses and scraps of romances, a great number of which were found after his death among his papers. His daughter Charlotte would have sold them to a butter-woman; but his son Peter took care to have them burnt, that the town might not swarm with such trash. It passes for an undoubted truth in that town, that he never published any thing in prose or verse; but the abbé de Marolles, numbering up those persons who had made him presents of their writings, says expressly, that John Nicole, father of Peter, presented him with the declamations of Quintilian, which he had translated into French; and, in effect, his name appears to one of these declamations, printed at Paris, in 1642, and dedicated to Mr. Seof, bishop of Chartres. The abbé de Marolles adds, that he had several times received verses in Latin and French from our advocate, being, continues he, “ the oldest of my friends, and of the same age with myself.” He died at Chartres in 1678.

Ibid.

NICOLE (CLAUDE), cousin-german of the preceding, was son of Nicolas Nicole, receiver of the town of Chartres, where he was born in 1611; and, in process of time, became one of the king's council, and president in the elections of Chartres. He died in that town, Nov. 2. 1685. He was a good master of the Greek, Latin, and Italian languages, and wrote tolerably well in French, having a talent for French poetry; which, however, he abused, the greatest part of his poems being lewd and dissolute. Gallantry, and such pieces where tender sentiments had the greatest share, were his taste. The love elegies of Ovid, the odes of Horace upon the loosest subjects, and some other pieces of the same stamp, were morsels which pleased his palate most, and he succeeded best in such things. After several of his poems
had

had been handed about in separate sheets, he collected them together, and printed them at Paris, 1660, in two vols. 4to, with a dedication to the king, under the title of, "The Works of the president Nicole." This collection appeared again after his death, enlarged with several new pieces, some of which are upon subjects of piety, in 1693, at Paris. They consist of translations into French verse, of several works of "Ovid," "Horace," "Persius," "Martial," "Seneca the tragedian," "Claudian," and others, "A Translation of an Elegy and Ode of Anacreon," and of "A Poem upon the loves of Adonis, by the Cavalier Marin, &c."

NICOLE (PETER), a celebrated French divine, was born at Chartres, Oct. 6, 1625. He was the son of John Nicole above mentioned; and, being a youth of bright genius, joined to a very happy memory, and great docility, he soon made a great proficiency under his father, who understood Greek and Latin very well, and chose to be preceptor to his son. At fourteen, having finished his ordinary course of humanity-studies, his father sent him to Paris, to go through a course of philosophy, and then proceed to divinity. Peter arrived in that city about 1642; and, having completed his course of philosophy, took the degree of M. A. July 23, 1644. He afterwards studied divinity at the Sorbonne, in 1645 and 1646; and during this course he learned Hebrew; perfected himself in Greek, and gave a part of his time to the instruction of the youth put under the care of messieurs de Port-royal. As soon as he had completed three years, as usual in the study of divinity, he proceeded bachelor in that faculty; on which occasion he maintained the theses called the tentative, in 1649. He afterwards prepared himself to proceed a licentiate; but was dissuaded from it by the dispute which arose about the five famous propositions of Jansenius, added to his connections with Mr. Arnauld. By this means he was more free to cultivate his acquaintance with Port-royal, to which house he attached himself with the strictest ties. He retired thither, and assisted Mr. Arnauld in several pieces, which that celebrated doctor published in his own defence. In the advertisement prefixed to some provincial letters, with the notes of Wendrock, it is said he was then in Germany; but this is generally believed to be only a fiction, and that he was in Germany no otherwise than in spirit, because he took a German name with the view of making it believed that the notes came from Ger-

many. He afterwards resided at several places, sometimes at Port-royal, sometimes at Paris. He continued undisturbed in that city till 1677, when a letter which he wrote, for the bishops of St. Pons and Arras, to Pope Innocent XI. against the relaxations of the casuists, drew upon him a storm, that obliged him to withdraw. He went first to Chartres, where his father was lately dead; and, having settled his temporal affairs, he repaired to Beauvais, and soon after took his leave of the kingdom, in 1679. He retired first to Brussels, then went to Liege, and after that visited Orval, and several other places. A letter dated July 16, 1679, which he wrote to Harlai, archbishop of Paris, facilitated his return to France: and Robert, canon of the church of Paris, obtained leave of that archbishop, some time after, for Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. Berci, and resumed his usual employments. The same friend afterwards solicited a permission for him to return to Paris, and obtained it at length in 1683. Nicole made use of the repose which he enjoyed in that city, in composing new works. In 1693, perceiving himself to be grown considerably infirm, he resigned a benefice, of a very moderate income, which he had at Beauvais. The two years which he continued alive afterwards, were passed in a languishing way; and he died of the second stroke of an apoplexy, Nov. 16, 1695, aged 70 years.

He lived all his life with great simplicity, loved retirement and quiet, and was very little versed in the manners of the world; but he had a profound genius, and excelled in metaphysics. His conversation was agreeable and interesting, full of sound and uncommon reflections; his judgment solid; and he was more than commonly learned, with a great deal of piety and religion. At first he applied himself to polite literature, and made himself able to imitate the style of the best Latin authors, particularly that of Terence. He wrote that language with great facility; and he exercised his talent in the French, in which he is one of the most polite and exact authors. But in his own country it was impossible he should escape the reproach, as well as his friend Mr. Arnauld, of undertaking the defence of Jansenius, whose opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. Scarce any author hath written with so much weight against the Calvinists, the new Mystics, &c. His works are very numerous, consisting of not less than an hundred articles; but being chiefly theological

theological and polemical, we shall content ourselves with referring the reader, who may be curious about them, to the 9th volume of "Niceron's Memoirs," &c. from whence this account of him is taken.

NICOLSON (WILLIAM), a learned English bishop was the son of Mr. Joseph Nicolson, rector of Hemland in Cumberland, and born at Orton in that county [A], about 1655. After a proper foundation of grammar learning, he was sent to Oxford, and entered of Queen's-college in 1670. He took the degree of B. A. in 1675-6; M. A. 1679, and, being noticed by Sir Joseph Williamson, his countryman, fellow of the same college, and then secretary of state to Charles II. he was sent soon after, by him, to travel into Germany; and, upon his return, he visited France. He underwent many hardships in these travels; however, he had not been long come back to his college, when he set about writing a description of what he had observed abroad, being likewise chosen fellow of his college in 1679. About the same time, his merit recommended him to Dr. Edward Rainbow, bishop of Carlisle, who made him his chaplain [B]; and, in 1681, gave him a prebend in that church. The same patron collated him to the vicarage of Torpenhoe, and, in 1682, to the archdeaconry of Carlisle [C]: and, having greatly distinguished himself in the literary world, he was promoted to the see of Carlisle in 1702; in consequence whereof, he was created D. D. at Oxford, by diploma, June 23, nine days after he was a bishop [D]. He was deeply engaged in the Bangorian controversy, which began in 1717; and, the year following, translated to the bishopric of Londonderry in Ireland. While he held this see, he built a repository for the manuscripts and records relating to it; and, continuing still in favour at court, Jan. 28, 1726-7, he was raised to the archbishopric of Cashell, and made primate of Munster, in the room of Dr. William Palliser: but he was prevented from entering into the full possession of this last dignity, by his death, which happened a few days after his promotion, suddenly at Derry, the 13th of February following [E].

[A] Harris's Supplement to Sir James Ware's Account of the writers and bishops of Ireland, vol. i. p. 488. Dublin, 1739, folio.

[B] Wood's Athen.

[C] Willis's Cathedrals, vol. i.

[D] His diploma received some demur at Oxford, and was afterwards seen, at the assignation of Dr. Atterbury. See his Epistolary Correspondence, pp. 70. 246.

[E] Harris as before.

Browne Willis [F] observes, in relation to his character, that he was a man of very great learning, to whom the world is much indebted not only for what he has published in antiquity, but in universal sciences [G]. However, in regard to impartiality, we ought not to conceal, that, though he was endued with an industrious faculty, such as is requisite for an antiquary, yet he falls frequently into mistakes, for want of sufficient accuracy, not only in respect to manuscripts, which might be excusable, but in regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice.

[F] Ubi supra.

[G] He published the following things: 1. Several parts of the English Atlas published by Pits, as, "The Description of Poland and Denmark," in vol. i. 1680; "The Description of part of the Empire of Germany, viz. the Upper and Lower Saxony, the dukedom of Mecklenburg, Bremen, Magdeburg, &c. the marquisates of Brandenburg and Misnia, with the territories adjoining, the Palatinate of the Rhine, and the kingdom of Bohemia," in the second volume, 1681, folio. "The Description of the remaining Part of the Empire, viz. Schwabenn, the Palatinate of Bavaria, Archdukedom of Austria, the Kingdom of Hungary, the Principality of Transilvania, and Circle of Westphalia, with the neighbouring provinces," all together intirely making up vol. iii. 1683, folio. 2. "A Sermon preached in the Cathedral Church of Carlisle, on Sunday Feb. 15, 1684-5, being the next day after king James II. was proclaimed king in that city, 1685," 4to. He also published some other sermons separately, which are not collected into a volume. 3. "A Letter to Mr. Obadiah Walker, Master of University-College, concerning a Runic Inscription in the Church of Beaucastle, in Cumberland," Phil.

Transf. No. 178. 4. "A Letter to Sir W. Dugdale, concerning a Runic inscription on the Font at Bridekirk," published in the Philosophical Transactions, the same number. These two letters are also inserted in Gibson's edition of Camden. 5. "The English Historical Library, part i. 1696;" part ii. 1697; part iii. 1699. A second edition of all the three parts together was printed in 1714, in a thin folio, and afterwards in 4to. 6. "A Letter to Dr. White Kennet, in defence of the English Historical Library against Dr. Francis Atterbury, &c. 1702," 4to. 7. "The Scottish Historical Library, &c. 1702," 8vo. 8. "A true State of the Controversy betwixt the present Bishop and Dean of Carlisle [Dr. Atterbury] touching the regal Supremacy, &c. 1704," 4to. 9. "A Collection of Papers scattered lately about the Town in the Daily Courant, St. James's-post, &c. with Some Remarks upon them, in a letter from the Bishop of Carlisle to the Bishop of Bangor, 1717," 8vo. Some of these advertisements had been also written by him. 10. "A Latin Epistle to Dr. David Wilkins, concerning his new edition of the Anglo-Saxon laws, prefixed to that work, 1721," folio. 11. "The Irish Historical Library," 8vo.

NIEUWENTYT (BERNARD), an eminent Dutch philosopher and mathematician, was born Aug. 10, 1654, at Westgraafdyk in North Holland, of which place his father was minister. He discovered a turn to learning in his first infancy; but in this he differed from those of the same bent, who, having an ambition to be ignorant of nothing, enter upon

upon every thing without giving themselves time to attain a mastery in any one science; on the contrary, our young man, though not indeed without a desire to know every thing, yet had the wisdom to confine his views within certain limits. His father designed him for the ministry; but, seeing his inclination did not lie to divinity, he suffered him to gratify his own taste. Thus young Nieuwentyt, seeing that nothing was more useful than to fix his imagination, and to form his judgement well, applied himself early to logic, and the art of reasoning justly; in which he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. From thence he proceeded to the mathematics, where he made a great proficiency; but the application he gave to that branch of learning did not hinder him from studying both physic and law. He succeeded in all these sciences, and became a good philosopher, a great mathematician, a celebrated physician, and an able and just magistrate. Although he was naturally of a grave and serious disposition, yet he was very agreeable in conversation: his engaging manner procured the affection of every body, and by this means he frequently drew over to his opinion those who at first differed very widely from him. Thus accomplished, he acquired great esteem and credit in the council of the town of Puremerend, where he resided; as he did also in the states of that province, who respected him the more, in as much as he never engaged in any cabals or factions in order to secure it, relying solely upon his merit. In reality, he was more attentive to cultivate the sciences, than eager to obtain the honours of the government; contenting himself with being counsellor and burgomaster of the town, without courting any other posts, which might interfere with his studies, and draw him too much out of his library. He died in 1730, having been twice married. He produced several works, an account of which is inserted in the note [A].

[A] These are as follows: "Considerationes circa analyseos quantitates infinite parvas applicatæ ad principia & calculi differentialis usum: Analysis infinitorum seu curvilinearum proprietates ex polygonorum deductæ. Considerationes secundæ circa differentialis principia, & responsio ad virum nobilissimum G. G. Leibnitium." This piece was attacked by John Bernouilli and James Hermant, celebrated geo-

metricians at Basil. 2. "A Treatise upon a New Use of the Tables of Sines and Tangents." 3. "Le véritable Usage de la Contemplation de l'Univers, pour la conviction des Athées & des Incrédules," in Dutch. This is his most esteemed work; and went through four editions in three or four years. It was translated into English, and printed three or four times, under the title of the "Religious Philosopher, &c." There is likewise another

another translation into French, published with this title, "L'Existence de Dieu démontrée par les merveilles de la Nature," 4to. We have also, by our author, one letter to Both-

nia of Burmania, upon the 27th article of his meteors, and a refutation of Spinoza, in 4to. in the Dutch language.

NIGIDIUS FIGULUS (PUBLIUS), one of the most learned authors of ancient Rome after Varro. He was a philosopher of the Pythagorean sect, a good humanist, and a great astrologer; he also applied himself to state affairs, and was a very able minister. He flourished in the time of Cicero, was his fellow student in philosophy, and the counsellor with whom he advised in affairs of state; and, being prætor and senator, he assisted the orator in breaking the conspiracy of Catiline, and did him many services in the time of his adversity. It was Nigidius who drew the interrogatories to be put to those who discovered that plot. Cicero acknowledged, that it was in concert with Nigidius the philosopher, that he took those important measures which saved the common-wealth under his consulship: and, when Cicero went to his government of Cilicia, Nigidius, who was returning to Rome, after having exercised a public employment in Greece, waited for him at Ephesus; where these two friends saw one another again with great joy, and had very long philosophical conferences with Cratippus the Peripatetic. In a word, Cicero informs us, that Nigidius was the restorer of the Pythagorean philosophy; but that he took a pleasure in treating things after the manner of the Academics. He used to examine things pro and con, but determined little.

He was so profoundly skilled in the knowledge of the stars, and so successful in erecting figures, that he was suspected of being a magician and necromancer. One day visiting Octavius, the father of Augustus Cæsar, he asked him, "Why he came so late to the senate-house?" "Because my wife is brought to bed of a son," replied the other. "You have given us a master," cried Nigidius instantly. This exclamation troubled Octavius to such a degree, that he was going to resolve to kill the babe; but was prevented by the astrologer, who told him, that it would be impossible to put that design in execution. We have also another proof of the great reputation, which Nigidius had gained in astrology; Lucan numbers him among those who presaged the calamities that would befall the Romans, just before the rupture between Cæsar and Pompey. Apuleius also tells us, that Fabius, having lost 500 denarii, went and consulted Nigidius, who, by the power of his incantations, made some little

little boys say, where the purse had been buried which contained part of these denarii, in what manner the rest had been distributed, and that Cato the philosopher had one of them in his possession; and it is added, that Cato confessed it had been given him by a footman. St. Austin observes also, that he was surnamed Figulus, or Potter, from an instance which he gave of his skill in this art. Being asked, Why the fortune of twin-children should not be the same? he solved this difficulty from the example of a potter's wheel: he observed, that the motion of the heavens is so rapid, that, though there is but a little interval between the birth of the twins, they, nevertheless, are born under very different celestial points: and, to prove this, he turned with all his force a potter's wheel, and made two marks on it while it was turning. The spectators imagined, that these marks were imprinted on the same parts of the wheel; but, when it stood still, they saw them appear at a considerable distance.

Moreri, in his own edition of his "Dictionary," asserts, Bayle. that the suspicion of our astrologer's dealing in necromancy was the cause of his banishment; but that is a mistake, it being certain that his exile was solely occasioned by his not daring to return to Rome, after Julius Cæsar had possessed himself of that city. He had followed Pompey, and, not having obtained a pardon, was afraid of falling a sacrifice to Cæsar's resentment: such was his exile; in which he died 45 years before Christ. Cicero wrote him a letter of consolation, and made a great eulogy upon him. He wrote several pieces upon various subjects, which are mentioned below [A]; but all his writings were so refined and perplexed, that they were not regarded.

[A] Viz. "De augurio privato," "De animalibus," "De extis," "De vento;" all these are quoted by Aulus Gellius, as well as Pliny and Macrobius, which last writer mentions also a piece of our author's, "De Diis." He also wrote "Commentaries upon Grammar." Some have ascribed to him tracts of medicine. All the fragments which could be found of our author were collected and published by

James Rutgerius, who has also inserted among them the Greek translation of "A Treatise of Nigidius," done by John Laurentius of Philadelphia. It is a kind of almanac, in which are presages with regard to thunder, for every day; and from this instance, and that of his being applied to for lost money, we may observe, that the practice of both among ourselves is of classical authority.

NIZOLIUS (MARIUS), a grammarian of Italy, who, by his wit and erudition, contributed much to the promotion of letters, in the 16th century. He published, in 1553, "Lib. 4. De veris principiis et verâ ratione philosophandi contra Pseudo-philosophos." In this work he attacks
with

with much vivacity the schoolmen, not only for the barbarism of their terms, but for many ridiculous opinions which they held. Leibnitz was so struck with its solidity and elegance, that, to expose the obstinacy of those who were zealously attached to Aristotle, he gave a new edition of it, with critical notes of his own, 1670, in 4to. Nizolius published also "*Thesaurus Ciceronianus, sive apparatus linguæ Latinæ e scriptis Tullii Ciceronis collectus*," in folio. This is a good Latin dictionary, composed of the words and expressions of Cicero: to which, it seems, Nizolius shewed as much bigotry, as the schoolmen to their notions; and fell under the character of those pedants whom Erasmus has ridiculed in his "*Ciceronianus*." We do not find the year either of his birth or death.

NOAILLES (LOUIS ANTHONY de), cardinal and archbishop of Paris, commander of the order of the Holy Ghost; proviseur of the house and society of the Sorbonne, and superior of that of Navarre, was a prelate no less distinguished by his exemplary piety, than his illustrious birth. He was the second son of Aune duke de Noailles, peer of France [A]; and born May 27, 1651. In consequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghost, duke of St. Cloud, and peer of France. He was bred with great care; but, notwithstanding his noble descent, his inclination leading him to the church, he took holy orders: and proceeding in the study of divinity, he performed his exercise for licentiate in that science with reputation, and was created doctor of divinity of the Sorbonne, March 14, 1676. Three years afterwards the king gave him the bishopric of Cahors; whence he was translated to Chalons on the Maine in 1680. He discharged the duties of both these dioceses with a distinguished vigilance, and a truly pastoral charity; so that, the archbishopric of Paris becoming vacant in 1695, by the death of Francis de Harlay, his majesty pitched upon the bishop of Chalons to fill that important see. Invested with this dignity, he applied himself wholly to the affairs of it, and made excellent rules for the reformation of the clergy.

One principal branch of the episcopal province is to maintain sound doctrine, and to keep the flock, committed to his

[A] This illustrious house is one name, is situated near that of Breves of the most ancient in the province of and Farrenne, and the family has Limosin. The estate and castle of been possessed of it time out of mind. Noailles, from whence it takes its Mereri.

care, from being tainted with erroneous opinions. Animated with this principle, our prelate vigorously opposed the growing errors of Quietism, which would be attended with very bad consequences, particularly in his diocese. He had before condemned those errors at Chalons, and he now made it his business to root them out of the capital of France. He proceeded against them, not only by judicial sentences, but likewise by instructions in his pastoral charges, which contained excellent rules for the conduct of the faithful, in regard to the means of spiritual perfection [B]. At the same time he testified an equal zeal against the errors of Jansenism: and, in order to preserve his flock from that infection, he drew up a pastoral letter upon the questions then agitated concerning predestination and grace, cautioning them on one hand against the errors which were condemned by the Popes, and explaining to them, at large, what was the rule of faith in relation to mysteries, according to the principles of St. Austin and the fathers who embraced his doctrine, in an ordinance which he made against a book intituled, "Exposition de la Foy touchant la grace & la predestination."

By another ordinance in 1703, he likewise condemned the resolution of the case of conscience, which had been signed by forty doctors of the Sorbonne, in favour of Jansenius, the same year, in regard to the distinction between the fact and the right. These maintained, that the five propositions, though rightfully condemned by the decrees of the Popes, yet were not in fact taught by Jansenius, as was declared in those decrees [C]. In the same spirit of pastoral vigilance, he did not content himself with preserving the sacred depositum of faith inviolate among the full-confirmed Catholics, but made it his business also to instruct the new converts, by a letter addressed particularly to them. With the like pious care, when Mr. Simon, an author of great fame, published his French version of the "New Testament," with a paraphrase and notes, which were thought by our prelate to be dangerous and of a bad tendency, he esteemed himself obliged in duty to prohibit the reading of that book, in order to prevent the ill effects it might occasion by falling into the hands of the simple and unwary [D]. June 1700,

[B] To this purpose he drew up, and printed in 1697, "A Pastoral Letter upon Christian perfection, and the interior life," against the illusions of those false Mystics.

[C] It was likewise condemned by Boileau bishop of Meaux.

[D] See the article of LEWIS ELLIS DU PIN.

he was created a cardinal, at the nomination of the French king, and assisted in the conclave held that year, in which Clement XI. was elected Pope; having a little before, in the same year, sat president in an assembly of the clergy, where several propositions, concerning doctrine and manners, were condemned. He also presided afterwards in several of these general assemblies, both ordinary and extraordinary. In 1715, he was appointed president of the council of conscience at Rome, notwithstanding he had refused to accept the constitution *Unigenitus* [E].

As this affair brought our cardinal into a great deal of trouble, and made a great noise, even in England, at that time, we shall give a succinct account of it. Pasquin Quesnel, one of the fathers of the oratory, publishing his New Testament, with moral reflections upon every verse, in 1694, our cardinal, then bishop of Chalons, gave an approbation of it, and recommended it to his clergy and people in 1695 [F]: and, after his removal to Paris, procured a new edition, corrected, to be printed there in 1699. Mean while, as the book contained some doctrines in favour of Jansenism [G], the Jesuits took the alarm; and after writing several pieces, charging the author with heresy and sedition [H], obtained, in 1708, a decree of Pope Clement XI. condemning it in general. But this decree could neither be received nor published in France, not being conformable to the usage of that kingdom: however, the book was condemned, without mentioning the decree, by some French bishops; at whose solicitation Lewis XIV. applied to his holiness to condemn it by a constitution in form, which was granted; and, in 1715, came forth the famous constitution "*Unigenitus*," condemning the "*Moral reflections*," and 101 propositions extracted from the work. The Pope also condemned all such writings as had been already published, or should hereafter be published, in its defence [I]. But the king's letters patent, given at Versailles Feb.

[E] This bull was so called, according to the custom of the Canonists, from the first words of it, which are "*Unigenitus Dei filius, &c.*"

[F] It had been recommended before by his predecessor at Chalons. See QUESNEL's Article.

[G] Our archbishop, in a pastoral letter upon predestination and grace, also favoured the opinions of Jansenius upon these points.

[H] They had published a piece against it intituled, "*La probleme Ecclesiastique*," in 1698, which was burnt by order of Parliament at Paris, and condemned at Rome; but this served only to whet their zeal, and they afterwards published other pieces intituled, "*Le pere Quesnel heretique, Le pere Quesnel seditieux, &c.*"

[I] This bull, it is said, was obtained chiefly by the application of Fenelon

Feb. 14, 1714, for the publication of this bull, were not registered in the Parliament without several modifications and restrictions; in pursuance of a declaration made by a great number of Bishops, that they accepted it purely and simply, although at the same time they gave some explications of it in their pastoral instructions: Cardinal Noailles, and some other prelates, not thinking these explications sufficient; refused absolutely to accept it; till it should be explained by the Pope in such a manner as to secure from all danger the doctrine, discipline, manners, and liberty of the schools, the episcopal rights, and the liberties of the Gallican church. The faculty of divines at the Sorbonne declared, that the decree which was made March 5, 1714, for accepting the bull, was false. Moreover, the four Bishops of Mirepoix, Senés, Montpellier, and Boulogne, appealed from it, March 4, 1717; and the same day the faculty of divines at Paris adhered to their appeal. This example was followed by several faculties of divines, monasteries, curates, priests, &c. And cardinal de Noailles, having appealed, about the same time, with the four bishops, published his appeal in 1718. However, he retracted this appeal, and received the constitution some time before his death, which happened in his palace at Paris, May 4, 1729.

His corpse was interred; according to the direction of his last will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inscription to his memory [K].

The idea of this archbishop, given by his adversary Fenelon, in a letter to a friend written in 1714, is very advantageous to him. Fenelon expresses himself thus, "I must even tell you sincerely what others, except you, will hardly believe, that I am heartily sorry

Fenelon archbp. of Cambray, who exerted all his interest and talents to procure a bull against a book that cardinal de Noailles had approved, as there had been one against his book of the "Maxims of the saints." Though he acted in this matter secretly, yet he did it vigorously; and in May, 1712, sent his observations on Quesnel's book to Rome. The Pope read them with so much pleasure; that they confirmed him in his prepossession against cardinal de Noailles—"so that nothing could make him alter his mind." *Anecdotes ou memoires secrets de la constitution Unigenitus.*

[K] "Commissi sibi gregis
"Solicitudine pastor; charitate pater,
"Moribus, forma,
"Domui suæ bene præpositur,
"Domus Domini zelo accensus,
"In oratione assiduus, in labore
"indefessus;
"In cultu modestus, in victu simplex;
"Sibi parcus, in cæteros sancte
"prodigus,
"A teneris ad senium æqualis,
"idemque
"Semper prudens, mitis, pacificus,
"Vitam transegit benefaciendo."

“ for cardinal de Noailles’s misfortunes (on the account of
 “ the bull *Unigenitus*) ; I easily imagine all the vexations
 “ he suffers ; I feel them for him ; I do not call to mind
 “ what is past, but in order to remember the favour he has
 “ honoured me with for so many years. God himself is a
 “ witness of the sense of duty and zeal, with which he fills
 “ me for this cardinal. The piety I have observed in him
 “ makes me hope, that he will vanquish himself, in order to
 “ restore the tranquillity of the church, and to silence all
 “ the enemies of religion. His example would immediately
 “ reclaim the most obstinate and passionate men, which
 “ would be an uncommon glory to him through all ages [L].”

[L] Ramsay’s *Life of the archbishop of Cambray*.

NOLDIUS (CHRISTIAN), an eminent Danish divine, was born June 22, 1626, at Hoyboya in Scania ; and, having laid the first foundation of grammar learning, he was sent, in 1633, to complete himself therein at the school, or college of Lunden. Thence he was removed to the university of Copenhagen in 1644, and continued there till 1650 ; when he was made rector of the college, i. e. head-master of the school, at Landscroon. He took the degree of master of arts the following year ; and, in 1654, resolved to travel for further improvement. Hereupon he quitted his school, and making the tour of Germany, visited several universities there, and became acquainted with the most learned persons of that time. From Germany he continued his route to Holland ; and thence, crossing the water to England, after some stay there, he passed into France, and returned to Denmark in 1657 ; but he stayed there only three months, after which he went again to Holland for the advantage of pursuing his studies at Leyden. In 1660, the lord of Gerstorff appointed him tutor to his children. This lord was grand-master of the court of Denmark ; and, in 1644, he obtained the chair of professor of divinity at Copenhagen ; it was apparently by his interest that Noldius entering into holy orders, was made minister, and obtained the professor’s chair of divinity at Copenhagen, in which city he died, 1673. He wrote several books [A].

[A] These are, “ *Concordantiæ particularum Hebræo-Chaldaicarum Veteris Testamenti*,” an excellent work ; the best edition is that of Jena in 1734, 4to. “ *Histeria Idumæa, seu de vita & gestis Herodum diatribe.*” “ *Sacrarum historiarum & antiquitatum synopsis.*” “ *Leges distinguendi seu de virtute & vitio distinctionis.*” “ *Logica, &c.*”

NONNIUS

NONNIUS (LEWIS), a learned physician at Antwerp in the 17th century, the author of a famous treatise intituled; "Dieteticon, five de re cibaria;" containing several remarks of use for understanding some of the Latin Roman poets, particularly Horace, Juvenal, and Persius, in the passages relating to the luxury of the old Roman tables. He renewed the opinion of the ancient physicians, who have wrote "de salubri piscium alimento," or the wholesomeness of a fish diet: and endeavoured to shew, that, according to them, fish is especially a proper aliment for sedentary persons, for the aged, sick, and such as are of a weak constitution, as it generates blood of a moderate consistence, which suits their habit [A]. Nonnius also printed a very large commentary, in 1620, upon the Greek medals, as also those of Julius Cæsar, Augustus, and Tiberius, which had been engraved about fifty-five years before by Goltzius, and published at that time by James de Bye, another celebrated engraver. Besides these, he wrote some other pieces [B].

[A] In this work Nonnius complains of the Arabians, who, in translating the Greek physicians, have omitted all the passages relating to fish; because the Arabs eat little of this kind of aliment, which in that hot and dry

country is rarely to be met with.

[B] These are, "Hispania; seu de oppidis fluminibusque Hispaniæ." Bilioth. Belgica, p. 637, 638.
"Ichthyophagia, seu de usu piscium."
"Epicædium Lipsiæ."

NONNIUS, a Greek poet surnamed Panoplites, from the place of his birth, being a native of Panopolis in Egypt, where he was born in the fifth century. He is the author of two works of a very different character: one is written in heroic verse, and intituled, "Dionysiacorum libri xlviii." which was printed from a MS. in the library of John Sambuch at Antwerp in 1569, and afterwards translated into Latin by Echard Lubin, professor at Rostock, who reprinted it at Hanau in 1610, with the notes of various persons. This is one of the most irregular poems extant, both with regard to the style, sentiments, method, and constitution: nothing is natural, nothing approaching to the purity of Homer; nothing of that free, easy manner, and beautiful simplicity of the ancients. In short, this piece is as much beneath, as his other work is above, censure. In his paraphrase in Greek verse, upon the gospel of St. John, the diction is perspicuous, neat, elegant, and proper for the subject. Hence he is styled by Isaac Casaubon "poëta eruditissimus." Heinsius indeed reproaches him with leaning to

Moreri.

Arianism; but there is no good foundation for that censure, since he manifestly opposes the Arians, and has the same sentiments concerning the Trinity with Gregory Nazianzen and St John Chrysostom. The first edition of this piece is that of Aldus Manutius at Venice in 1501; it was afterwards translated into Latin by Christopher Hegendorf, John Burdat, and Erard Hedenecius, and went through several editions, with the notes of Francis Nansius, Daniel Heinsius, and Sylburgius: it is also inserted in the "Bibliotheca Patrum."

NONNIUS (PETER), in Spanish NUNES, an able mathematician, was born in 1497, at Alcazar in Portugal, anciently a remarkable city, known by the name of Salacia; whence our author is surnamed Salacienfis. He taught mathematics in the university of Coimbra; was preceptor in that science to Don Henry, son to king Emanuel of Portugal; and was some time cosmographo mayor del rey de Portugal, y cathedratico jubilado en la cathedra de mathematica en la universidad de Coymbra. He was very serviceable to the designs, which this court entertained of carrying on their maritime expeditions into the East; and is said to be the inventor of the angles of 45 degrees in every meridian, which he called in his language rhumbs, and calculated them by spherical triangles. He wrote several mathematical treatises [A], which gained him great reputation, and was, perhaps, the first who introduced the Arabic algebra into Europe. He died in 1577, aged 80. Thuanus says, he was a physician; however that be, his characteristic as a writer is obscurity. He was a married man, and was survived by an only daughter.

[A] The titles of these, in Latin, are, 1. "De arte navigandi, libri duo, 1530." 2. "De crepusculis, 1542," with a dedication to John III. king of Portugal. To this book he added all that was written, on the same subject, by the famous Arabian author Alhazen; he also animadverted on some mistakes of Orontius Finæus. 3. "Anotationes in Aristotelem." 4. "Problema mechanicum de motu navigii ex remis." 5. "Anotationes in pla-

"netarum theorias Georgii Purbachii, &c." 6. His best approved work is intituled, "Libro de algebra en arithmetica y geometra, Antwerp. 1567," 8vo. He wrote this piece first in Portuguese; and afterwards, intending it for the press, translated it into Spanish, as more universally known than the Portuguese. It is dedicated to his former pupil, the cardinal infant prince Henry, from Lisbon, Dec. 1, 1564.

NOODT (GERARD), a celebrated civilian, was born in 1647, at Nimeguen, where his father, Peter Noodt, was gemeensman: that is, advocate for the city, or one of the

the city-council, and master of accompts [A]. Gerard was put to school at Nimeguen ; and, having gone through the usual classes, removed, in 1663, to the university which then subsisted in that city. Here he began his studies with history and polite literature under John Schulting, professor of eloquence and history. Besides these, he applied himself to philosophy and the mathematics, for which he had a great inclination : he would have made them his principal study, had he not been diverted by M. Arnoud, German counsellor of the duchy of Gueldres, &c. who prevailed upon him to apply himself to some other branch of learning, which might be of more advantage both to himself and to the public. He then chose the law, and studied it three years under Peter de Greve ; during which time he maintained two public theses, wherein the professor presided. Noodt drew up his second thesis himself, and defended it with such a masterly knowledge, that the professor had no occasion to say a word throughout the whole disputation. As soon as he had completed his course of study here, he resolved to visit the other universities of Holland ; and going first to Leyden, in 1668, he passed thence to Utrecht, and shortly after went to Franeker, where he was created LL. D. 1669. Thus accomplished, he returned to his own country, and entered upon the practice of his profession, in which he soon distinguished himself greatly to advantage ; particularly in the case of two criminals, who were accused of murder in 1671. Noodt appeared advocate for them, by the special appointment of the magistrates of Nimeguen ; and he exerted himself so well in their behalf, that one of them was intirely acquitted, and the other only sentenced to banishment for two years. This cause established his reputation, and, the same year, he was elected professor of law in ordinary in the university of Nimeguen.

During the congress held there in 1677, the plenipotentiary from the elector of Brandenburg tried to draw our professor to the university of Duyssbourg, in the country of Cleves. He resisted that application, but yielded to another, made to him by William de Haren, third ambassador plenipotentiary from their high mightinesses ; who, having known him during the same congress, succeeded in bringing him into the law professor's chair at Franeker, in the room of Ulric Huber. Noodt took possession of that chair in 1679, and

[A] His mother, Gilberta Biesman, was descended from an ancient and illustrious family.

made his inauguration speech Oct. 6. In 1683, he again experienced the weight of his merit: the magistracy of Utrecht tried to draw him thither, by offering a very considerable stipend: Noodt refused the offer; whereupon the estates of Friesland, in gratitude thereof, augmented his salary at Franeker: however, the curators of the university of Utrecht renewing their solicitations the following year, he yielded to them, and made his inauguration speech in 1684, "*De causis corruptæ jurisprudentiæ.*" In 1686, he married; and, the same year, complied with an invitation from the curators of the university of Leyden, where he fixed for life, and published several treatises [B]. In 1698, he was made rector of that university; in 1699, he lost his wife, with which he was greatly affected, and sought to console himself by employing his thoughts upon that important question relating to the practice of exposing children, in use among the Greeks and Romans. In 1705, he was a second time chosen rector of the university. He continued his diligence in writing and publishing books in his profession, to the end of his days. He died of an apoplexy, Aug. 15, 1725, aged almost 78.

As to his character; in regard to his person, he was well made, and of a robust constitution. In his manners he was pious and pacific, not at all opinionated, and never engaged

[B] He published a collection of his works in 1713, 4to, containing, 1. "*Probabilia juris,*" in three books; the first of which was printed in 1674, and the other two in 1679, and again, all together, in 1691. 2. "*De civili prudentia oratio inauguralis,* 1679." 3. "*De causis corruptæ jurisprudentiæ, oratio inauguralis,* 1684." In this speech he opens his method of studying and explaining the Roman law. 4. Two tracts, one intituled, "*De jurisdictione & imperio;*" the other, "*Ad legem Aquileiam liber singularis;*" both subjoined to a new edition of his "*Probabilia Juris,*" 1691." 5. "*De fœnore & usuris,*" 1698." In this piece he shews, that money lent out to usury is neither against the law of nature nor nations. 6. "*De jure summi imperii & lege regia, oratio habita,* 1698." 7. "*Julius Paulus: sive, De partus expositione & nece apud veteres liber singularis,* 1699." 8. "*Diocletianus & Maximianus: sive, De transac-*

tione & passione criminum, 1704." 9. "*De religione ab imperio jure gentium libera oratio.* 1706" 10. "*Observationum libri duo.* 1706." 11. "*De forma emendandi doli mali in contrahendis negotiis admissi apud veteres,* 1709." 12. "Two treatises: one, *De usufructu;* the other, *De pactis & transactionibus,* &c. 1713." Another edition of his works was published in 1724, in 2 vols. folio; containing, besides those in the former edition, the following pieces: 1. "*Commentaria in pandectas,* in 27 libros," 4 of which had been published in 1716. 2. "*Amica responsio ad difficultates in Julio Paulo, sive Libro de partus expositione, motas à viro amplissimo Van Bynkershoek,* 1722." Our author also wrote, in Flemish, "*An opinion upon a case relating to matrimony,*" which was translated into Latin by M. Alexander Arnold Pargensfecher, and printed in a treatise of that translator, intituled, "*Imperius injuria vapulans.*"

in any controversy except one with M. Bynkershoek [c], who complained that he had been a little too free in his expressions. The character of his genius is seen in his works; which shew, that he quitted the common method of the Civilians, treading in the steps of Cujacius. He did not confine himself, as many lawyers do, solely to the study of the Roman or other laws; as if all human wisdom was comprehended therein, or rather, as if the whole law consisted in arbitrary decisions, and was made only to furnish matter for chicanery: on the contrary, he carried his philosophical genius and knowledge into the law, and spent several years in lectures, at all the academies to which he succeeded, upon that excellent treatise of Hugo Grotius, "De jure belli & pacis."

Niceron, tom. xvi. & Barbeyrac's Recueil de discours sur diverses matieres importantes, 1731.

He left a daughter, an only child, who was married to Mr. John Itham Vander Inde, an advocate at Amsterdam.

[C] An eminent Civilian in Holland, much esteemed by Barbeyrac, who often prefers his opinion to that of Grotius, especially in points of maritime jurisprudence. He wrote principally for the use of the courts and

states of the United Provinces, and generally confirms what he advances by their judgements and resolutions. See his treatise "De quaestionibus juris publici."

NORDEN (FREDERICK LEWIS), was born at Gluckstadt in Holstein, Oct. 22, 1708. His father was a lieutenant-colonel of artillery, and himself was bred to arms. Being intended for the sea service, he entered, in 1722, into the corps of cadets; a royal establishment, in which young men are instructed in such arts and sciences, as are necessary to form good sea-officers. Here he is said to have made a great progress in the mathematicks, ship-building, and drawing, especially in the last. He copied the works of the greatest masters in the art, to form his taste, and acquire their manner; but he took a particular pleasure in drawing from nature. The first person who took notice of this rising genius, was M. de Lerche, knight of the order of the elephant, and grand master of the ceremonies. This gentleman put into his hands a collection of charts and topographical plans, belonging to the king, to be retouched and amended, in which Norden shewed great skill and care; but, considering his present employment as foreign to his profession, de Lerche, in 1732, presented him to the king, and procured him, not only leave, but a pension to enable him to travel: the king likewise made him, at the same time, second lieutenant. It was particularly recommended

Life prefixed to his Travels.

to him, to study the construction of ships, especially such gallies and rowing vessels as are used in the Mediterranean. Accordingly he set out for Holland, where he soon became acquainted with the admirers of antiquities and the polite arts, and with several distinguished artists, particularly De Reyter, who took great pleasure in teaching him to engrave. From Holland he went to Marseilles, and thence to Leghorn; staying in each place so long, as to inform himself in every thing relating to the design of his voyage. At this last port he got models made of the different kind of rowing vessels, which are still to be seen at the chamber of models at the *Old Holm*. In Italy he spent near three years in perfecting his taste, and enlarging his knowledge. Here his great talents drew the attention of persons of distinction, and procured him an opportunity of seeing the cabinets of the curious, both in antiquities and medals, and of making his advantage of the great works of painting and sculpture, especially at Rome and Florence. At Florence he was made a member of the drawing academy. It was in this city he received an order from the king to go into Egypt.

Christian VI. was desirous of having a circumstantial account of a country so distant and so famous from an intelligent man, and one whose fidelity could not be questioned; and no one was thought more proper than Norden. He was then in the flower of his age, of great abilities, of a fine taste, and of a courage that no danger or fatigue could dishearten; a skilful observer, a great designer, and a good mathematician: moreover, he had a strong desire of examining, upon the spot, the wonders of Egypt, even prior to the order of his master. How he acquitted himself in this business, appears amply from his “*Travels in Egypt and Nubia*,” to which we refer the reader. In these countries he stayed about a year: and at his return, when the count of Dannefskiold-Samsøe, who was at the head of the marine, presented him to his majesty, the king was greatly pleased with the masterly *designs* he had made of the objects in his travels, and desired he would draw up an account of his voyage, for the instruction of the curious and learned. At this time he was made captain-lieutenant, and soon after captain of the royal navy, and one of the commissioners for building ships.

When the war broke out between England and Spain, count Dannefskiold-Samsøe proposed to the king, that several of the officers of his majesty's navy should go as volunteers into the service of the powers at war, and chose

Norden

Norden in particular, to accompany his own nephew, count Ulric Adolphus, then a captain of a man of war, in such expeditions as the English should happen to go upon. On their arrival in London, Norden, whose fame had gone before him, was received with distinguished favour; several of the most considerable men at court, and even the prince of Wales, hearing of the designs he had made in Egypt, were curious to see them, and shewed him great kindness. The following summer, he accompanied the count on an expedition under Sir John Norris; and, in 1740, he again went on board the fleet destined to America, under the command of Sir Chaloner Ogle, with a design to reinforce admiral Vernon. After this Norden spent about one year in London in great esteem, and was there admitted a member of the Royal Society. On this occasion he gave the public an idea of some ruins and colossal statues, intituled, "Drawings of some Ruins and Colossal Statues, at Thebes in Egypt; with an Account of the same, in a Letter to the Royal Society, 1741." This essay, with the plates belonging to it, gained him new applause, and heightened the desire people had before conceived of seeing that work intire, of which this made only a small part. About this time he found his health declining; and proposed to the count to take a tour to France, and to visit the coasts and ports of that kingdom, in hopes a change of climate might have been a means of recovering his health: but he died at Paris in 1742, much regretted as a person who had done honour to his country, and from whom the world had great expectations.

NORIS (HENRY), Cardinal, and a great ornament of the order of the monks of St. Augustine, was descended from the president Jason, or James de Noris, and born at Verona, 1631. He was carefully educated by his father, Alexander Noris, originally of Ireland, and well known by his "History of Germany." He discovered, from his infancy, an excellent understanding, great vivacity, and a quick apprehension. His father, having instructed him in the rudiments of grammar, procured an able professor of Verona, called Massoleim, to be his preceptor. At fifteen, he was admitted a pensioner in the Jesuits college at Rimini, where he studied philosophy; after which, he applied himself to the writings of the fathers of the church, particularly those of St. Augustine: and, taking the habit in the convent of the Augustine monks of Rimini, he distinguished

tinguished himself among that fraternity, in a short time, by his erudition; insomuch, that, as soon as he was out of his noviciate, or time of probation, the general of the order sent for him to Rome, in order to give him an opportunity of improving himself in the more solid branches of learning. He did not disappoint his superior's expectations. He gave himself up entirely to his study, and spent whole days, and even nights, in the library of the Angeliques of St. Augustine. His constant course was to stick to his books fourteen hours a-day; and this course he kept till he became a cardinal. By this means he became qualified to instruct others, and in this business was sent first to Pezaro, and thence to Peroufa, where he took his degree of doctor of divinity; after which proceeding to Padua, he applied himself to finish his "History of Pelagianism." He had begun it at Rome, when he was no more than twenty-six; and, having now completed his design, the book was printed at Florence, and published in 1673. The great duke of Tuscany invited him, the following year, to that city, made him his chaplain, and professor of ecclesiastical history in the university of Pisa, which his highness had founded with that view.

Mean while, his history gave great offence to some envious persons. In it he set forth and defended the condemnation pronounced, in the eighth general council, against Origen and Mopsuesta, the first authors of the Pelagian errors: he also added "An Account of the Schism of Aquileia, and a Vindication of the Books written by St. Augustine against the Pelagians and Semi-Pelagians." The work had procured him a great reputation, but met with several antagonists, to whom he published proper answers: the dispute grew warm, and was carried before the sovereign tribunal of the inquisition. There the history was examined with the utmost rigour, and the author dismissed without the least censure. It was reprinted twice afterwards, and Mr. Noris honoured, by Pope Clement X. with the title of Qualificator of the Holy Office. Notwithstanding this, the charge was renewed against the "Pelagian History," and it was dilated afresh before the inquisition, in 1676; but it came out again with the same success as at first. Mr. Noris was now suffered to remain in peace for sixteen years, and taught ecclesiastical history at Pisa, without any molestation, till he was called to Rome by Innocent XII. who made him under-librarian of the Vatican in 1692. As this post brought him into the road
towards

towards a cardinal's hat, his accusers took fresh fire, and published several new pieces against him. This obliged the Pope to appoint some learned divines, who had the character of having taken neither side, to re-examine father Noris's books, and make their report of them. Their testimony was so much to the advantage of the author, that his holiness made him counsellor of the inquisition. Yet neither did this hinder one of his adversaries, the most formidable on account of his erudition, to rise up against him, and attack him warmly, under the assumed title of a Scrupulous Doctor of the Sorbonne. Noris tried to remove these scruples, in a work which appeared in 1695, under the title of "An Historical Dissertation concerning one of the Trinity that suffered in the Flesh;" wherein having justified the monks of Scythia, who made use of that expression, he vindicated himself also from the imputation of having attainted the Pope's infallibility, of having abused Vincentius Lirinensis, and other bishops of Gaul, as favourers of Semi-Pelagianism, and of having himself gone into the errors of the bishop of Ypres.

His answers to all these accusations were so much to the satisfaction of the Pope, that at length, his holiness honoured him with the purple in 1695. After this he was in all the congregations, and employed in the most important affairs: so that he had little time to spend in his study, a thing of which he frequently complained to his friends. Upon the death of cardinal Casanati, he was made chief library-keeper of the Vatican, in 1700; and, two years afterwards, nominated, among others, to reform the calendar: but he died at Rome, in 1704, of a dropsy. He was one of the most learned men in the last century; his writings abound with erudition, and are very elegantly finished. He was a member of the academy, whence he assumed the name of Eucrates Agoretico. His works are numerous [A], and were

published

Niceron.
Vita Card.
Noris pre-
fix. Paræ-
nesis ad J.
Harduinum,
&c. Amst.
1709. 12mo.

[A] The titles of the several pieces are, 1. "Historiæ Pelagianæ libri duo." 2. "Dissertatio historica de synodo quinta œcumenica." 3. "Vindiciæ Augustinianæ." 4. "Dissertatio de uno ex Trinitate carne passio." 5. "Apologia monachorum Scythiæ, &c." 6. "Anonymi scrupuli circa veteres Semi-Pelagianorum sectatores evulsi ac eradicati." 7. "Responsio ad appendicem authoris scrupulorum." 8. "Janseniani

"erroris calumnia sublata." 9. "Somnia quinquaginta Francisci Macedo." 10. "Epochæ Syro-Macedonum" 11. "Parænesis ad Johannem Harduinum." 12. "Thraso, seu miles Macedonicus, Plautino sale perfrictus." 13. "Dissertatio duplex de duobus nummis Diocletiani & Licinii, &c." 14. "Cœnotaphia Pisana Caii & Lucii Cæsarum dissertationibus illustrata." 15. "Epistola consularis, in qua collegia septuaginta

published at Verona, in 1729 and 1730, in five volumes, folio.

“ tuaginta consulum ab anno Christi-
 “ anæ epochæ 29, usque ad annum
 “ 219, in vulgatis fastis hæcenus per-
 “ peram descripta, corriguntur, sup-
 “ plentur, & illustrantur.” 16. In
 “ notas Johannis Garnerii ad in-
 “ scriptiones epistolarum Synodali-
 “ nonagesimæ & nonagesimæ secundæ
 “ inter Augustinianas censura.” 17.
 “ Adventoria amicissimo & docto
 “ V. P. Fr. Macedo, in qua de in-
 “ scriptione sancti Augustini de gratia
 “ Christi, &c. differitur.” 18. “ Cen-

“ sura del P. Enrico Noris sopra le
 “ Risposte raccolte dal P. Annibal
 “ Riccio in nome del P. Macedo.”
 19. “ Dissertationes duæ, 1. De pas-
 “ chali Latinorum cyclo annorum
 “ 84; 2. De cyclo paschali Raven-
 “ nate annorum 59.” The pieces
 most esteemed are, his “ History of
 “ Pelagianism,” his “ Epochæ de
 “ Syro-Macedonum,” and his “ Dis-
 “ sertation upon the fifth œcumenical
 “ council.”

NORRIS (JOHN), a learned English divine and Plato-
 nic philosopher, was born, in 1657, at Collingborne-King-
 ston, in Wiltshire, of which place his father, Mr. John
 Norris, was then minister. He bred his son first at Win-
 chester school, and afterwards sent him to Exeter college in
 Oxford, where he was admitted, in 1676; but was elected
 fellow of All Souls in 1680, soon after he had taken his de-
 gree of bachelor of arts. From his first application to phi-
 losophy, Plato became his favourite author; by degrees he
 grew deeply enamoured with beauties in that divine writer,
 as he thought him, and took an early occasion to communi-
 cate his ideal happiness to the public, by printing an English
 translation of a rhapsody, under the title of, “ The Picture
 “ of Love unveiled,” in 1682. He commenced master of
 arts in 1684, and the same year opened a correspondence
 with that learned mystic divine Dr. Henry More, of
 Christ’s college in Cambridge. He had also a correspond-
 ence with the learned Lady Masham [A], and the ingenious
 Mrs. Astell [B].

He resided at his college, and had been in holy orders five
 years, when he was presented to the rectory of Newton St.
 Loe, in Somersetshire, 1689; upon which occasion he en-
 tered into matrimony, and resigned his fellowship. In
 1691, his distinguished merit procured him the rectory of
 Bemerton, near Sarum. This living, upwards of 200l.
 a year, came very seasonably to his growing family; and

[A] This learned lady was daughter
 of the learned Dr. Cudworth, and the
 author of “ A Discourse concerning
 “ the Love of God.”

[B] See the article of this inge-
 nious lady, in our first volume, where

it might have been added, that her
 character is well delineated by Atter-
 bury, in a letter to Smalridge, pre-
 served in his “ Epistolary Correspond-
 “ ence,” vol. i. p. 19.

was the more acceptable, for the easiness of the parochial duty, which gave him leisure to make an addition to his revenues, by the fruits of his genius; the activity of which produced a large harvest, that continued increasing till 1710 [c]. But he seems to have died a martyr, in some measure, to this activity; for, towards the latter end of his life, he grew very infirm, and died 1711, in his 55th year, at Bemerton. He was interred in the chancel of that church, where there is a handsome marble monument erected to his memory, with the following inscription: "H. S. E. Johannes Norris, parochiæ hujus rector, ubi annos viginti bene latuit curæ pastorali & literis vacans, quo in recessu sibi posuit late per orbem sparsa ingenii

[c] This will appear from his works, which are, 1. "The Picture of Love unveiled: being an English translation of the Effigies amoris, 1682," 12mo. 2. "Hierocles upon the Golden Verses of the Pythagoreans, 1682," 8vo. 3. "An Idea of Happiness, &c. 1683," 4to. 4. "A Murnival of Knaves: or, Whigism displayed and burlesqued out of countenance, 1683," 4to. 5. "Tractatus adversus reprobationis absolutæ decretum nova methodo, &c. 1683," 8vo. To which is added, "A Declamation in the public schools at Oxford, being an Exercise for his Degree of Master of Arts." 6. "Poems and Discourses occasionally written, 1684," 8vo. This was augmented afterwards with several additional pieces, and has gone through many editions, under the title of "A Collection of Miscellanies, &c." The fifth edition was printed in 1710, 8vo. 7. "An English Translation of the four last books of Xenophon's Cyropædia, 1685," 8vo; the four first books were translated by Mr. Francis Digby, of Queen's college. 8. "The Theory and Regulation of Love, a moral Essay, 1688," 8vo. 9. "Reason and Religion: or, The Grounds and Measures of Devotion, &c. 1689," 8vo. 10. "Reflections upon the Conduct of Human Life, &c. in a Letter to Lady Masham, 1690;" and again, with large additions, in 1691, 8vo. 11. "Christian Blessedness: or, A Discourse upon the Beatitudes, &c. 1690," 8vo; to which he subjoined, "Cursory Reflections upon Mr.

"Locke's Essay concerning Human Understanding." 12. "The Charge of Schism continued, notwithstanding the Toleration, &c. 1691," 12mo. This was written in the same spirit with a piece of his father's, which he had also published, under the title of, "A Discourse concerning the pretended religious assembling in private Conventicles, &c. 1685," 8vo. The old gentleman lived in good reputation till his death, which happened in 1681. 13. "Practical Discourses upon several Subjects," vol. i. in 1691, vol. ii. in 1692, vol. iii. in 1693; these have gone through several editions. 14. "Two Treatises concerning the Divine Light, &c. 1692." 15. "Spiritual Counsel: or, The Father's Advice to his Children, 1694." 16. "Letters concerning the Love of God," between Mrs. Astell and him; the second edition, with some few additions by the authors, came out in 1705, 8vo. 17. "Practical Discourses, vol. iv. 1698," 8vo; to which he subjoined, "Remarks made upon a Passage in his former Volume, by Lady Masham, in her Discourse of the Love of God." 18. "An Essay toward the Theory of the ideal or intelligible World, part i. 1701," 8vo; part ii. came out in 1704, 8vo. 19. "A Treatise concerning Humility, part i. and ii. 1707." 20. "A philosophical Discourse concerning the natural Immortality of the Soul, &c. 1708," 8vo. 21. "A Treatise concerning Christian Prudence, &c. 1710."

"paris

“ *paris ac pietatis monumenta. Obiit An. Dom. 1711,*
 “ *ætatis 54.*”

As to his character, he had a tincture of enthusiasm in his composition, which led him to imbibe the principles of the idealists in philosophy, and the mystics in theology; and the whole turn of his poetry shews, that enthusiasm made him a poet. As an idealist, he opposed Locke, and adorned Malebranche's opinion, of seeing all things in God, with all the advantages of style, and perspicuity of expression. In short, his errors, which are harmless enough in themselves, may be easily pardoned, on account of the general excellence of his writings, especially upon subjects of practical divinity, which are universally esteemed; insomuch that some of our most eminent divines have formed their theological studies upon them.

Athen.
 Oxon.
 vol. ii. and
 private in-
 formation.

He left a widow and three children, two sons and a daughter. Both his sons were clergymen, and were provided for in the church, but are both dead; and his widow died a few years ago, at the house of Mr. Bowyer, vicar of Martock in Somersetshire, who married her daughter, and has several children by her.

Life of the
 Rt. Hon.
 F. North,
 baron of
 Guilford,
 by Roger
 North, Esq;
 4to. Lon-
 don, 1742.

NORTH (FRANCIS), Lord Guilford, lord keeper of the great seal in the reigns of Charles II. and James II. was the third son of the second Dudley lord North, baron of Kertling, vulgo Catlage, &c. He had his grammar learning, in which he was a great proficient, at Bury school, whence he was admitted a fellow commoner of St. John's college in Cambridge, in 1653. His conversation was remarkably agreeable and facetious; and his assiduity and attainments were great in all ingenuous studies and liberal sciences, which made him much esteemed in this society. But as he was originally designed for the law, after two or three years spent at the university, he was removed to the Middle Temple. Here he applied with great diligence to the main object, yet continued to pursue his inquiries into all ingenious arts, history, humanity and languages. He acquired French, Italian, Spanish, and Dutch; and became not only a good lawyer, but was very perfect in history, mathematics, philosophy and music. He used to say, that, if he had not diverted his attention by these studies, and by the practice of music particularly, he should never have been a lawyer.

The friendship and instructions of Sir Jeffery Palmer, attorney general, and the Hydes, greatly contributed to his proficiency,

proficiency, and advanced his practice. By means of the first-named gentleman he had a singular opportunity of shewing his abilities. The story of the five members in king Charles the First's time is well known, who, being prosecuted for the riot committed in the house of commons, in holding the speaker down in his chair, were convicted. After the Restoration, the commons thought, that the records of this conviction might be prejudicial to the privilege of that house, and ordered a writ of error to be brought; and Mr. Attorney was to find counsel to argue for the king, against the lord Hollis, who was one of the five, and first named in the record. Mr. Attorney, being an assistant in the house of lords, could not argue, nor could he prevail upon any of the serjeants, or other eminent practisers to do it; for they said, it was against the commons of England, and they durst not undertake it. At last he appointed Mr. North, who prepared his argument, which was performed at the bar of the house of lords; and, though the commons carried the cause, yet his argument was approved, and particular notice was taken of his comely youth, and of his modest but forcible reasoning. The duke of York was pleased to inquire who that young gentleman was, who had argued so well; and prevailed with the king to encourage him by making him one of his counsel.

He usually attended the Norfolk circuit, of which he soon came to be, as they call it, the cock; and was employed as counsel in every important cause. When the great level of the fens was to be divided, he was appointed chairman in the commission; and directed the execution in such a manner, as greatly to augment his fame. Dr. Lane, then bishop, likewise constituted him judge of the royal franchise of Ely; which employment did him credit, and increased his business in the country. He was also appointed to assist the earl of Oxford, lord chief justice in eyre, in a formal iter, or justice-seat of the forests, which was of great pecuniary advantage to him, and gave him an idea of the ancient law in the immediate practice of it. He was made the king's solicitor general, in the room of Sir Edward Turner, made lord chief baron. He now dropt the circuit, and was chosen to represent the borough of Lynn, in the house of commons: some time after we find him in the attorney general's place, on the promotion of Sir Heneage Finch to the great seal. In former times, when he applied close to his studies, and spent his days in his chamber, he was subject to the spleen, and apprehensive of many imaginary

ginary diseases ; and, by way of prevention, he went thick clad, wore leather skull-caps, and inclined much to physic. But now when business flowed in upon him, his complaints vanished, and his skull-caps were destined to lie in a drawer, and receive his money. Though his profits were now very great, though the king approved his judgment and fidelity, and the chiefs of the law were mostly his friends, yet he soon grew weary of his post, and wished for another, though less profitable, in a calmer region. The court was sunk in pleasure and debauchery ; averse to, and ignorant of all business. The great men were many of them corrupt, false, and treacherous ; and were continually tormenting him with rascally projects, and unreasonable importunities.

Among all the preferments of the law, his thoughts were most fixed upon the place of lord chief justice of the Common Pleas ; the business there being wholly matter of pure law, and having little to do in criminal causes, or court intrigues : and on the death of lord chief justice Vaughan, he succeeded to his wishes. While he presided in this court, he was very attentive to regulate what was amiss in the law, arising either from the nature of things changing, or from the corruption of agents : when any abuse or necessity of regulation appeared, he noted it down, and afterwards digested his thought, and brought it into the form of a tract ; thereon designing to prepare acts of parliament, as he had encouragement and opportunity. He had a great hand in “ The Statute of Frauds and Perjuries,” of which the lord Nottingham said, that every line was worth a subsidy. The king being under great difficulties from the parliament, in order to bring them to better temper, and that it might not be said he wanted good counsellors, made a reform of his privy council ; dissolved the old, and constituted a new, which took in the lord Shaftsbury as president, and the heads of the opposition in both houses. But that he might not be left alone with them, he joined some of his friends, in whose fidelity and judgement he had an entire confidence, among whom lord chief justice North had the honour to be one. Not long after this he was taken into the cabinet, that he might be assistant, not only in the formal proceedings of the privy council, but also in the most retired consultations of his majesty’s government. He was often constrained to take the place of speaker, and preside in the house of lords, in the room of the chancellor Nottingham, who, towards the latter end of his time, was much afflicted with the gout and other infirmities. And

considering his confirmed credit with the king, he was universally presumed to be successor to that lord (with whom he lived in great friendship, and was of great service to him in his declining state); and accordingly, on his death, the great seal was committed to his custody. He was made baron of the realm by the title of lord Guildford, in the county of Surrey, by patent bearing date Sept. the 27th, 1683.

The death of king Charles, the managing in order to the coronation, his attendance in parliament, and at court and council, where nothing squared with his schemes, and when his enemies Sunderland and Jeffries bore the sway, together with his chancery business, proved insupportable loads to him, and impaired his health. In this state he took a resolution to quit the seal, and went to lord Rochester to intercede with his majesty to accept it. But that noble lord had no mind to part with such a screen in staying off the Popish work, and diverted him from his purpose; but obtained of the king, that he might retire with the seal into the country, with the proper officers attending, in hopes that, by proper regimen and fresh air, he might recover his health against the winter. But he died at his house at Wroxton, in 1685. Burnet and Kennet have given no very favourable character of him; and the author of "The Lives of the Lords Chancellors" avers, that he ran very much with the stream of the court, to the endangering of the Protestant religion in this kingdom. His private character was strictly virtuous and unexceptionable; and his relation, Roger North, though not the ablest advocate, hath wiped off all aspersions from his public character, in his "Examen," and in his "Life of the Lord Keeper Guildford." He certainly did not want zeal to promote the good of his country, which he thought would most effectually be done, by supporting the church and crown of England in all due and legal prerogatives: and from these principles he never swerved. He wrote, 1. "An Alphabetical Index of Verbs Neuter, printed with Lilly's Grammar: compiled while he was at Bury school." 2. "A Paper on the Gravitation of Fluids, considered in the Bladders of Fishes, printed in Lowthorp's Abridgment of the Philosophical Transactions, vol. ii. p. 845." It appears that his lordship's hint was laid hold of, approved, and pursued by the virtuosi of the time, particularly by Mr. Boyle and Mr. Ray, whose papers on that subject are entered in the same collection. 3. "An Answer to a Paper

“ of Sir Samuel Moreland on his Static Barometer.” This was never published; but we may observe to his honour, that it was through his means that barometers were first publicly sold in shops, which before were very rare, and confined only to the cabinets of the virtuosi. 4. “ A Philosophical Essay on Music, 1677.” He may be esteemed the father of musical philosophy; and all the improvements that have since been made in it owed their original to his lordship’s essay. 5. He composed several “ Concerto’s,” in two and three Parts. 6. “ A Narrative of some Passages in or relating to the Long Parliament,” in Sommers’s Tracts, vol. i. He wrote besides, 7. “ Some Arguments in Cases;” and, 8. “ Political Papers,” published whole or in part in his “ Life,” by Roger North, and in the “ Examen.”

Life of Dr.
J. North,
by Roger
North, Esq;
4to, 1744.

NORTH (Dr. JOHN), fourth son of the Lord North, and brother to the preceding, was born Sept. 4, 1645. In his youth, his constitution appeared to be delicate, and his temper grave, reserved, and studious, which inclined his parents to educate him for the church. He was taught grammar-learning at St. Edmund’s Bury, and was admitted of Jesus college in Cambridge in 1661; where, though a nobleman, he was exemplary in his attendance upon divine service, diligent in his studies, and constant at public exercises and lectures in the schools. Thus he soon became conspicuous for his learning, particularly in the Greek and Hebrew languages; and collected a very valuable library. Having regularly taken the degrees in arts, he was admitted fellow of Jesus college. Not long after he took orders, as the statutes of his college required; and the first sermon he preached to a public audience, was before king Charles II. at Newmarket, which was published at Cambridge in 1671. About this time he assisted Gale in his edition of the “ Opuscula Mythologica,” &c. The year following he was chosen Greek professor of the university of Cambridge. Abp. Sheldon conferred on him the sine-cure of Llandinon, in Wales; upon which he quitted his fellowship, and got himself admitted in Trinity college, for the sake of being near the master, Dr. Isaac Barrow, for whom he had the utmost friendship and esteem. He was installed a prebendary of Westminster in 1673, having been some time before clerk of the closet to the king.

He was chaplain to the duke of Lauderdale; and, out of compliment to him, was created doctor of divinity, when

king Charles came by invitation from Newmarket to Cambridge. When his friend Dr. Barrow, died in 1667, he succeeded him as master of Trinity college. This preferment gave him great satisfaction, and he imagined himself now, possessed of all the ease and happiness he could wish. But his solicitude for maintaining good order and strict regularity in his society; the opposition he met with from the senior fellows; and an anxious solitude, in the room of a free and pleasant conversation, soon convinced him of his mistake. His conscientious integrity in elections exposed him to many affronts and disagreeable importunities. But by pre-elections he found means to obviate and break the custom of court mandates; which, he suspected, some of his fellows were instrumental in obtaining, and which were quite common at his first coming, to the great prejudice of real merit. While he continued master of the college, he finished the fine library begun by his predecessor. As his constitution was naturally weak, his health was soon impaired by too close and eager application to his studies, without proper remissions and due exercise. He had a stroke of an apoplexy; and a dumb palsy following deprived him in a great measure of the use of his understanding; in which deplorable condition he lived between four and five years. His miseries being increased by epileptic fits, one of them put an end to his life in 1683.

He was a man of great learning, and particularly an admirer of Plato; he published an edition of some of his pieces, viz. "Socratis Apologia," "Crito," "Phædo," &c. Cant. 1673.

NORTH (GEORGE), M. A. son of George North, citizen and pewterer of London, who acquired competence by industry, was born in 1707, and received his education at St. Paul's school, whence in 1725 he went to Bennet's college in Cambridge, where he took his degrees of B. and M. A. In 1729 he was admitted into deacon's orders, and went to officiate as curate at Codicote, a small village near Welwyn, in Herts, to the vicarage of which he was presented by the bishop of Ely in 1743. In 1741 he published, without his name, "An answer to a scandalous Libel, intitled, The Impertinence and Imposture of Modern Antiquaries displayed." This publication recommended him not only to the notice and esteem of the gentleman whose cause he had so generously espoused (to whom he was at that time a perfect stranger) and so ably defended, but also

Anecdotes
of Bowyer,
by W. Nichols,
p. 113.

of several dignified members of the Society of Antiquaries, into which Society he was soon received as a fellow. In 1742 and 1755 he drew up catalogues of the earl of Oxford's and Dr. Mead's coins, for the public sale of them. The Rev. Charles Clarke, of Baliol college, Oxford, having published "Some Conjectures relative to a very antient Piece of Money lately found at Eltham in Kent, endeavouring to restore it to the place it merits in the Cimmerian Arch of English Coins, and to prove it a Coin of Richard the First King of England of that Name. To which are added, some Remarks on a Dissertation (lately published [A]) on Oriuna the supposed Wife [B] of Carausius, and on the Roman Coins there mentioned, 1751," 4to; Mr. North in 1752 published "Remarks on Some Conjectures, &c. shewing the Improbability of the Notion therein advanced; that the Arguments produced in Support of it are inconclusive or irrelative to the Point in question, 1752," 4to. In these Remarks he considered at large the standard and purity of our most antient English coins, the state of the mints, and the beginning of sterling, from the public records. No man could be better qualified for this task than Mr. North, who, by his intimacy with Mr. Holmes and Mr. Folkes, became perfectly acquainted with the records and whole state and history of the English coinage. He wrote "A Table of English Silver Coins from the Conquest to the Commonwealth, with Remarks;" a transcript of which, in the handwriting of Dr. Gifford, is now, 1784, in the collection of

[A] By Dr. Kennedy, who asserted that Oriuna was that emperor's *guardian goddess*. Dr. Stukeley, in his "Palæographia Brit. No. III. 1752," 4to, affirmed she was his *wife*; to which Dr. Kennedy replied in "Further Observations, &c. 1756," 4to; and upon his antagonist's supporting his opinion in his "History of Carausius, 1757: 1759," he abused him in a sixpenny 4to. letter. Dr. Kennedy, who was a native of Scotland, had resided some time at Smyrna; and died at an advanced age, Jan. 26, 1760. He had a collection of about 200 pictures, amongst which were two heads of himself by Keyring; he had also a very valuable collection of Greek and Roman coins, which, with the pictures, were sold by auction in 1760. Amongst the Roman coins, were 256

of Carausius, nine of them silver, and 89 of Alectus: these coins of Carausius and Alectus were purchased by P. C. Webb, Esq; the 256 for 70 l. and the 89 for 16 l. 10 s. They were afterwards bought by Dr. Hunter, who added to the number very considerably.

[B] "Oriuna, on the medals of Carausius, used to pass for the *moon*: of late years it is become a doubt whether she was not his *consort*. It is of little importance whether she was moon or empress; but how little must we know of those times, when those landmarks to certainty, royal names, do not serve even that purpose! In the cabinet of the king of France are several coins of sovereigns, whose country cannot now be guessed at." Walpole, Preface to Historic Doubts.

M. C.

M. C. Tutet, Esq. He also began "Remarks on the Money of Henry III." and actually engraved two plates for that work, which were never published, but proofs given amongst several of his friends. From his first taking orders till his death he had resided principally at Codicote, without any other preferment than this small vicarage of about fourscore pounds a year, aided by a little additional income from a small patrimony. He died June 27, 1772, having just completed his 65th year; and was buried at the east end of his church-yard at Codicote, where he had indulged his disappointment, and lived in as much obscurity as his ashes now rest. He had prepared large materials for a "History of the Society of Antiquaries;" but in a fit of illness, whose consequences he apprehended might be fatal, he burnt these among other valuable collections. He left his library and his collection of English coins to the late Dr. Askew.

NORTON (THOMAS), Esq; All that can be traced *Biographia* concerning this gentleman is, that he was an inhabitant, if *Dramatica*. not a native, of Sharpenhaule, or Sharpenhoe, in Bedfordshire; that he was a barrister at law, and a zealous Calvinist in the beginning of Elizabeth's reign, as appears by several tracts, printed together in 8vo, 1569. He was counsel to the Stationers company, in whose books we find accounts of the fees paid to him set down, the last of which was between the years 1583 and 1584, within which period we imagine he died. He was contemporary with Sternhold and Hopkins, and assistant to them in their noted version of the Psalms, twenty-seven of which he turned into English metre, to which, in all the editions of them, the initials of his name are prefixed. He also translated into English several small Latin pieces; and, being a close intimate and fellow-student with Thomas Sackville, Esq; afterwards earl of Dorset, he joined with him in the composing one dramatic piece, of which Mr. Norton wrote the three first acts, intitled, "Ferrex and Porrex," afterwards reprinted, with considerable alterations, under the title of "Gorboduc."

NOSTRADAMUS (MICHEL, and not MICHAEL), an able physician and a celebrated astrologer, was a Provencal, descended of a noble family; and born Dec. 14, in 1503, at St. Remy, in the diocese of Avignon. His father was a notary public; and his grandfather a physician; and this last

gave him some tincture of the mathematics. He afterwards completed his courses of humanity and philosophy at Avignon; and, going thence to Montpellier, he applied himself to physic there, till, being forced away by the plague in 1525, he took his route toward Thoulouse, and passed on till he came to Bourdeaux. This course held him five years; and in it he undertook all such patients as were willing to put themselves under his care. After this he returned to Montpellier, and was created doctor of his faculty in 1529, and then revisited the same places where he had practised physic before. At Agen he contracted an acquaintance with Julius Cæsar Scaliger, which induced him to make some stay in that town; and there he entered into matrimony: but, having buried his wife, and two children which she brought him, he quitted Agen, after a residence of four years, or thereabouts. He returned into Provence, and fixed himself first at Marseilles; but, his friends having provided an advantageous match for him at Salon, he transported himself thither about 1544. The damsel's name was Anne Pouffart, with whom he engaged in a second marriage, and had several children by her.

In 1546, Aix being afflicted with the plague, he went thither, at the solicitation of the inhabitants, and was of great service, particularly by a powder of his own invention: so that the town, in gratitude, gave him a considerable pension for several years after the contagion ceased. In 1547, the city of Lyons, being visited with the same distemper, had recourse to our physician; accordingly he went thither also, and afterwards returning to Salon, happened to be much less esteemed there than elsewhere. The little satisfaction he met with put him upon living more retired; and he made use of the leisure, with which that resolution furnished him, to apply himself to his studies. He had a long time followed the trade of a conjurer occasionally; and now he began to think himself inspired, and miraculously illuminated with a prospect into futurity. As fast as these illuminations had discovered to him any future event, he entered it in writing, in simple prose, but by ænigmatical sentences, as he declared himself; but, revising them afterwards, he thought the sentences would appear more respectable, and would favour more of a prophetic spirit, if they were expressed in verse. This opinion determined him to throw them all into quatrains, and he afterward ranged them into centuries. When this was done, he did not dare to bring into the public light a work of this nature; on the
other

other hand, he saw that the time of many events foretold in his quatrains was very near at hand : upon which account he resolved to print them, as he did, with a dedication addressed to his son Cæsar, an infant only some months old, in the form of a letter, or preface, dated March 1, 1555. This first edition, which is included in seven centuries, was printed by Rigault at Lyons. He prefixed his name in Latin, but gave to his son Cæsar the name as it is pronounced, Notradame.

The public were divided in their sentiments of this work : many looked upon the author as a simple visionary, or, if you will, as a fool ; while he was accused of the black art, or black magic, by others, and treated as an impious person, who held a commerce with the devil : at the same time there were not wanting such, and those in great numbers, who believed him to be really and truly endued with the supernatural gift of prophecy. Lastly, some were found who remained in suspense, and refrained from giving any judgement at all upon the point. However, Henry II. and queen Catharine of Medicis, his mother, were resolved to see our prophet ; and, receiving orders to that effect, he presently repaired to Paris. He was very graciously received at court ; and, besides the extraordinary respect that was paid to him, received a present of 200 crowns. He was sent afterwards to Blois, to make a visit to his majesty's children there, and report what he should be able to discover concerning their destinies. No doubt he exerted himself to the utmost, as it is also said, on the occasion ; but what his sentence was is not known : however, it is certain, he returned to Salon loaded with honour, and more than that, with presents too. Animated with this success, he augmented his work from 300 quatrains to the number of a complete milliade, and published it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, as is well known, at a tournament, the book of our prophet was immediately consulted ; and this unfortunate event was found in the 35th quatrain of the first century [A].

So remarkable a prediction added new wings to his fame ; and he was honoured shortly after with a visit from

[A] The lines are :

“ Le lion jeune le vieux surmontera,
 “ En champ bellique par singulier duel,
 “ Dans cage d'or les yeux lui crevera,
 “ Deux classes une puis mourir, mort cruelle.”

M m 4

Emanuel

Emanuel duke of Savoy, and the princess Margaret of France, his consort. From this time Nostradamus found himself even over-burdened with visitors, and his fame made every day new acquisitions. Charles IX. coming to Salon, was eager above all things to have a sight of him: Nostradamus, who then was in waiting as one of the retinue of the magistrates, being instantly presented to his majesty, complained of the little esteem his countrymen had for him; whereupon the monarch publicly declared, that he should hold the enemies of Nostradamus to be his enemies, and desired to see his children. Nor did that prince's favour stop here; in passing, not long after, through the city of Arles, he sent for Nostradamus, presented him with a purse of 200 crowns, together with a brevet, constituting him his physician in ordinary, with the same appointment as the rest. But our prophet enjoyed these honours only for the space of sixteen months, for he died July 2, 1566, at Salon. Besides his "Centuries," we have some other pieces of his composition [B].

He left three sons and three daughters: John, his second son, exercised with reputation the business of a proctor in the parliament of Provence: he wrote the "Lives of the ancient Provencial Poets, called Troubadours," which was printed at Lyons in 1575, 8vo. Cæsar, the eldest son, was born at Salon in 1555, and died in 1629: he left a "Manuscript, giving an Account of the most remarkable Events in the History of Provence, from 1080 to 1494," in which he inserted the lives of the poets of that country. These memoirs falling into the hands of his nephew Cæsar Nostradamus, gentleman to the duke of Guise, he undertook to complete the work; and, being encouraged by the estates of the country [E], he carried the account up to the Celtic Gauls; the impression was finished at Lyons in

[B] These are, "A Treatise de hardemens & de senteurs, 1552." "A Book of singular Receipts, pour entretenir la santé du corps, 1556." "A Piece Des confitures, 1557." "A French Translation of the Latin of Galen's Paraphrase, exhorting Men to study, especially to that of physic, 1552." Some years before his death, he published a small instruction for husbandmen, shewing the best seasons for their several labours, which he intitled, "The Almanac of Nostradamus." Lastly, after his death there came out "The eleventh and twelfth Centuries of his Quatrains,"

added to the former ten, which had been printed three times in two separate parts. It is only in these first editions, that our author's "Centuries" are found without alterations, additions, &c. It is to this work that the following distich of Stephen Jodelle alludes:

"Nostra damus cum falsa damus,
"nam fallere nostrum est.
"Et cum falsa damus, nil nisi
"Nostra damus."

[C] They made him a present of 3000 livres for that purpose.

1614, and published under the title of “Chronique de l’Histoire de Provence.” The next son of Michel is said to have undertaken the trade of peeping into futurity after his father [D].

[D] In this character he ventured to predict, that Pouzin, which was then besieged, would be destroyed by fire; and that, in order to prove the truth of his prophecy, he was seen, during the tumult of plundering the place, when it was taken, setting fire in all parts of the town; which so much enraged M. De Saint Luke, that

he rode over him with his horse, and killed him. Instruction pour Mr. le Dauphin, by La Mothe la Voyer. But the author of Richelet’s Dictionary, in 1728, doubts the truth of this story, on account of the age of Nostradamus, who had then reached his 74th year; and besides, was employed this year, 1629, in writing his history.

NOVAT, or NOVATUS, a priest of the church of Carthage, who flourished in the third century, and was the author of a remarkable schism called after his name. He is represented by the orthodox as a person scandalous and infamous for perfidy, adulation, arrogance, and so sordidly covetous, that he even suffered his own father to perish with hunger, and spared not to pillage the goods of the church, the poor, and the orphans. It was in order to escape the punishment due to these crimes, and to support himself by raising disturbances, that he resolved to form a schism, and to that end entered into a cabal with Felicissimus, an African priest, who opposed St. Cyprian. Novatus was summoned to appear before that prelate in the year 249; but the persecution, begun by Decius the following year, obliging that saint to retire for his own safety, Novatus was delivered from the danger of that process; and, not long after associating himself with Felicissimus, then a deacon, with him maintained the doctrine, that the lapsed ought to be received into the communion of the church without any form of penitence. In 251, he went to Rome, about the time of the election of Pope Cornelius. There he met with Novatian, an ambitious priest, who had acquired a great reputation for eloquence, and was highly discontented that he had not been raised to the pontificate in preference to Cornelius. Novatus presently struck up an alliance with this malecontent, and, by that fatal confederacy, became not only the author of the first schism in the church, but even formed a heresy. The confederates published the most atrocious calumnies against the Pope, which they coloured over so artfully, that many were deceived thereby, and joined their party. This done, they procured a congrega-
tion

tion consisting of three obscure, simple, and ignorant bishops; and, plying them well with wine, prevailed upon them to elect Novatian bishop of Rome. He had several defects in his person, which excluded him from that supreme dignity, even supposing the election had not been schismatical; for, besides that he had been possessed by the devil, and was dispossessed by the exorcisms of the church, he had also been baptised while he lay sick, and in danger of dying, but had never been confirmed; these, according to the canons, were capital irregularities.

Novatian, however, thus irregularly ordained Pope, addressed letters to St. Cyprian of Carthage, to Fabius of Antioch, and to Dionysius of Alexandria; but St. Cyprian refused to open his letter, and excommunicated his deputies: he had likewise sent to Rome before, in order to procure the abolition of the schism. Fabius made himself pleasant at Novatian's expence; and Dionysius declared to him, that the best way of convincing the world that his election was made against his consent, would be to quit the see, for the sake of peace. On the contrary, the Anti-pope added heresy to schism, and maintained, that such as had fallen into any sin after baptism, ought not to be received into the church by penance; and he was joined in the same error by Novatus, who had asserted a doctrine intirely opposite thereto in Africa.

The followers of this heresiarch were called Novatians, and took also the title of ΚΑΘΑΡΟΙ, or Puritans. To these errors they added others, as the disallowing of second marriages, and asserting the necessity of rebaptising those who fell into any grievous sin after baptism. These Heretics continued in being till the fourth century, after the council of Nice, where certain rules were made for prescribing the form of admitting them into the bosom of the church. After some time there rose up a division among them and Sabatius, one of their priests, who was a Jewish convert, and introduced a kind of Judaism into their sect.

NOVATIAN, a Roman priest, had been a Pagan philosopher before his conversion to Christianity. He was, as we observed in the last article, baptised in his bed, lying dangerously ill. Having been ordained priest against the rules and request of his bishop, he lay concealed during the persecution of Decius, and refused to give baptism to the catechumens. During the vacancy of the apostolic see, after
the

the death of Fabian, in the year 250, he wrote to St. Cyprian, in the name of the clergy of Rome [A]. Notwithstanding which, Cornelius being put into the room of Fabian, Novatian attacked his ordination, accused him of several crimes, and published a libel against him; the principal charge whereof was, that Cornelius had received those into communion who had fallen into idolatry: under this pretext he separated himself from the communion of Cornelius, to which he was excited by Novatus, and got himself to be ordained bishop of Rome. However, he is ranked among the ecclesiastics by St. Jerome; who says, he composed treatises upon the "Paschal Festival, or Easter," of the "Sabbath," of "Circumcision," of the "Supreme Pontif," of "Prayer," of the "Jewish Meats," and of the "Trinity." It is highly probable, that the treatise upon the "Trinity," and the book upon the "Jewish Meats," inserted into the works of Tertullian, were written by Novatian; they are well written, and are not contemptible performances [B]. The Greek historians have injudiciously confounded Novatian with Novatus; it is the first, and not the last, who gave name to the sect of the Novatians. At the first separation, they only refused communion with those who had fallen into idolatry: afterwards they went further, and excluded, for ever, from their communion, all such as had committed crimes for which penance was required; and at last they took away from the church the power of the keys, of binding and loosing offenders, and rebaptised those who had been baptised by the church. This sect subsisted a long time both in the East and West; but was chiefly become considerable in a body in the East, where they had bishops, both in the great sees and the small ones, their parish churches, and a great number of followers: for the rest, they made no alteration in the ancient faith concerning the Trinity, and they received the Nicene creed. There were also Novatians in Africa in the time of St. Leo, and in the East some remains continued till the eighth century.

Du Pin's
Biblioth.
des auteurs
ecclesiast.

[A] It is the 30th letter among others of St. Cyprian. according to Pamelius's, with notes by Mr. Jackson, came out at London, in

[B] There have been several editions of Novatian's works: the last, 1728, 8vo.

NOY (WILLIAM), attorney-general in the reign of Charles I. was the son of William Noy, of St. Burian, in Cornwall, gent. In 1593, when he was sixteen, he was entered

entered in Exeter college, where he continued three years in close application to his studies. Thence he was removed to Lincoln's Inn to study the common law, in the knowledge of which he became very eminent. He was chosen to represent the borough of Helston in his own country, towards the end of James's reign, in two parliaments; in both of which he shewed himself a professed enemy to the king's prerogative. In 1625, he was elected a burges for St. Ives, in which parliament, and another following, he continued the same popular patriot; till at length the court condescended to convince him of his errors, by making him attorney-general in 1631. A writer of those times tells us,

Sir Anthony
Weldon,
knt. The
Court of K.
Charles.

that " he was as famous a lawyer, as ever this kingdom
" bred ;" and adds, that " he formerly was a great patriot,
" and the only searcher of precedents for the parliaments,
" by which he grew so cunning, as he understood all the
" shifts which former kings had used to get money with.
" This man the king sent for, told him he would make
" him his attorney. Noy, like a true cynic as he was, did
" for that time go away, not returning to the king so much
" as the civility of thanks; nor, indeed, was it worth his
" thanks. I am sure he was not worthy of ours; for, after
" the court's solicitings had bewitched him to become the
" king's, he grew the most hateful man that ever lived, &c.
" having been as great a deluge to this realm, as the flood
" was to the whole world: for he swept away all our privi-
" leges, and in truth hath been the cause of all those miseries
" this kingdom hath since been ingulphed."

Mrs. Mac-
aulay's Hist.
of England,
vol. 2d.

His character is thus drawn by our female historian, with great precision and spirit: " Noy, the attorney-general,
" who countenanced this measure (viz. the project for ship-
" money), died before any progress was made in it. He
" had received no other favour from the crown, but the
" laborious office of attorney-general; a narrow recompence
" for the sacrifice of virtue, honour, and a good name.
" From being a great patriot, and an oracle for precedents
" favourable to the powers of parliament, he became so
" fascinated to the designs of the monarch, through the se-
" duction of court solicitation, that he was the most keen of
" all the ministerial gang in every illegal measure that the
" times produced, in all oppressive prosecutions, the pecu-
" liar business of his office. Equal to a place of this sort,
" he filled it with the highest degree of infamy. As his
" demerits were great, so was he completely hated by the
" public. After languishing out a long illness, he died
" without

“ without being regretted by his own party, on account
 “ of his bodily infirmities, which prevented his being so
 “ active an agent, as the business in hand required ; whilst
 “ at the same time he lay under the infernal odium of being
 “ the propounder of ship-money.”

In order to restore his health, which had been much impaired by continual drudgery and fatigue, he retired to Tunbridge Wells in July ; where, meeting with no relief from the waters, he died in August 1634, and was buried at New Brentford. The king was much affected with his death, and the clergy more ; and abp. Laud particularly made this observation of him in his “ Diary : ” “ I have
 “ lost a near friend of him, and the church the greatest she
 “ had of his condition, since she needed any such.” But the commons in general rejoiced ; and the vintners, says Wood, drank carouses, in hopes to dress meat again, and sell tobacco, beer, &c. which by a sullen *capricio* Noy^{Ath. Ox. v. i. p. 507.} restrained them from. The players too, for whom he had done no kindness, introduced him on the stage, and made him the subject of ridicule, in a comedy intituled, “ A
 “ Projector lately dead, &c.” Mean while, he was certainly a solid, rational man ; and, though no great orator, a very profound lawyer. This character of him appears justifiable from the writings he left behind, and from the following books afterwards published, viz. 1. “ A Treatise of the principal Grounds and Maxims of the
 “ Laws of England, 1641,” 4to. afterwards 8vo. and 12mo. 2. “ Perfect Conveyancer ; or, several select and
 “ choice Precedents. 1655,” 4to. 3. “ Reports of
 “ Cases in the Time of Queen Elizabeth, K. James, and
 “ K. Charles the First ; containing the most excellent
 “ Exceptions for all manner of Declarations, Pleadings,
 “ and Demurs, exactly examined and laid down. 1656,” fol. 4. “ The Complete Lawyer ; or, a Treatise concerning Tenures and Estates in Lands of Inheritance
 “ for Life, and other Hereditaments, and Chattels real and
 “ personal, &c. 1661.” 8vo. 5. “ Arguments of Law
 “ and Speeches.”

He also left behind him several choice collections that he had made from the records in the Tower of London, reduced into two large paper books of his own hand-writing : one contained collections concerning the king’s maintaining his naval power according to the practice of his ancestors ; and the other about the privileges and jurisdiction of ecclesiastical courts.

NYE (PHILIP), an English Nonconformist, was a native of Suffex, descended of a genteel family there, and born about 1596. After a proper foundation at the grammar school, he was sent to Oxford, and entered a commoner of Brazen-Nose college in 1615; whence he removed in a little time, to Magdalen-hall, for the sake of a puritanical tutor. He took the degrees in arts in 1619 and 1622; about which time he entered into holy orders, and was, some time in 1620, curate of St. Michael's church in Cornhill, London: till, resolving to reject the constitution of the church of England, he became obnoxious to all the censures of the episcopal court; to avoid which, he went, with others of his persuasion, to Holland, in 1633. He continued for the most part at Arnheim in Guelderland, till 1640; when, the power of the Parliament beginning to prevail over the king, he returned home, and was soon after made minister of Kimbolton in Huntingdonshire, by Edward lord Kimbolton, then earl of Manchester.

In 1643, he was appointed one of the assembly of divines, became a great champion of the Presbyterians, and a zealous assertor of the solemn league and covenant; and, having married the daughter of Stephen Marshall, was sent with his father-in-law into Scotland, the same year, to expedite the taking of their covenant. Accordingly, he harangued that people, in some speeches on the occasion; in which he told them, among other things, that they were entered into such a covenant and league, as would never be forgotten by them and their posterity, and both would have occasion to remember it with joy; that it was such an oath, for matter, persons, and other circumstances, that the like had not been in any age, sufficiently warranted both by human and divine story: for, as God did swear for the salvation of men and kingdoms, so kingdoms must now swear for the preservation and salvation of kingdoms, to establish a Saviour Jesus Christ in England, &c. [A]. After his return, both houses of Parliament took the covenant, the same year; at which time our author preached a sermon in defence of it, shewing its warrant from Scripture, and was rewarded for his good service with the rectory of Acton near London, in the room of Dr. Daniel Featley, who was ejected from it.

However, Nye, not long after, disliking the proceedings of the said assembly of divines, dissented from them; opposed the discipline intended to be settled by them; and, closing

[A] Merc. Aulicus in Octob. 1643, p. 610.

with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made use of his counsel. Dec. 1647, he was sent by them, with Stephen Marshall, to the king at Carisbrook-castle, in the isle of Wight, in attendance upon the commissioners then appointed to carry the four dethroning votes [B], as they are now called; for which service they were rewarded with no less than 500l. a-piece. About the same time also Nye was employed by the same masters to get subscriptions from the apprentices in London, &c. against a personal treaty with the king, while the citizens of that metropolis were petitioning for one. April the next year, he was employed, as well as Marshall and Joseph Caryl, by the Independents, to invite the secured and secluded members to sit in the house again, but without success. In 1653, he was appointed one of the triers for the approbation of public preachers; in which office he not only procured his son to be clerk, but, with the assistance of his father-in-law, obtained for himself a living of 400l. a year. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clark, Richard Vines, Obadiah Sedgwick, Joseph Caryl, &c. as an assistant to the commissioners appointed by Parliament to eject such as were then called scandalous and ignorant ministers and schoolmasters in the city of London. After Charles II's restoration in 1660, it was debated by the healing Parliament, for several hours together, whether he and John Goodwin should be excepted for life: but the result was, that if Philip Nye, clerk, should, after the 1st of Sept. in the same year 1660, accept, or exercise any office, ecclesiastical, civil, or military, he should, to all intents and purposes in law, stand as if he had been totally excepted for life. Nov. 1662, he was vehemently suspected to be engaged in Tongue's plot; but nothing was proved against him.

He died in the parish of St. Michael's Cornhill, London, in Sept. 27, 1672, and was buried in the upper vault of the said church. Wood represents him to have been a dangerous and seditious person, a politic pulpit-driver of independency, an insatiable esurient after riches, and what not, to raise a family and to heap up wealth. He left two sons, James and Henry, who seem to have been bred to literature, by the books mentioned below [c].

[B] These were, 1. To acknowledge the war raised against him to be just. 2. To abolish episcopacy. 3. To settle the power of the militia in persons nominated by the two houses.

4. To sacrifice all those that had adhered to him. Salmon's Chron. hist. under 1647.

[c] We shall here give a list of his works, as follows: 1. "A Letter from Scotland,

- "Scotland, to his Brethren in England, concerning his success of Affairs there. 1643." Stephen Marshall's name is also subscribed to it.
2. "Exhortation to the taking of the Solemn League and Covenant, &c. 1643." 3. "The excellency and lawfulness of the Solemn League and Covenant. 1660." 2d edit.
4. "Apologetical Narration, submitted to the honourable Houses of Parliament. 1643:" to this there came out an answer intituled, "An Anatomy of Independency. 1644." 5. "An Epistolary Discourse about Toleration, 1644." 6. "The Keys of the Kingdom of Heaven and Power thereof, &c. 1664." 7. "Mr. Anthony Sadler examined, &c." by our author's son, assisted by his father, 1654: 8. "The Principles of Faith presented by Thomas Goodwin, Philip Nye, &c. to the Committee of Parliament for Religion, &c. 1654." 9. "Beams of former Light, &c. 1660." 10. "Case of great and present Use. 1677." 11. "The Lawfulness of the Oath of Supremacy and Power of the King in Ecclesiastical Affairs, with Queen Elizabeth's admonition, &c. 1683." It was then reprinted, and, being printed again in 1687, it was dedicated by Henry Nye, our author's son, to James II. 12. "Vindication of Dissenters, &c." printed with the preceding, in 1683. 13. "Some Account of the Nature, Constitution, and Power of Ecclesiastical Courts," printed also with the former in 1683.

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